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AND OTHER RACE ORIGINS

EUROPEAN

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BY

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TO

SIR ASUTOSH MOOKERJEE, KT.

JUDGE OF THE HIGH COURT, CALCUTTA, AND

VICE-CHANCELLOR OF CALCUTTA

UNIVERSITY FROM

1906 TO 1914

"We inherit the opinions and idola of our predecessors along with their method, and it requires an effort to criticize what has been consecrated by great names, and has become part and parcel of our belief."

Principles of Comparative Philology,
by A. H. Sayce, 1885, pp. 69, 70.

PREFACE

THE epoch we are living in is probably more portentous than any that mankind has yet witnessed. The greatest war that history has ever known is actually being waged at our very doors. Europe is even now in the throes of Armageddon. The forces of Enlightenment, Justice, Honour, and Liberty are at this moment struggling to the death with those of an organized and devilish Barbarism whose god is Force, whose watchwords are Hatred, Cruelty, Deceit, and Oppression. But, while this is the dominant note, other features—in their own way equally characteristic—mark the times as the close of one Age and the dawn of another.

Old intellectual fetishes, before whose musty shrines learned and unlearned alike have knelt for generations in superstitious veneration, are either shattered or tottering to their fall. Some, however, still command, as successfully as of yore, the blind unquestioning worship of the Many: for the Hierarchy whose place, power, and prestige depend upon the maintenance of these idols, are still strong—still disdainful of all who dare to whisper to their flocks aught of a creed that undermines or even challenges their own.

While Religion, pure and undefiled, is, perhaps even more than ever, the pivotal centre from which the aspiring human soul scans its whole environment and carries on its activities in Time and Space, basing itself impregnably on the living rock of eternal principles, all the fortified perimeter, if not the citadel itself, of a ridiculous and even horrible Theology, founded on mediæval science and ideals, and which for centuries has brooded like a nightmare over the suffocating souls of men, is surely crumbling before the steady advance of Modern Thought.

While the priceless treasures contained in both the Old and the New Testaments have never been more eagerly delved for or more highly appreciated than they are to-day, when found by those who are spiritual enough to discern them, the contents of the Bible, from a literary, historical, and ethnological point of view, have been subjected to so drastic a scrutiny that nobody with any claim to culture and intelligence regards the grand old Book in quite the same light now as that in which it was regarded less than a generation ago.

Nobody, for instance, with any such claim, now believes that the World was created in the year B.C. 4004, though there is reason to think that about 5918 years ago some tremendous kosmical rearrangement took place which resulted in the establishment within the limits of the Solar System of the present Cyclical Lines of Time, all starting together at a moment which may conveniently be called zero, or *Anno Mundi* 0. Nobody in the like stage of culture now believes that in the days of Noah, at the period stated by Ussher, there occurred a Deluge which was universal and which resulted in the destruction of all mankind with the sole exception of those who were saved in the Ark. Nobody who has given the subject any real thought now believes that the gracious and matchless Personality who called Himself the Son of Man was also the Son of God in any sense which precludes any other man from attaining in due course the like glorious status—the doctrine of the Incarnation being now raised to a plane even higher and grander than the old orthodox one. In short, it is regarded as a kosmical fact, and not one applicable only to the nature of one single member, however ineffable, of the human race.

But it is not my present purpose to multiply examples. Suffice it to say that in countless respects the modern mind is boldly and successfully breaking away from those intellectual fetters which so long and so hopelessly prevented all independent thought in the past; though, alas! even yet we are not without our literary and other Pontiffs who view with mingled scorn and dismay the spread of theories which they are pleased to stigmatize as unsound, fantastic, without any scientific basis, and what not, simply because there is more in them than has ever been even dreamt of in that philosophy upon the sterilized milk of which they were themselves nourished in exclusive orthodox circles.

One of the many realms of thought in which old-fashioned views have been summoned before the tribunal of more recent Imaginative Research is that concerning EUROPEAN, including BRITISH, and OTHER RACE-ORIGINS.

In his Essay on "The Aryan Question and Prehistoric Man" the late Professor T. H. Huxley introduced his subject thus :—

"The rapid increase of natural knowledge, which is the chief characteristic of our age, is effected in various ways. The main army of science moves to the conquest of new worlds slowly and surely, nor ever cedes an inch of the territory gained. But the advance is covered and facilitated by the ceaseless activity of clouds of light troops provided with a weapon—always efficient, if not always an arm of precision—the scientific imagination. It is the business of these *enfants perdus* of science to make raids into the realm of ignorance wherever they see, or think they see, a chance, and cheerfully to accept defeat, or it may be annihilation, as the reward of error."

In a Preface to the collection of Essays in which the above extract may be found Professor Huxley also said :—

"I doubt not there are truths as plainly obvious and as generally denied, as those contained in Man's Place in Nature now awaiting enunciation. If there is a young man of the present generation, who has taken as much trouble as I did to assure himself that they are truths, let him come out with them."

It was more than a quarter of a century ago that I first sketched out the general plan and washed in the groundwork of the following studies in Race-Origins. Since then, however, I have frequently modified and added to them, according as my subjective views changed, or the coming to light of fresh facts increased my objective knowledge. I do not claim that any powers of imagination that I may possess are *scientific;* nor do I presume to assert that the theories I enunciate are incontrovertible. From the very outset I have looked at my data of knowledge from a point of view other than the conventional, other even than that taken up by authority. But I have ever sought the Truth; I have taken much trouble to find it; and should it turn out that what I have found is not the Truth, I shall be as willing as anybody else to reject it and continue my search for the pearl of great price. I am convinced, however, that the facts stated, and the inferences I have drawn from them, will, if they are sound, considerably modify longstanding conventional beliefs,

and will also considerably enlarge and perhaps clarify our general outlook, augment our stock of knowledge by opening out a path for further and more important discoveries, and force us to reconsider our bearings all round.

Under the influence of this conviction, I have adopted Professor Huxley's advice, and—the opportunity offering—have decided to "come out with" the result of my youthful musings and subsequent investigations.

For the purposes solely of Chronology, I have adopted a system of Astronomical Time which—whether stated in B.C. years, or in years commencing from A.M. 0—is based on Mr. J. B. Dimbleby's method of taking A.M. 3996 as the year of Jesus Christ's birth. Apart from all theories regarding Creation, into which it is unnecessary to enter, as being irrelevant to the subject in hand, I have in actual practice found this method much more reliable and convenient than the Conventional B.C. System—which, indeed, is often unworkable. The reason why Mr. Dimbleby's method is preferable is that it deals with a straightforward line of Time, and moreover—an invaluable characteristic for such studies as mine—harmonizes exactly with Biblical, Mizric, and, I believe, Babylonian chronology. The Conventional system does not, and, in its nature, cannot do this.

Accordingly, throughout these Studies all dates are given in straightforward sequence from the Prime Date A.M. 0, and on the basis that Our Lord was born in A.M. 3996. In most cases I have added the True B.C. date, and sometimes I have also given the Conventional B.C. date.

True B.C. dates are obtainable by subtracting the A.M. date of any particular event from A.M. 3996; and Conventional B.C. dates may generally, but not always, be found by adding 8 to the True B.C. dates. Occasionally, by accident, the Conventional date corresponds with the True date.

H. B. HANNAY.

London,
1st May, 1915.

CONTENTS

PAGE

Preface vii

List of Works and Authors referred to xv

Introduction xix

BOOK I

PRELIMINARY ETHNIC ORIGINS AND MOVEMENTS

CHAPTER

I. The Language of Canaan 1

II. Rise of the Spirit of Disunion amongst the Early Hebrews . . . 15

III. The Hebro-Phœnician Golden Age 20

IV. Revolt of the House of Isaac or Beth-Sâk 37

V. Migration from Palestine of the Southern or Main Division of the Tribe of Dan 45

VI. Origin and Fortunes of the Danai 52

VII. Origin of the Egyptians of the Delta 60

VIII. Origin of the Early Greeks 69

IX. The Origin of the Gael 96

X. Downfall and Deportation of the Beth-Sâk 104

XI. Places where the Captive Beth-Sâk were located 111

XII. Origin of the Kelts, or Galatai, and herein of the name Gauls . . . 117

BOOK II

FURTHER ETHNIC ORIGINS AND MOVEMENTS

I. The Misrayim, the Mas-Sagetai, and the Goths 145

II. The Medes, the Sarmatians, and the Slâvs 187

CHAPTER PAGE
III. Ishmael and the Arabians 202
IV. Origin of the Prussians 208
V. Origin of the Hessians and the Dutch 221
VI. Origin of the Germanic Race 227
VII. The Jews and Edomites 245

BOOK III

PART I

ORIGIN OF THE SKÜTHAI, OR SKÓLOTOI, THE SÂGHS, OR SAKAI, AND THE GIMIRRÂ, OR KIMMERIANS, FROM THE BÎT-KHÛMRÎ OR BETH-SÂK

Preliminary . . . . . .
I. Origin of Vân and Rise of Sâkland . . . . . .
II. The Vânites and the Kelts . . . . . .
III. Origin of the Kimmerians . . . . . .
IV. The Fall of Asshur . . . . . .
V. Identity of the Sküthai and the Beth-Sâk . . . . . .
VI. Origin of the names Sküthai, Skolotoi, and Sagetai . . . . .
VII. The Colonial Sâks, or Sâghs, of Airyân and Tûrân . . . . .
VIII. Religion and Culture amongst the Sâghs of Airyân . . . . .
IX. Rise of Babylon and Departure of the Sâk-Gelôths from Sâkland to Arsareth

PART II

ORIGIN OF THE SCOTTISH AND THE WELSH PEOPLES FROM THE KIMMERIANS

I. Origin of the Senŏnian Belgæ, the Brythons and the Llœgrwys .
II. Origin of the Picts . . . . . .
III. Spread of the Kimbri, or Picts, in Albyn, and into Uladh . .
IV. Spread of the Kimbri, or Picts, into Western Albion . . .
V. The Gael of Argyle and Galloway . . . . . .

PART III

ORIGIN OF THE ANGLES, SAXONS, FRISIANS, JUTES, AND NORTHMEN, FROM THE SKOLOTOI AND THE SÂGHS

CHAPTER		PAGE
I.	Break-up of the Colonial Empire of the Sâghs in consequence of the Macedonian Conquest of Airyân	387
II.	The Ethnic Vortex in Airyo-Tûrân, and its Chronological Setting	413
III.	The General Exodus from Asia into Europe	430
IV.	The Sâks, or Sâghs, in North-Western Europe	436
V.	European Skûthia as described by Herodotus	446
VI.	From Âsâland to the Baltic	452
VII.	The Äsir in Scandinavia	459
VIII.	The Normans	465
	INDEX	473

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LIST OF MAPS

FACING PAGE

Map of Sâkland, Arârdhû, Mannû, and Nâîrî 294

Map of the Colonial Empire of the Sâk-Gelôths in Airyân 303

Map of European Skŭthia, as it flourished from B.C. 598 to B.C. 92–10 in Moldavia and Bukhovina, and of Âsâland, near Kieff, from then till about A.D. 220 446

INTRODUCTION

ACCORDING to the esoteric teaching of what is called the ANCIENT WISDOM, Humanity has been evolving through countless Ages in the shape of successive Root-Races, each of which was divided into seven Sub-Races, and these again into Minor Races—each of the Root-Races having gradually developed out of that Sub-Race of its predecessor which bore its own number. For instance, the second Root-Race developed from the second Sub-Race of the first Root-Race; the third Root-Race developed from the third Sub-Race of the second Root-Race; and so on.

The third Root-Race, we are told, developed through many millenniums on a vast Continent in the Southern Hemisphere, called LEMURIA, which is said to have disintegrated through volcanic agency and to have almost wholly disappeared before the beginning of the Eocene Age.

The fourth Root-Race developed during a considerably shorter but still very long period, on another immense Continent which had gradually arisen more to the north, called ATLANTIS. The greater portion of this Continent is said to have been destroyed in the Miocene Period, about 800,000 years ago. A second catastrophe occurred about 200,000 years ago; a third about 80,000 years ago; and what remained—the Island-Continent of POSEIDÔNIS—was completely submerged in B.C. 9564. This was the ATLANTIS OF PLATO—a glorious land, whose kings and queens and great men became in a later Age the gods and goddesses and heroes of Kretan, Pelasgic and Greek Mythology—and it is really, we are told, to the universal bruit that ensued upon its tragic disappearance, that we must refer those traditions of the Deluge which, with local variations, are found amongst all nations, the wide world over, and of which the Mosaïc account is only one amongst many. The truth probably is, that there really

was a local cataclysm in the nature of a Flood in A.M. 1656, or B.C. 2340, being the event described by Moses and in Babylonian records, but that some of its incidents have in course of time got mixed up with the traditions connected with the earlier and greater catastrophe in the Atlantic.

Mr. W. Savage Landor has enounced the original and interesting theory that there never was any such Continent as ATLANTIS, but that what happened was that at some immeasurably remote period the surface of the Earth—not its core—cracked where now the Atlantic rolls; one portion moving off westwards and forming the two Americas, and the other portion moving off eastwards and forming Europe and Africa—just as we might imagine the skin of an orange, or potato, cracking and being separated. In support, he points to the fact that if the now far sundered Continents could be brought together again, the west coastlands on the one side would fit in almost exactly with the east coastlands of the other. It certainly looks as if something of that sort had occurred; but even so, it does not follow that no such island as Poseidônis could have been left in mid-Atlantic. It is quite possible, for instance, and even likely, that not every part of the skin of the potato would come away and move to right or left. Portions might very conceivably remain *in situ*. Thus it probably was with Atlantis, even if Mr. Landor's theory be sound.

Another, but much less ingenious, hypothesis is that raised by an anonymous writer in the *Times* of 19th February, 1909, and referred to in Hawes's "Crete, the Forerunner of Greece," p. 145, according to which the historical basis for Plato's "legend" of Atlantis is really to be found in the sea dominion of King Minos. But, apart from its situation, which, Mr. and Mrs. Hawes remark, is at variance with the description of Atlantis as having been "outside the Pillars of Hercules," the career of Krete is a very inadequate substitute for the wonderful story of Atlantis. It simply does not "fill the bill." Besides, when the Saïtic priest related the story to Solôn, Atlantis was no more, and had been no more for thousands of years, whereas Krete was still in existence—a fact of which both Solôn and his informant must have been well aware. Moreover, where it stood of yore, there it stands to-day.

Atlantis is said to have attained to a stage of civilization and power exalted to a degree which has never been reached by any

subsequent Empire or State. This civilization—so far as the rest of humanity was capable of assimilating it—she spread throughout the world ; for time and again, in the course of her age-long career, she sent forth Colonies, each of which in process of time developed into what we are now accustomed to look upon as distinct Race-Stocks, and these settled in various parts of the Earth, superimposing themselves upon those representatives of the previous Root-Race, in its various sub-divisions, whom they found already in occupation of the different countries they went to. Mazr, Ethiopia, Athens, and in fact the whole Mediterranean Littoral, the valley of the Mississippi, Central America, Peru, Arabia—such were some of the principal centres of her imperial sway.

Here, I think, we shall eventually have to look for the solution of the problem regarding the origin of the so-called ARYAN LANGUAGES. It is curious to glance back upon the old beliefs in this connection. Professor Max Müller, we know, ultimately ranged himself with those who maintained the fact, not indeed of an Aryan Race, but of races whose respective languages had all descended from one common Aryan Parent-Tongue. But in a book that he wrote in 1854 entitled " The Languages of the Seat of War in the East," he stated as follows :—

" It was the generally received opinion that if Greek, Latin, and German came from the East, they must be derived from Hebrew—an opinion for which at the present day not a single advócate could be found, while formerly, to disbelieve it would have been tantamount to heresy. No authority could have been strong enough to . . . convince the English soldier that the same blood was running in his veins, as in the veins of the dark Bengalese. And yet there is not an English jury nowadays, which, after examining the hoary documents of language, would reject the claim of a common descent and a legitimate relationship between Hindu, Greek, and Teuton. . . . We challenge the seeming stranger, and whether he answer with the lips of a Greek, a German, or an Indian, we recognize him as one of ourselves . . . all must yield before the facts furnished by language. There was a time when the ancestors of the Celts, the Germans, the Slaves, the Greeks, and Italians, the Persians and Hindus, were living together beneath the same roof, separate from the ancestors of the Semitic and Turanian races " (*Ed.* 1855, pp. 29, 30).

The learned, however, are now practically agreed that there never was any such entity as an ARYAN RACE in whom, at some indefinitely remote period, all the so-called INDO-EUROPEAN races

were enwombed. They have given up the view that there was ever any region in ASIA where, as in a common home, the ancestors of those races once dwelt together, whether as one homogeneous people or not, and spoke that mysterious Parent-Tongue out of which Sanskrit, Greek, and all the other Indo-European languages are supposed to have evolved. The present vogue is to believe that that Common Home must be sought for in Europe. My own opinion is that such a quest will prove just as vain as the other. It is impossible to say how long it takes for a language—even the simplest—to develop into maturity. It must be some incalculably long period. Now, Sanskrit and Greek are probably the two most complex languages that humanity has ever fashioned. A philologist will tell us that they have many points in common ; and although that is perfectly true, they are yet very different languages. But, go as far back into antiquity as we can, wherever we find Greek spoken, we also find it already an exceedingly complex and polished language, and even then as different from Sanskrit as it is now. In short, it is almost inconceivable that we shall ever be able to specify a time—unless it be several millenniums B.C.—when Greek and Sanskrit were at such a stage of development in evolution that they constituted, somewhere in EUROPE—unless it be on the northern seaboard of the Mediterranean—not two separate though kindred tongues, but one and the same tongue, with or without a tendency to be cloven.

The hypothesis of an origin from Atlantis is, it seems to me, the only hypothesis which affords us the necessary *desiderata*, namely, Time for development in evolution, and a Locality in which we may presume, with the least violation of probability, that the Common Home was situated.

But even then we do not know when the departure from Atlantis took place of the particular colony which ultimately settled in distant Airyân, or Central Asia, and there developed the Avestan and Sanskrit languages, or what interval of time elapsed between that departure and the departure from the same home-land of the particular colony which finally settled in Hellas (Elishah), and there developed the language of Plato.

We are, indeed, told by a Mr. I. Fitzgerald Lee, writing from Râwalpindi to the "Statesman," Calcutta, under date 21st February, 1913, that the late Dr. Heinrich Schliemann, when studying in the museum at Petrograd, came across a papyrus

written in the reign of a Pharaoh of the second Mizric dynasty, which contained an account of how this Pharaoh sent out an expedition to the West in search of traces of Atlantis, "because it was from this land, 3350 years ago, the ancestors of the Egyptians (*sic*) came to Egypt (*sic*), bringing with them all the sciences of their native lands." The papyrus, says Mr. Lee, relates that after five years the expedition returned, having found nothing. I may mention that the names "Egyptians" and "Egypt" in the foregoing passage must be a mistake for "Miṣrayim" and "Mazr," as there was no such land as Egypt, and there were no such people as the Egyptians, in existence prior to the eighth century B.C. Now, according to the system of chronology that I am adopting in these studies, the period during which the second Mizric dynasty flourished was A.M. 1782–2042, or B.C. 2214–1954; so that the alleged advent of the ancestors of the Miṣrayim, in Mazr, must have taken place any time during B.C. 5564–5304, though how Time was computed before B.C. 3996, or A.M. 0 (when the present lines of Planetary Time commenced), is not stated. Here, then, if this papyrus is genuine, we have *some* evidence as to the beginnings of the Miṣrayim in Mazr; but whether that affords any basis from which we may deduce the beginnings in Southern Europe of the people who evolved the language eventually known as Greek, or the beginnings in, say, Airyân of the people who evolved the sister language eventually known as Sanskrit, appears somewhat dubious, to say the least. But even were it not so, we have no means of even guessing at what stages Sanskrit and Greek had arrived with reference to each other, and with reference also to Mizric, at the times when the peoples speaking them respectively first began to settle in their new homes, much less how far back into antiquity we should have to go to strike the period, prior to the departure of any of them from Atlantis, when they were all speaking one language, or even different dialects of one language, in Atlantis. These considerations, therefore, appear to suggest that in searching for the venerable Sire from whose majestic loins sprang those two resplendent sisters—SANSKRIT and GREEK—we are toiling after the veriest Jack O'Lantern.

It is said by those who assume to know, that there are still surviving on Earth Sub-Races representative of the Fourth, or Atlantean, Root-Race. For instance, the multitudinous

Tûrânians—Mongolians, Mânchûs, Chinese, Japanese, Tibetans of the lower types, and their various far-flung off-shoots, as also the purer Dravidians in India—are said to belong to the Seventh Sub-Race of the FOURTH ROOT-RACE; and there are races in other parts of the world who come under the same category, and even, *e.g.* in Australia, degraded remnants of the THIRD, or LEMURIAN, ROOT-RACE—but with these it is unnecessary for our present purpose to deal.

The HIGHER TYPES of TWENTIETH CENTURY HUMANITY—particularly the British and the leading European races, the white peoples of the United States, the big and fair, because comparatively undiluted, inhabitants of the Panjâb and Râjputâna, and such of the original Dravidians of North Central India, and of the Mongolo-Dravidians of Early Bengal, as are known to have received from, say B.C. 1500, a more or less strong infusion of AIRYÂNIAN blood, and, in West India, from, say the first century B.C., a somewhat similar infusion, as I intend to show, of what I call SÂGHIAN blood—are declared to belong (these last by virtue of such infusions) to the Fifth Sub-Race of the Fifth Root-Race. Practically these are the divisions of mankind who used to be included under the old but now discarded category of the ARYAN RACE; but there is a world of difference between the pure, white representatives of the Stock in the Occident, and those of mixed blood in India; and even, as regards these latter, a great difference between the fairer representatives in the north-west, and the dark-skinned representatives elsewhere.

It is these great Colonial Waves, from time to time sent forth both east and west from ATLANTIS, and by which (speaking only of those that went east) portions of Europe, Africa, and Asia were populated at a comparatively late stage with various types of White Races—the Mediterranean Littoral, for instance, in the north, or Hanivû regions, with races such as the *Tamchû*, or "Fair Men," and in the south, or Libyan regions, with races such as the *Tahennû*, or "Crystal-clear Men"; Arabia, with races who were white, but a dull, dead white, and with dark eyes and dark hair; and other neighbouring regions with races who were also white, but more distinguishably red and white, with hair that ranged from black through brown to chestnut, and with eyes that were often blue—I say it is these Colonial Waves from Atlantis which, in my belief, constituted the historical basis upon which

Moses constructed his account of the settlement of the NOACHIC FAMILIES—the descendants of JAPHETH, HAM, and SHEM—amongst the other races of mankind then in existence, which, undoubtedly, whether yellow, brown, or black, either at various remoter periods had also issued in a similar way from Atlantis, or were survivals from the still earlier Lemurian stock. In accordance with the literary style seemingly in vogue in Moses's time, and writing as he was for a people who at that period were far from being cultured or otherwise developed, his statement was merely a reduction to simple terms, likely to be understood by the Children of Israel, of a very complex congeries of historical and ethnological facts.

Now, the Xth Chapter of *Genesis* is very well known, but I venture to think that the majority of those who know it are ignorant of its real nature. In the first place, it does not deal at all with the Tûrânian families of mankind, nor does it in any wise concern itself with the black, brown, or otherwise dusky inhabitants of the Earth. It takes for its subject the spread and settlement, throughout various broadly specified areas, of *the three principal Divisions of that White Stock of Humanity* (*Xanthochroi and Melanochroi*) in which doubtless the Children of Israel were chiefly interested, because they were descended from it—and that alone. It was not intended to convey any ethnological teaching; and even had it been so intended, it would not be the oldest record of the kind. Much more interesting information, from that point of view, is to be found at Thebes in the tomb of a Vazîr named Rekh-mâ-râ, who flourished in the reigns of Thothmês III. and Amen-hotep II., say from A.M. 2316 to 2348. There, says Professor Sayce, we get depicted the black-skinned Negro, with all the features which still characterize him, the white-skinned European and Libyan, with fair hair and blue eyes, the fair inhabitant of Mazr, whose skin had been burnt red by the sun, and lastly the Asiatic, who had an olive complexion and a somewhat aquiline nose (*Races of the Old Testament*, p. 39). Moreover, on a pylon of Hor-em-heb, last Pharaoh of the XVIIIth Dynasty, who began to reign A.M. 2406, or B.C. 1590, there is a very artistic figure of a woman from the Hanivû region.

Here let us glance briefly at the racial conditions of the Mediterranean basin in the very dim past. KRETE, we know,

was the forerunner of ancient GREECE, but it is also probable that the civilization of MAZR considerably antedated even that of Krete; for Mr. and Mrs. Hawes themselves do not at present regard their chronology in connection with the latter as more than a working hypothesis. But, however that may be, I assume that the political existence of Mazr, like that of Babylon, began in A.M. 1772, or B.C. 2224, with the establishment of the Ist Dynasty; and that the next sixteen Dynasties take us down to A.M. 2238, or B.C. 1758, when the XVIth ended—all its predecessors except III., from I. to XV., having overlapped each other.[1] The Golden Age of Krete, as also the rise of Mykenæ, Tiryns, and other Mainland Capitals in the North, seems to have been about contemporaneous with the reigns of the first four Pharaohs of the XVIIIth Mizric dynasty, *i.e.* A.M. 2235–2289, or B.C. 1761–1707. The Fall of Knossos is usually placed about B.C. 1450. This, however, seems to be too late a date for that event by about a generation; for there can be little doubt that it was in the Collapse of Krete that the more undeveloped or perhaps decadent of the surrounding White Races against whose repeated aggressions Mazr had to defend herself in the fifteenth century B.C., found their long-awaited opportunity. For instance, in B.C. 1484, *i.e.* one year before the Exodus of the Israelites, Mazr, then under Meneptah I., was invaded by a vast host of them, both TAHENNÛ and TAMEHÛ. Before B.C. 1484, therefore, Knossos had probably already fallen. A century later, in the reign of Ramêsês III., the third Pharaoh of the XXth Dynasty, which began in A.M. 2558, or B.C. 1438, there was another attempt, but this time the Northern Allies of the Tahennû failed them, and not until three years later did these Northmen, augmented by Amorites, Pûlosâta, or Philistines, and Khetâ, or Hittites, renew the attack. All these assaults were repulsed. Three years afterwards the Mashuash, or Maxyês of Tunisia, indulged in an invasion on their own account, but they were utterly broken.

It is impossible to say how long these Tahennû and Tamehû had been in occupation of their ancient seats. The Daanau, or Danônas—who belonged to the North—are mentioned in a poem of the time of Thothmês III., who reigned during A.M. 2289–2343, or B.C. 1707–1653, and we also know, as already noticed,

[1] See Tabular Statement facing p. 149.

that as far back as about A.M. 2316 to 2349, the Tahennû were depicted on the tomb of Rekh-mâ-râ. But any earlier information than this we do not possess, and we can only surmise that their settlements must have been fairly contemporaneous with, or perhaps a little later than, the arrival of the Miṣrayim, or Children of Râ, in Mazr—which itself, no doubt, was only part of the then general race-movement from Atlantis into the east and south Continents. At the same time it has to be remembered that, prior even to the advent of these Xanthochroi into the countries of the Mediterranean Littoral, north and south, those regions—at least their European portions—had been inhabited from time immemorial by a much older, long-headed, small, brunet, or at least melanochroic race upon whom the Xanthochroi superimposed themselves, and who, of course, figured in a later age as the Pelasgic substratum of the Hellenic world. According to Professor Pott, they are now represented by the Illyrians. This seeming very probable, it occurred to me that the Basque Language ought to contain some word helping towards an explanation of the name Illyrians. I therefore referred to a Basque Grammar that I had; and one of the first words that caught my eye, was *Illherri*, meaning "Church-yard." Straightway it flashed upon me that "Illyrians" may originally have meant the "People of the Burial Mounds." I therefore suggest that they and the short, dark, long-headed Race of Southern Europe were not only identical, as Professor Pott states, but that they were in fact none other than the People of the Long Barrows.

I have referred thus briefly to the TAHENNÛ and TAMEHÛ of the Mediterranean coastlands in the remote past, because I believe it must have been to the fact of their existence, and their diffusion as AMORITES, etc., into Asia, by a northern as well as a southern route, that Moses was really alluding, when he described the inhabitants of certain geographical areas as the descendants of an eponymous ancestor named JAPHETH.

Now, I am aware that Professor Sayce, speaking as a philologist, has laid it down that the term Tûrânian must be confined to those Ugro-Altaïc languages which are spoken in the territories extending from Finland in the west to Manchuria in the east (*Prin. of Comp. Philol.*, 1885, pp. 21, 70, 100). But, without being too particular in this respect, we may take it for granted that before anything was ever heard of the white colonists from

Atlantis—afterwards known as the Semites, Hamites, and Japhetites—all that vast stretch of country lying between the Black Sea, the Mediterranean, the Persian Gulf, and the Caspian Sea, and extending far into Central Asia, was thickly populated by TÛRÂNIAN or MONGOLOID RACES, brachycephalic, yellow complexioned, with flattened noses, prominent cheek-bones, small black eyes contracted at the inner angle, and long black hair on the head, but little on the face and body, and that it was they who founded the great cities of those regions, and introduced the civilization and culture which was afterwards inherited by newcomers. In Mesopotamia they used to be called Akkadians in the north, and Sûmerians, or Shûmirians (Shûṁwerians) in the south, but it is now thought that both names may have applied to the whole country. They may be regarded as representatives of the seventh Sub-Race of the fourth Root-Race.

The first change is marked by the advent into the regions above mentioned of the so-called Noachic Races, representing the naturally more highly developed, though perhaps just then less civilized, fifth Root-Race. In the north, they intruded as the Japhetites—an extension of the exceedingly fair Tahennû and Tamehû from the Mediterranean World—and in the south as the Semites; though in view of verse 6 of c. x. of *Genesis*, one may be allowed to doubt whether the Hamites did not also contribute to the population of those parts.

The SEMITE was a man of fair stature, with strong features, an aquiline nose, longer and heavier than that of the Hamite, skin of a dull ivory-white, and black or dark hair and eyes. He was in fact melanochroic.

The HAMITE was also white-skinned, but with a ruddy tinge in his complexion; and in the colouring of his hair and eyes he had more variety and charm. He was a link between the Melanochroi and the Xanthochroi.

Superimposing themselves upon and gradually dominating, and eventually amalgamating more or less with, the original Tûrânian populations, these Semites and Hamites—the latter of whom had also settled along the south-west coast of Arabia (or Pûn) and the opposite coast of Africa (Kûsh, Kâsh, Kesh, or Ethiopia)—emerged as—

(1) The BABYLONIANS, a very mixed community of Semites blended with the southern division of an older Hittite population

to which I shall presently refer, and with the still older substratum of aboriginal Tûrânians—the result being a type of humanity exhibiting a small round head, a low and receding forehead, high cheek-bones, prognathous jaws, a prominent leptorrhine nose, well-marked eyebrows, a retreating chin, frizzly hair, and short stature.

(2) The KÛSHITES, KÂSSÎ, or KÛSÛ, in the highlands of ELÂM (originally the same as the Kûshites of Ethiopia), *i.e.* Hamites, to some extent blended with the older Hittite population above referred to, which had also extended into these parts; and in the plains a fairly pure SEMITIC population. If, as there is reason to think, the name KÂSSÎ lurks in the name CAUCASUS, the original habitat of the KÂSSÎ was very probably the hill regions stretching right across Asia from Caucasus to Kâshmîr.

(3) The Semitic ASSYRIANS, who also kept their stock fairly pure.

(4) The KALDÂ, or CHALDÆANS, from the great salt marshes at the mouths of the Euphrates and Tigris—probably a comparatively pure Semitic or perhaps Hamitic stock.

Besides and probably anterior to all these, there were the KHÂTTÎ, KHETÂ, or HITTITES—a great and still somewhat mysterious race, whose Empire, once wholly unsuspected, but recently discovered and revealed, seems to have had its headquarters in Asia Minor, but extended through the Ararath hill-country right down Mesopotamia and the Mediterranean coastland to Mazr on the one hand, and the region afterwards called Elâm on the other. They were originally a Mongoloid race—thick-set, yellow-skinned, the head small and round, the forehead low and receding, the eyebrows well marked, the nose straight, but prominent, broad, and heavy, the jaws prognathous, the chin receding, the hair black and frizzly on the head, but sparse on the face. Their thick, snouty countenances, not unlike the grosser types amongst the modern Armenians, indicate that they must have been a blend of the aboriginal Tûrânians with the in-coming, large-nosed Semites; and as, except for this snoutiness, their physical characteristics were dominantly Mongoloid, I am inclined to think that the ethnic beginnings of this imperial race took place at a very early date, while the balance of political power still lay with the Tûrânian aborigines. I therefore regard the Hittites, chronologically and as well ethnologically as politically, as a link—indeed,

the necessary link—between the aboriginal Tûrânians of Western Asia, and the Babylonians, Elâmites, Assyrians, etc. In Kretan days they mixed extensively with the Xanthochroi of the Northern Mediterranean and Western Asian world, and so became fairer and taller than they were originally.

The JAPHETITE, while also white-skinned, was blond, *i.e.* pink and white in complexion, and, as regards his hair and eyes, had even more variety and charm than the Hamite, his eyes being usually or at least very frequently blue, and his hair brown in a variety of shades, and often yellow or even golden. Moreover, both spiritually and physically, and in regard to practicality, he was superior to both the Semite and the Hamite. He was xanthochroic.

Now, just as the Semites had superposed themselves upon the older communities in Mesopotamia, and as the Hamites had superposed themselves upon the earlier races in Mazr, Ethiopia, and Elâm, so did the JAPHETITES—*or fair races from the Mediterranean Littoral*—spreading throughout the North, and gradually diffusing themselves eastwards, superpose themselves upon the TÛRÂNIANS dwelling in the region—to a great extent mountainous—afterwards called Airyân, and now known as Central Asia. There, for a long time they preserved the purity of their stock, and, from the country in which they lived, acquired the name of AIRYÂNIANS, or ARYANS. The question arises, "What does this name signify?" It is not a Sanskrit word. Indeed, it is foreign to India. It has therefore greatly puzzled the learned. Later on I shall refer to a very interesting theory on this subject suggested to me one day by Mr. K. P. Jayaswâl, of the Calcutta Bar.

In course of time, however, as was only to have been expected, intermarriages and other unions took place on an ever-increasing scale between these fair and noble settlers and the neighbouring Tûrânian communities. This, as we shall see, had happened before in Western Asia at an earlier stage of their migration. It now happened again in Airyân, with the result that a new and far-spread race-type sprang into existence. This led to disruption—that portion of the fair community which had kept its stock unsullied refusing racial, and eventually national, recognition as of yore to the hybrid portion. These latter occupied Western Airyân, and became the people historically known as the NORTHERN MEDES; while the others—the Purists—remained

on for a time in EASTERN AIRYÂN, and developed their Airyânian Language. Eventually, however—vaguely about B.C. 2500—a large body of them migrated with their families and live-stock eastwards, and entering the Panjâb, Râjputâna, and Kâshmîr, settled down there as the first division of the so-called ARYANS, being followed some considerable time afterwards—say about B.C. 1500—by a second body. By that time, however, a great change had taken place in the climatic conditions of the old Gateways into India, and it has therefore been surmised by Dr. Hœrnle that this second division were unable to bring their women, children, and possessions with them, and accordingly entered by another, more northerly route *via* the passes of Gilgit, as aggressive invaders, and ultimately settled down amongst and amalgamated with the Dravidians of North Central India—a very remote blend of the aboriginal, black, dolichocephalic populations with some melanochroic but otherwise forgotten invaders—probably Atlanteans.

Those in Airyân who took part in neither of the above-mentioned migrations, but remained behind in their original seats, were the peoples who, in course of time, developed what is called the Avestan language, which, as is well known, has many affinities with Sanskrit.

It is noteworthy that one of the three principal stocks of the so-called Aryans who entered and settled in India, bore the name of the AILÂ. There can be little doubt that in this word we have nothing but an echo of E-I-LÂM, and that, like AIRYÂNIANS, it has no ethnological significance whatever, but simply conveys the information that the early Aryans, like their ancestors the Airyânians and the Elâmites, and even like the old Tûrânians of Numma, were "Highlanders."

Later on, from the above centre of Sanskritic, Vedic, and at least originally Casteless Life and Culture—North Central India or Madhya Desha—certain priestly and professional families and their followers migrated in a south-easterly direction, and settled down amongst the brachycephalic Mongolo-Dravidians peopling the plains on both sides of the Lower Ganges, the same movement afterwards spreading further east. With these they intermarried, their descendants multiplying exceedingly, the institution of Caste arising, and the race-type of course changing, though more or less preserving the original Airyânian mould.

That is to say, though the Upper Classes have broad, round heads, their noses are frequently leptorrhine. The Lower Castes have broad noses. From the brachycephalism of the Upper Classes we may infer either that (1) their Airyânian, or Ailân ancestors, when they entered India, had, unlike those of the Panjâb and Râjputâna races, already to some extent been blended with the Tûrânians of Airyân and Tûrân, or (2) that on arrival they were long-headed, but their dolichocephalism had been obliterated by the brachycephalism of the Mongoloid peoples with whom they had intermixed. I incline to think that (1) is the correct explanation, as the Upper Classes are more likely to have intermarried amongst themselves than with the indigenes—at least at first, while the consciousnesss of race-difference remained vividly in their minds. The origin of Caste about this time—if not before in North-Central India—supports this view. Thus originated the people of BENGAL and ASSAM. In Assam, however, the superior strain was naturally weaker, and the Ailân mould never became so apparent as—despite the dark material—it did in Bengal. Such, then, from an ethnological point of view, was the broad aspect of the world during the first three or four millenniums B.C.

With regard to Europe and Asia, if there was any penetration of one continent by the inhabitants of the other, it was a gradual but widespread and continuous penetration of Asia by the xanthochroic race-stocks of the Mediterranean Littoral, especially of the coastlands of South Europe, resulting in the appearance in Asia of the fair, Sanskrit- and Avestan-speaking race-stocks, and in the creation of race-stocks arising from a blending of these White race-stocks with what we may call the indigenous Tûrânian, Dravidian, and other race-stocks of Asia amongst whom they settled. There was no similar penetration of Europe at that time by the indigenous race-stocks of Asia—except, perhaps, in northern latitudes, where, if the immense ice-sheeted zone was inhabited at all, it was by Tûrânians, who were either indigenous, or had diffused themselves therein from the East. For there was a time when glaciers covered the north of Europe down to about the 50th degree of latitude, thus including Scandinavia, the greater part of Russia, and North Germany, but as regards the British Isles, leaving South England and probably South-West Ireland free. The Black Sea, the Caspian, and

the Aral formed one stretch of water, which was separated from a great lake in Hungary by the Carpathians. Between these seas and the glacier-region stretched an expanse of steppe-land and tundra, extending from West Europe to Central Asia. Europe and Africa were united in two places—one near Gibraltar, and the other in the vicinity of South Italy and Sicily. Thus the Mediterranean consisted of two parts—one western, and the other eastern.

I do not propose, however, to concern myself with these very remote times. I begin with the days when the physical features of Europe were much like what they are now.

It is said that when the once narrow belt between the seas and the glaciers had considerably widened, it became the "area of characterization" of what Ripley calls the NORDIC RACE and Deniker the TEUTONIC RACE [1]—tall, fair, high-profiled, dolichocephalic men, who in course of ages had differentiated themselves from, and north of, the long-headed, darker races in the South. *I very much doubt—indeed, I venture respectfully to deny—the existence of these* Nordics, or Teutons. They have obviously been called from the vasty deep on the supposition that the tall, fair, energetic peoples of comparatively modern North-West Europe have dwelt there continuously from times immemorial, and for the express purpose of providing them with suitable ancestors. *We shall see, however, later on, where the progenitors of the various peoples of modern North-West Europe really came from, and also when they all respectively came.* I believe that, roughly speaking, there was a zone of tall, xanthochroic, long-headed races throughout the South, and these doubtless extended indefinitely northwards towards the Central zone; but they were superimposed upon a more ancient, short, melanochroic, if not brunet, and also long-headed race. Then there was a Central zone inhabited by a race akin to, if not identical with, this short, dark race, but on one side it was modified by the tall, xanthochroic races of the South, and on the other by the Tûrânian races diffused along the North. Lastly, the Northern zone was occupied by these Tûrânian races. Putting it broadly—and with reference to so-called indigenous, not migrated races—it may be said that

[1] The wholly illegitimate use of the word "Teutonic," as a generic term—when in fact the only people to whom it is applicable are the Prussians—has given rise to a world of confusion in the minds of learned and unlearned alike.

Dolichocephalism arises from proximity to the equator, whether the complexion be white or black, and Brachycephalism from proximity to the Arctic regions.

The appearance in Europe, of tall fair, broad-headed races, in two currents—one to the north of the Alps, and the other to the south—generally assigned to a remote period, was, I believe, a comparatively recent event—a back-wash, as it were, from Asia, after the xanthochroic Mediterranean Races who had diffused themselves into the East had in part amalgamated with the Tûrânians of Western Asia, and perhaps about the time they were amalgamating with the Tûrânians of Central Asia. Of these I suggest that some—those originating in Western Asia—migrated into Europe, and gave rise to the "Round Barrow" races, while others—those originating further east—remained in Airyân and became the Medes. Many of the multitudinous, so-called Slâvic peoples—apart from later Hunnish strains—are doubtless descended from these "Round Barrow" BROAD-HEADS; for I do not think that all the communities styled Slâvs have come from the Sarmatians, though they are obviously related to them. The Caledonians, originally of Albion, and afterwards of Albyn, probably belonged to this "Round Barrow" stock. The Maiatai probably belonged to the much older, short, melanochroic, long-headed European stock—the people of the *Illherrik* or "Long Barrows."

There were, of course, race-movements within Europe itself, even in prehistoric times, and there can be no doubt that a considerable amount of overlapping and blending went on; but on the whole the three main race-zones remained constant. Doubtless, too, these three main racial types plus the Broad-heads carried on their generations continuously within their respective zones till the dawn of what we call history. But the several race-stocks who, in their respective nationalities, are now the Dominant Inhabitants of Europe—and especially the Present Inhabitants of the British Isles—*are not the descendants, generated in Europe, of these ancient Indigenes of Europe.*

The task that I have set myself to perform—and upon which I now propose to enter—is to show that the Present Inhabitants of Europe are a congeries of communities belonging either to different varieties, more or less intermixed, of the three great White race-stocks, or to varieties of the latter blended with

Tûrânian blood, who, in the early centuries of the first Millennium B.C., held the stage as the Leading Races and Great Powers of Asia and North-East Africa, and who, within times which are recent compared with the days when their ancestors slowly diffused themselves from Europe into Asia, *i.e.* during the comparatively recent period commencing about B.C. 521 and ending B.C. 20, and especially during about B.C. 115–20, *poured back in streams into the West, and flooded Europe, particularly in the North-West, with a multitude of tall, strong, energetic, Fair Races* who, even in their learned circles, to this day cherish the fond delusion that their progenitors have dwelt there, generation after generation, since times immemorial—that, in short, they are and always have been Europeans, *adscripti glebæ* in the West, and that for them the Orient is and always has been a foreign realm. Our own British Race is particularly obsessed with this fixed delusion.

These studies may possibly convince them of the fact that before they became known as the English—and during a period that lasted much longer than they dream of—they too sustained a leading *rôle* in the Drama of the Past, as enacted on the gorgeous and mighty stage of Ancient Asia. In fact, ever since the memorable epoch ushered in by the resounding FALL OF ASSHUR in B.C. 619½, there has hardly been an age in which, under the guise of one name or another, well known in history, some branch of their race has not held a prominent, nay, even a dominant, position in the affairs of the Nations of the World, great or small.

Thus, then, we shall have ample reason to conclude that the Leading Peoples of Europe—and especially the British—were in antiquity, both racially and politically, the Aristocrats of that EAST of which even to-day they—and especially the British—are the Overlords and Trustees. In particular, we shall see that the age-long belief of the Germans that they are blood relations of the English, is as great an illusion as, let us say, their preposterous and now rapidly fading dream of *Deutschland über Alles*. Like their so-called Kultur, it has no basis whatever in Truth.

BOOK I

PRELIMINARY ETHNIC ORIGINS AND MOVEMENTS

EUROPEAN AND OTHER RACE ORIGINS

CHAPTER

THE LANGUAGE OF CANAAN

IT is necessary, at the outset of these studies, to draw attention to certain facts connected with the origin and nature of the language spoken, and the written characters employed, by—

(1) The Ancient Hebrews,[1] up till, as regards the Beth-Sâḳ, or House of Isaac, the Assyrian conquests in A.M. 3265–3284, or B.C. 731–712, and, as regards the Beth-Yahûda, or House of Judah, the Babylonian conquest in A.M. 3398–3416, or B.C. 598–580;

(2) The Phœnicians, and probably the Amorites and divers other adjacent peoples; and,

(3) The Egyptians of the Delta, as distinguished from the Miṣrayim and the maritime people of Kâft-Ûr, from the eighth or ninth century B.C. to the middle of the sixth century B.C.; for during that period they also spoke the same language as the Hebrews.

The Hebrew Patriarchs, when, from A.M. 2082–2298, or B.C. 1914–1698, they sojourned in the Promised Land, and subsequently their descendants the ABÎRÎ, or PEOPLE OF THE BULL, when, under Joshua, they took possession of it in A.M. 2553½, or B.C. 1442½, found it inhabited by divers people who, collectively and ethnographically, have conventionally been called the

[1] Into the ethnic origin of the Hebrews, whether Israelites or Jews, I do not here enter. It has been denied (by Mr. E. E. Jessel) that the Hebrews and the Israelites were racially identical. That the Jews had very little, if any, Hebrew blood in them, is clear from Ezek. xvi. 3, where we are let into the secret of their ethnic origin.

CANAANITES. Canaan proper, however (called Kâft by the Miṣrayim), denoted only the region extending from the neighbourhood of modern Beirût southwards to the mountains of Jerusalem, *i.e.* the lowlands sloping from Lebanon to the sea, including Sharon. Until recently little or nothing of a definite nature was known regarding either the ethnic affinities of these Canaanites, or the dates when they severally arrived in Syria and Palestine. So much, however, seems now certain, that from the dawn of history the hilly regions had been inhabited by two principal races who, however, were very different from each other in personal appearance.

One of these—the HITTITES, or CHILDREN OF HETH (*Khattâ*, *Khatti*, or *Khetâ*)—were a highly civilized and martial, but remarkably ugly people, with yellow skins, lank black hair, worn in the form of a pig-tail, dark oblique eyes, big broad snouty noses, receding foreheads, and protruding upper jaws. Little or nothing is known, even yet, regarding their racial affinities, save that they seem to have been a blend, effected at some very remote period, of the aboriginal Akkadians, or Shûmîrites, and the earliest Semitic or Hamitic immigrants. Their name may possibly have some etymological affinity with *Khutân*, Persian for Chinese Tâtary (the *ân*, or *ani*, of the Khat), or with Cathay, the old name for China.

The other—generally called the AMORITES (*Amâr*, *Amûrrâ*, *i.e.* "White People")—were a strikingly handsome race, of great stature, with white skins tinged with pink, blue eyes, abundant fair hair, good foreheads, straight and somewhat pointed noses, thin lips and nostrils, high cheek-bones, and jaws that only projected slightly. They were, in fact, the most easterly branch at that time of a great tall, blond race, that are believed to have dwelt from time immemorial all round the Mediterranean. In Africa, for instance, they were represented by the Libyans, whose descendants, according to Professor Sayce, may still be met with in the Berbers, Kabyles, and Riffis of Tripoli, Tunis, and Morocco. Mediæval history, however, had probably something to say to the stocking of these regions with fair-skinned peoples. The Miṣrayim called them all the TAHENNÛ. In Europe this great blond race went under various names, but TAMEHÛ covered them all. There was another name—HANIVÛ—but its application seems uncertain.

During the century that preceded the arrival of the Abîrî, or Children of Israel, in Palestine—an event which occurred about A.M. 2553, or B.C. 1443, *et seq.*—the political and military supremacy, there and in Syria, seems to have been vested in the Hittites. As we have seen, they were already in the land in the twentieth century B.C., but it was not until the time of Pharaoh Thothmes III. (A.M. 2289–2342, or B.C. 1707–654), that they became a formidable power, at least from a Mizric point of view; and they seem to have attained their zenith in the days of Rameses II., *El Kab*, or the Oppressor (A.M. 2440–2508, or B.C. 1556–1488). It was their great wars with him, during the early part of his reign and apparently waged on equal terms, that weakened, not only the Hittites and the Miṣrayim, but also the Amorites and other Canaanitish Peoples, and so prepared the way for the Abiri. The dominion of the Hittites seems at one time to have extended over all the regions west of the Euphrates, from the Caucasus in the north to Elâm and the frontiers of Mazr in the south, and probably also included the greater part of Asia Minor. Upon the Conquest of Palestine by the Hebrews under Joshua, the Hittites withdrew into Syria, and eventually, about the eighth century B.C., they were forced by Assyria to retire into Asia Minor.

Long, however, before the Hebrew Conquest—perhaps even as early as the eighteenth century B.C.—there had settled in the Maritime Lowlands of Kâft, just between Palestine and Syria, a small and peaceable community belonging ethnically it is said to the so-called Semitic, but as I believe to the Hamitic, and linguistically perhaps to the so-called Hamitic, perhaps to the so-called Japhetic division of mankind,[1] who, calling themselves the Kinahhi, or Kinahni, *i.e.* "People of the Strand," ultimately acquired an industrial and commercial ascendant over their neighbours. These were the celebrated PHŒNICIANS (*Herod.* I, 2: viii., 89; *Strabo* I, 42; *Penny Cyc.*, art. "Phœnicia"), whose oldest city was Zidon. There seems to be no record of the Zidonians (except in *Gen.* x., 15)—at any rate no record of Zidon—until the time of Jacob's old age, say A.M. 2315 or B.C. 1681.

[1] I give these alternatives because the Phœnicians must have got their language from the same source whence the Hebrews got theirs—and this, we shall find, was probably the Amorites.

When next mentioned—*i.e.* about B.C. 1450—the city is referred to, simply but significantly, as Great Zidon (*Gen.* xlix. 13; *Josh.* xi., 8). Like the original Miṣrayim, the Phœnicians were a colony from Pûn, or Southern Arabia, and traditionally they are associated with an eponymous *Khna*, afterwards said to have been called PHOINIX, who, according to Sanchuniathôn, was "the first Phœnician" (*Anc. Hist. of the East*, Vol. II., p. 228, quoted in *Atlantis*, p. 309, by I. Donnelly, who, however, apparently renders *Khna* by *Chua*, doubtless a misprint for *Chna*). It was these Pûnites, or Phœnicians of Kâft, who, *not themselves a seafaring race*, but in partnership with the specially maritime divisions of the Hebrew People, such as the Beth-Sâkian tribes of Asher, Dan, and Zebûlun, were ultimately the promoters of that celebrated Hebro-Phœnician Confederacy of explorers, mariners, colonists, miners, and merchants, which is generally associated with the name of the Phœnicians alone, and of which I shall have much more to say in Chapter III.

But besides the Hittites, Amorites, and Phœnicians, there was another celebrated community settled, no one knows quite how long, but probably since the fall of Knossos shortly before B.C. 1484, chiefly in five cities on the southern seaboard of Palestine, but originally dominating the country as far north as Dôr and as far inland as Bethshean. These were the PHILISTINES—a tall, martial, and cultured people, to whom the Early Hebrews were infinitely indebted, from a civil as well as from a military point of view. According to Sayce they—

"are the Pulista of the Egyptian inscriptions, the Piliste and Palastu of the Assyrian annals, and their name still survives in geography in the shape of 'Palestine'" (*Races of the Old Testament*, p. 126).

We have seen (*vide* Introduction) that under the name of Pûlosâta they joined with the Khetâ or Hittites, and the Amorites in the last great but unsuccessful assault made by the Men of the North on Mazr in the fourteenth or perhaps end of fifteenth century B.C. Professor Sayce states that in origin they were Phœnicians of Caphtor (Kâft-Ûr, or "Greater Phœnicia") on the coast of the Delta (*Ib.* p. 126), being in fact—

"the garrison established by the Egyptian (*sic*) kings on the southern border of Palestine" (*Ib.* p. 54):

though elsewhere he explains that they were really a "mixed

race" (*Ib.* p. 127); but, thanks to Professor R. A. Stewart Macalister, we now know that they were originally connected partly with Krete and partly with Karia and Lykia on the south-western coasts of Asia Minor. These three regions seem to have shared a common civilization, and the Philistines, as representatives of that civilization on the Palestinic Seaboard, were really the *Light-Bearers* to the Hebrews in the early stages of their national existence. There is a distinct trace of the Hittite type in some of their faces, and if this comes from the Karian and Lykian connection, we shall have to suppose that the Hittite race extended to those regions and shared in what we may call the Kretan culture. Ethnically the Philistines were probably a blend of Tamehû and Hittites.

Now, of that branch of the language spoken in Palestine which ultimately became known as the *Speech of Phœnicia*, and, which shared with the other branch, namely, *Early Hebrew*, the appellation of the LANGUAGE OF CANAAN, very little can be definitely asserted.

It would appear that in the sixteenth century B.C.—and probably long before even then—not only was a knowledge of reading and writing widely spread throughout the Mediterranean Littoral, Krete, and Western Asia, but the common international medium of diplomatic intercourse in Western Asia and Mazr was Babylonian, written in Cuneiform characters. Subject, however, to this consideration, and *speaking of more recent times*, it may be taken for granted that—

> "With the exception of Greek and Latin, no language was so widely known and spoken throughout antiquity as the Phœnician" (*Chamb. Encyc.*, art. "Phœnicia").

The importance of this fact will be perceived when we remember that the language spoken by the Beth-Sâk, or Northern Israelites, and the characters in which it was written, were very similar to the Phœnician language and character; and it will become still more apparent when we consider the evidence, hereafter to be adduced, which goes to prove that *some of the nations of Modern Europe consist to a very great extent of the descendants of the races who in biblical times spoke the Language of Canaan in one or other of its two branches.*

The decline of the Phœnician language—

"seems to date from the eighth century B.C., when Aramaisms crept in in overwhelming numbers" (*Ibid*).

The significance of this statement lies in the fact—little pondered over, or even recognized by the many—that the period of the decline referred to *synchronized with the great event known—or rather which very few know—as the Deportation into Captivity by the Assyrians of the remnants of the Beth-Sâk, Bît-Khûmrî, or House of Isaac*, i.e. *the Northern Israelites, in* B.C. 731–712.

If we wish to know what became of the Phœnician language and the Early Hebrew language from this time forward, we must first find out where the two peoples who spoke them respectively went to, and *under what new Ethnic Entities they severally re-appeared in the arena of subsequent history.* At present, however, our task is to consider the Language of Canaan in the early stages of its development.

When, about A.M. 2082, or B.C. 1914, the ABRAMITES arrived in Canaan and entered into relations destined to become more and more intimate and permanent with its inhabitants; although their own language at that time was an Aramæan dialect called East Aramaïc, and also improperly termed Chaldee, and was, therefore, purely Semitic; yet they naturally became practically acquainted with the language spoken by the Canaanites. Nay, we know for a fact that *they adopted this language, and discarded their own.*

The reason is not far to seek. They had much more use for the Language of Canaan in the daily affairs of their small but ever growing and enterprising community (which was simply the Household of Abram), than they had for their own Aramaïc, which, as time sped, fell gradually into desuetude, and was ultimately forgotten. Their original circumstances as a numerically insignificant company of settlers, in the midst of multitudinous, long-established, highly civilized, and well-organized foreign nations, render this conclusion indubitable. No doubt their own original idiom must, in many little ways, so have tinged and modified the Language of Canaan, as adopted and spoken by them, as to convert it in their mouths into a dialect differing in at least some respects from the same language as spoken by the Canaanites (See *Chamb. Encyc.*, art. "Hebrew Language";

Penny Cyc. Ib. Lit. Rem. of E. Deutsch, p. 304). Gradually, too, as the Amorites, and later on the Phœnicians and other Canaanites, became slowly merged into one people and one State, and as the Hebrews also developed stage by stage into a numerous and powerful nation, the respective idioms of the two communities (*i.e.* the Phœnicians and the Hebrews) entered upon a distinct course of mutual divergence.

As spoken by the Confederate Phœno-Canaanitish and Danite explorers, mariners, colonists, miners, and merchants, *i.e.* by the so-called "Phœnicians" of conventional history, it acquired in course of time a sort of cosmopolitan character.

As spoken by the contemporary Hebrew nation within their own territories, and as influenced by the proximity of the troublesome but cultured Philistines, its development could not have proceeded on the same lines.

Nevertheless, despite the differences that thus arose between the two dialects, there was still *a broad, unmistakable family likeness between them*—a resemblance such as might be looked for in the offspring of the same parent, for they were both branches of the Language of Canaan.

The question, however, still remains to be answered. Which was the Canaanite people from whom the Abramites chiefly adopted this wonderful language? Was it the Hittites, or the Philistines, or the Phœnicians, or the Amorites? The first-named people may, I think, be ruled out without any hesitation; for the Language of Canaan had clearly no Tûrânian characteristics whatever. Most people, I imagine, will be of opinion that it was from the Phœnicians. But it could not have been from them, for in Abram's day the Phœnicians, as such, were probably not in existence. As for the Philistines, we have no record that the Abramites ever even knew them. Therefore, the only conclusion that remains is, that it was from their allies, the Amorites, that the Abramites adopted the Language of Canaan. Nay, only thus can we explain the fact that, when the so-called Hellenic races entered Pelasgia from the East (See Chapter VIII.), they blended so easily and naturally, from a philological point of view, with the communities, fair and dark, but especially fair, upon whom they superimposed themselves—communities, be it remembered, who, so far as they were of Tamehû or Hanivû stock, were blood relations of the Amorites (perhaps even of the

Danites, Issacharites, and Zebûlunites), and whose language, though doubtless differing in many respects from that spoken by the Amorites, was yet probably very similar thereto, etymologically and idiomatically, even after the Kelts, say about B.C. 578, had come down from the north and blended with the ancient Aqaiûsha—though, of course, the Language of Canaan, as ultimately developed amongst the Amorites, Phœnicians, Southern Hittites, and Hebrews, must have diverged very considerably from the language spoken by the Amorites when first they entered Syria from the north-west. It was probably by that route, and not from the south, that they arrived; for the Miṣrayim intervened between the Libyans and Palestinic regions.

In bringing forward thus prominently the fact that Early Hebrew and the Speech of Phœnicia—*i.e.* the languages spoken respectively by the Beth-Sâk and by the Phœno-Canaanites *who sustained so great a rôle in the subsequent building up of so-called Keltic Europe* were practically identical, being only different developments of one originally common tongue, I, of course, have an object in view. That object is this: In Chapter III. where I deal with the Hebro-Phœnician Golden Age, we shall see how, as stated in *Gen.* x. 18, "afterwards were the families of the Canaanites spread abroad," and not the Canaanites only, but also many of the families of the House of Isaac, or Beth-Sâk—especially the maritime communities of Dan, Asher, and Zebûlun, and also Gad. All these—as also the Simeonites—spoke the Language of Canaan in one or other of its two branches. It is important, therefore, to note that, *with the "spreading abroad" of these Canaanites and Hebrews, the Language of Canaan, as spoken by them, must have been equally diffused with them throughout Europe.* The momentous nature of this great but scarcely recognized historical fact cannot be too tenaciously borne in mind; for it is the bed-rock on which I build a considerable portion of my theoretical edifice.

For instance, the early Picts, the Scots, and the modern descendants in Wales and Cornwall of the Ancient Britons, are conventionally supposed to be of Keltic origin, and this supposition is largely, if not solely, based on the fact that on their arrival in the British Isles they spoke, according to their several idioms, a language akin to, if not identical with, the language spoken by the Kelts on the Continent of Europe and in Ireland.

Now, if it can be shown that this "Keltic Fringe," as the late Lord Salisbury once styled them, are all really of Beth-Sâkian origin, and if, as I shall try to demonstrate in Chapter XII., the Kelts of early Europe were largely the descendants of the Phœno-Canaanites who colonized Western and Southern Europe in the so-called "Phœnician" Era, and spoke that later form of Phœnician which was called Pûnic, then the fact that originally the Beth-Sâkian ancestors of the so-called "Keltic Fringe" and the Phœno-Canaanitish ancestors of the so-called Kelts of early Europe spoke what was practically the same language —namely, each their own branch or dialect of the Language of Canaan—will acquire a very high degree of importance, as furnishing a concrete example of the now well-established doctrine that community of language does not necessarily prove or even imply racial identity. In short, together with other evidences hereafter to be adduced, it will *for ever destroy the time-honoured myth of a Keltic origin for certain divisions of the inhabitants of the British Isles*, the wonderful vitality of which seems almost to have earned for it a prescriptive right to perpetual credence.

Let us now pass to the subject of the CHARACTERS by which the Canaanites, Phœnicians and Danites on the one hand, and the Early Hebrews on the other, expressed in writing their respective idioms of the Language of Canaan.

One of the oldest graphic systems of which we have any account is that which philologists call Archaïc Phœnician. It would be a mistake, however, to imagine that the Phœnicians invented it in its original form: for we now know that in that form —whatever it was—it was introduced into Syria by the Hittites. Alphabets were by no means the earliest forms of caligraphy. Now, apart from all that has recently been discovered regarding the widespread literary activity and culture of the age in which the Elder Hebrew Patriarchs lived, it is reasonable to suppose that not only Abram, but also the Amorites and Hittites amongst whom Abram settled, knew the art of writing. In the biblical record (*Gen.* xxiii.) of the purchase by Abram of the Field of Machpelah from the Children of Heth, the use of the phrase "made sure," on two occasions, seems to imply something more than a mere verbal arrangement accompanied by the delivery of possession. "Made sure" was probably in those days a

technical expression, suggestive even to the Early Hebrew mind of the *grant of a title, or legal assurance, formal and documentary in its nature.* It is therefore morally certain that, at the time (A.M. 2082, or B.C. 1914) when the Abramites arrived in Canaan, the art of writing was in common use amongst the Amorites and Hittites with whom they sojourned. What, then, was the form of script that they used?

We know, of course, from the discoveries made at Tell El Amarna, that up to as late a date as the time of Amenophis III. and Amenophis IV. (A.M. 2358–2405, or B.C. 1638–1591), the whole civilized world, as then recognized, not only in Babylonia but also in Mazr, Palestine, and Syria, including the Phœnicians, were accustomed to correspond in Cuneiform. This, however, was a specially international custom, and may have been confined to diplomatic purposes. It does not at all preclude the possibility that particular peoples and particular localities had a graphic system of their own. We now know that the Hittites, at least, possessed such a system, and it is very likely that the Amorites had one too—probably the same as, or akin to that of the Kretans [1] and the Philistines. It is quite possible, therefore, that when the Abramites entered Canaan, they and their friends the Amorites and Hittites made use either of the Cuneiform, or of the Hittite or Hitto-Amoritic script. Nay, when Abram bought the Field of Machpelah from Ephron the Hittite, the balance of probability would seem to suggest that the document or other material record whereby it was transferred to Abram was written or inscribed in Hittite or Hitto-Amoritic characters

How and when, then, did the so-called Phœnician or Old Hebrew alphabet originate? The answer is that the graphic system from which it came was introduced by the Hittites and Amorites. Originally it was doubtless a very cumbrous system morphologically, and functionally it was weak. But later on, in the hands of the quick and busy Phœno-Canaanites and Danites, it was vastly improved—made, in fact, into a sort of short-hand.

As the centuries rolled on, certain differences arose in the forms of the letters constituting this originally Hittite or Hitto-Amoritic alphabet, as used in Phœnicia and in Israel, but practically the two systems were identical.

[1] As a matter of fact no less than three different scripts—if not four—were in use in Krete (*Monument Facts*, etc., by Professor A. H. Sayce, p. 122).

A transcription of each, taken from Mr. Ignatius Donnelly's lists, is here appended.

Name	Values	A	B	G	D	He	V	Z	Kk	T	I	K	L	M	N	Six	O	P	Q	R	S
Eng Col																					
Archaic Phoenician		𐤀 𐤀	𐤁 𐤁	𐤂	𐤃 𐤃	𐤄	𐤅 𐤅	𐤆	𐤇	𐤈	𐤉	𐤊 𐤊	𐤋 𐤋	𐤌 𐤌	𐤍 𐤍	𐤎	𐤏	𐤐	𐤒	𐤓 𐤓	𐤔
Late Phoenician & Carthaginian or Punic		𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤒	𐤓	𐤔
Old Hebrew		𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤒	𐤓	𐤔

These Old Hebrew characters, thus adopted from the Canaanites, constituted the alphabet that was in common use, not only, amongst the entire Hebrew race, up till so late a date as the deportation of the BETH-SÂK by the Assyrians in B.C. 731–712, but also amongst that very much smaller but better known community commonly called the JEWS, or HOUSE OF JUDAH, up till the date of their deportation to Babylon in B.C. 598–580. Probably, however, the Beth-Sâkian tribes of Asher and Southern Dan were more familiar with the Phœnician than with the Hebrew characters, by reason of their long and intimate connection with that mercantile community.

It will be apparent at a glance that this Old Hebrew alphabet is wholly different from that *now* known as the Hebrew alphabet, a transcription of which latter, as used by the Jews in Calcutta, is here appended :—

א Aleph	כ ך Kaph	ש Sin	*Vowel Points.*
ב Beth	ל Lamed	ת Tau	ַ Kames ְ Shewa Kames
ג Gimel	מ ם Mem	ש Aleph-Lamed	ַ Patah ִ Shewa Patah
ד Daleth	נ ן Nun		ֵ Saivee ֶ Shewa Segool
ה He	ס Samekh		ַ Saighool שׁ Shin
ו (W) Vau	ע Âyin		ְ Shewa שׂ Sein
ז Zâyin	פ ף Pe, Ph		ֹ Holem ׁ Shimel
ח Kheth	צ ץ Tsadi		ִ Hiruk
ט Theth	ק Koph		ֻ Kooboos
י Yod	ר Resh		ׄ Wan Shooruk

This alphabet, usually called the Square, or Babylonian Character, *was never known to the Beth-Sâk, or House of Isaac.* It was used only by the Beth-Yahûdà, or House of Judah, *i.e.* the Jews, and even they did not acquire it till some uncertain period after their deportation to Babylon. It is the alphabet still in use amongst them.

Now, we shall find the Old Hebrew alphabet above set forth reappearing—though in a different order and with numerous formal changes—under the name of *Fûthorks* (so called from their first six letters being F, U, Th, O, R, and K), not only amongst certain celebrated peoples of early Europe—namely, the Anglo-Saxons and the Âsir, whom I shall in due course show to have been the descendants of those Beth-Sâk who, when

deported to Media by the Assyrians in B.C. 731–712, carried their alphabet with them and became known as the Sâkhî, the Sâk-Gelôths, or Skolotoi, or Skŭths, and the Sâks, or Sâghs—but also amongst certain other races of early Europe, contemporaries of the Anglo-Saxons and Äsir, namely (1) the Goths, and (2) the Germans proper, who, as I show later on, were simply the descendants respectively of (1) the Mas-Sagetai, *i.e.* the Sagetai, or "Wanderers," of Mas, Massu, or Mazr, *i.e.* the Ancient Deported Miṣrayim, and (2) the Ancient Persians, and who *acquired the Fûthork under notice from the Beth-Sâk, or Sâghs, when they and the Sâghs were all dwelling together in Western Asia and Airyân, prior to their several migrations into Europe.*

We shall also find the Phœnician form of the same alphabet reappearing in other, though similar, kinds of Fûthork, amongst the Kelts of Gaul, the Keltiberians of Spain, and even the Kelts of Ireland. This will also constitute a weighty piece of evidence in support of the hypothesis, which I shall shortly advance on other grounds, of the *Canaanitish origin of most of the peoples bearing the name of Kelts.*

Lastly, we shall also find both forms (Hebrew and Phœnician) of the same old alphabet reappearing in the archaïc form of the alphabet used by the Hellenes, and this fact will be adduced in corroboration of other evidence upon which in a subsequent chapter I shall advance the hypothesis of a largely Beth-Sâkian origin for the dominant communities of ancient Hellas.

The tabular statement on next page may serve to elucidate the foregoing remarks :—

LANGUAGE OF CANAAN.

Phœnician.

1. Spoken by the Phœnicians, *i.e.* the subjects of Hiram, and their allies the South Danites and Asherites. At the birth of Hellas the characters went to form the archaïc Greek alphabet.

2. Spoken by South Dânites, or Tuàtha de Danân in North Ireland.

3. Spoken in the form of Punic by the Phœnician Colonists of Carthage, Spain, France, and Erin, *i.e.* by the Kelts.

4. Spoken by the Scots, Picts, Welsh, and Cornish, partly because some of them had come from Ireland, and partly owing to race-contact of the remainder with the Kelts, in their wanderings across Europe under the names of Kimbri, Senŏnes, Brythons, and Llœgrwys.

Old Hebrew.

1. Spoken by the Beth-Sâk up to B.C. 731–712. After that its vocabulary disappeared, for the Sâks largely adopted (though also largely augmenting) the vocabularies of the surrounding Medes and Persians, while retaining their own mode of constructing sentences. The characters remained, but in the altered form of the Fûthork.

2. Spoken by the Simeonitic Gimirrâ, or Kimmerians (Bît or Beth-Khûmrî) and their two branches (*a*) the Kimbri, or Phichts, (*b*) Senŏnes, etc.

3. The Fûthorks were also used by the Mas-Sagetai and their descendants, the Goths. Also by the descendants of the Persians—Germanic peoples. Also by a few Keltic tribes, owing to race-contact with Germanic tribes, or with the Anglo-Saxon communities.

1. Spoken by the Beth-Yahûdâ, or Jews, up till B.C. 598–580. Also afterwards, but much modified, and no longer written in the old character. With the captivity in Babylon these disappeared, and were replaced by the familiar square, Hebrew characters.

N.B.—Of course, as spoken by each of these communities, under widely different conditions of time and space, the Language of Canaan was subjected in each case to a long and elaborate course of independent development in evolution, and appeared in history under the guise of new names, *e.g.* Phœnician, Punic, Keltic, Gælic, Pictish, etc.

CHAPTER II

RISE OF THE SPIRIT OF DISUNION AMONGST THE EARLY HEBREWS

WE shall now attempt to ascertain the nature and extent of the causes of that spirit of disunion amongst the thirteen Hebrew tribes [1] which, when it had attained a certain degree of intensity, and had sufficiently spread throughout the land, eventually resulted in the permanent separation of the people into two distinct nations.

It first becomes perceptible in connection with the Oppression of Jabin who reigned in Hazor, and from which in A.M. 2739, or B.C. 1257, the Hebrews were delivered by Deborah and Barak, as related in Judges iv. 1–24. In that distressful day when, to effect the expulsion of Sisera, the whole available fighting strength of the Hebrews was necessary, and probably called upon, we are told that—

"By the watercourses of Reuben there were great resolves of heart. Why satest thou among the sheepfolds? To hear the pipings for the flocks? At the watercourses of Reuben there were great searchings of heart" (vi. 5, 16).

As a piece of sarcasm this is very fine. True to the unstable character of their progenitor, the Reubenites were unable to make up their minds one way or the other, if indeed they inclined at all to move against the oppressors. While they were hesitating the battle was over, and the opportunity for helping their brethren had passed. Then, as regards Eastern Manasseh and Gad, we learn that—

"Gilead abode beyond Jordan" (v. 17).

[1] It must be remembered that, apart from the question of the ethnic origins and constitution of the people commonly called the Hebrews, the Northern Israelites were certainly of a race-stock different from that of the Jews.

No reason is given why these tribes did not send a contingent. They seem to have been utterly indifferent regarding the national fate. Again, of Dan the prophetess asks—

"And Dan, why did he remain in ships?" (v. 17).

This, of course, referred to the entire tribe of Dan, for the Northern Division had not yet gone out to Laish. It proves that even at that early period the Danites had adopted a sea-faring career, probably combining commercial pursuits with the search for adventure in foreign lands. Evidence abounds for the fact that already they were an extremely discontented and restless tribe; more perhaps than any other filled with the spirit of disaffection; and therefore, all the more ready, nay, apparently eager, had inducing or compelling circumstances arisen, to abandon their inheritance, and depart in their ships for a more desirable country. Lastly, of Asher the prophetess sings:—

"Asher sat still at the haven (or shore) of the sea, and abode by his creeks" (v. 17).[1]

This tribe, it will be remembered, dwelt in the very midst of the "Phœnicians," and had doubtless very soon become animated with their commercial spirit. Indeed, seeing that the sea-faring character of Asher and Dan goes back to times so remote, while no similar mention is made concerning the Phœno-Canaanites, it may be taken for granted that from the first the Asherites and Danites played the *rôle* of carriers by sea for their mercantile neighbours and partners. The attitude of the Asherites, as described by Deborah, seems to suggest a readiness and willingness equally as great as that displayed by Dan to quit the country if necessary by sea. Hence, with this feeling in their hearts, and with all their inclinations and interests centring in their harbours and in the over-sea markets of their Phœno-Canaanitish friends, it is easy to understand how weak were the attractions of that battle-field where their brethren were fighting

[1] I am in no way disposed to put altogether aside the suspicion that Dan and Zebûlun were originally drifts from the *débris* of those "Men of the North" who, with the Pûlosâta, gave Mazr so much anxiety in the fourteenth century B.C., and that the Hebrew race, as ultimately established, was really a compound of these ancient sea-rovers, the Khabiri, the Abramites, the Amorites of Palestine and others.

for home, liberty, and life. Thus, as yet, the sense of solidarity and patriotism, amongst some at least of the tribes, was not very highly developed. This fact will enable us the better to comprehend how it was that, long before actual national ruin overwhelmed the House of Isaac, Dan had wholly disappeared, and that, when the days of adversity did arrive, these very tribes, so dishonourably mentioned by Deborah in her song, or rather two of them, namely Asher and Gad, were among the first to desert their brethren in large numbers.

The next considerable occasion on which the spirit of disunion displayed itself was in connection with the introduction into the Hebrew constitution of the principle of monarchical government. This happened in A.M. 2910 or B.C. 1086, when Saul the Benjamite was elected and anointed as King. At the end of his reign, *i.e.* in A.M. 2949, or B.C. 1047, the throne was claimed by two candidates: (1) Ishbosheth, Saul's son, who at Mahanaim was crowned and proclaimed by Abner as King over those Northern Tribes who, about that time, began to be specially denoted by the appellation of All-Israel, and (2) David of the tribe of Judah, who, establishing himself in Hebron, was supported only by his own people. The still inchoate nation now plunged into all the miseries of civil war. On the side of All-Israel, the lead in these furious and sanguinary hostilities, which lasted for more than seven years, was taken by the Benjamites. This was very natural; for, by the elevation of Saul to the throne, that tribe had enjoyed a special degree of consideration, and for forty years had basked in the immediate glories and delights of royal favour. But now, it would appear, all this pre-eminence, all this excellency of dignity and power, was passing away from them, and devolving upon the tribe of Judah. Small wonder that Benjamin was the bitterest and most energetic opponent of that aspiring house. In course of time, however, the cause of David waxed stronger and stronger, but the fortunes of the House of Saul steadily declined. Finally, and as unexpectedly as suddenly, in consequence of a private quarrel between Ishbosheth and Abner, Benjamin seceded from the northern confederacy and threw in its lot with Judah. Then followed in rapid and dramatic succession the assassination of Abner, the murder of Ishbosheth, and the acknowledgment of David's candidacy by the tribes of All-Israel, who, in A.M. 2957½ or

B.C. 1038½, coming in to him at Hebron, tendered him allegiance and anointed him as King over both factions (2 *Sam.* v. 2, 3, 5). With reference to the above-mentioned distinction between All-Israel and Judah—a distinction which actually came into common use in the time of Absalom's rebellion in B.C. 1017, or A.M. 2979, (xv.–xviii.)—be it noted once for all that sometimes, it is true, the House of Judah is also called by or included in the names Israel, House of Israel, the Whole House of Israel, Jacob, and the House of Jacob; but that when the tribes of Israel other than the tribe of Judah, or subsequently, as will hereafter appear, other than Judah *cum* Benjamin and Levi, are specially intended, then the following distinctive names are generally used in the sacred record:–

1. All-Israel (2 *Sam.* ii. 9; v. 5; xv.–xviii.; 1 *Kings* xii. 18–20; 2 *Chron.* xxx. 1); or,
2. Israel (*Isa.* xlix. 3; 2 *Kings* xvii. 1–6).
3. All the people the men of Israel.
4. All the men of Israel.
5. All the tribes of Israel.
6. The tribes of Israel.
7. The men of Israel.

(2 *Sam.* ii., iii., v., xv.–xviii.); or,

8. Isaac.
9. House of Isaac.

(*Amos* vii. 9, 16); or,

10. Joseph and all the house of Israel his companions
11. Ephraïm and the tribes of Israel his companions

(*Ezek.* xxxvii. 16–19); or

12. Ephraïm (*Jer.* vii. 15; *Isa.* vii.; xi. 13; xxviii. 1; *Hos.* v.–xiii.).
13. Samaria (*Isa.* vii. 9; *Ezek.* xvi.; xxiii. 4; *Mic.* i. 1).
14. Oholah (*Ezek.* xxiii. 4).

In none of these special appellations is the HOUSE OF JUDAH (*i.e.* Judah, Benjamin, and Levi) ever included; save that in the struggle between Ishbosheth and David, Benjamin at first sided with All-Israel.

Attention is specially drawn to the above-mentioned names of ISAAC and HOUSE OF ISAAC (*Beth-Sâk*); for, as will appear in due course, they played a singularly prominent, though hitherto strangely neglected, part in the subsequent history of the world.

To understand the Old Testament aright, it is absolutely necessary to bear the foregoing distinctions in mind; for many people are not aware that, though all Israelites and all Jews were Hebrews, *i.e.* in the ordinary acceptation of the word

Hebrews, yet all Hebrews were not Israelites, nor are all Hebrews Jews, as is very commonly supposed.

As a matter of fact, considered numerically, the HOUSE OF JUDAH, or the JEWS, constituted a very small minority of the Hebrew race. Ethnically, as we have seen (*Ezek.* xvi. 3) *the Jews were not Hebrews at all,* but a blend of Amorites and Hittites—the show of their countenances, indeed, bewraying them in that respect. *The great mass of the so-called Hebrew race consisted of the* ISRAELITES,[1] *or* HOUSE OF ISAAC, who are also sometimes called the HOUSE OF 'OMRI (*Beth 'Omri*), the Assyrian equivalent for which was *Bît-Khûmrî, Ghûmrî,* or *Hûmrî.* The Babylonian equivalent was *Gimirrâ.*

[1] Abramites, and Abîrî (perhaps "People of the Bull"), and possibly drifts from the ancient Tamehû.

CHAPTER III

THE HEBRO-PHŒNICIAN GOLDEN AGE

THE undoubted glory—of a proverbially substantial kind, and of world-wide celebrity—to which, as a nation, the ancient Hebrews attained, achieved its highest, most brilliant, and most beautiful expression during the period covered by the reign of Solomon, *i.e.* A.M. 2990–3029, or B.C. 1006–967, though of course an exquisite glamour of romance surrounds the days of Solomon's father and predecessor—the hero and sweet-singer of Israel—David, the Son of Jesse. Moreover, what is conventionally known as the Phœnician Golden Age culminated about the same period, under Hiram, King of Tyre, who reigned from at least A.M. 2957½, or B.C. 1038½ (when David was anointed King over Israel) and throughout the time of Solomon (2 *Sam.* x. 2 ; 1 *Kings* v. ; ix. 27 ; x. 11, 22).

Now, a vast mass of illusion—to which must be ascribed much of the misconception that still, even in learned quarters, prevails regarding the events which took place in Western Europe during the era under notice—has hitherto surrounded the term "Phœnician," as associated with that era. At the outset, therefore, let us get a clear conception of it, or at least let me explain the meaning which I attach to it.

What did the term Phœnician really connote ? Was it of an ethnological, or a merely appellative character ? If the latter, was it recognized during the era itself as applicable thereto ? Or was it a name applied in after ages, by peoples who, doubtless in all good faith, laboured under the erroneous impression (which they have transmitted to modern times) that the small community who settled in Kâft, namely, the Phœnicians Proper, *were the leading spirits and sustainers of the so-called Phœnician Golden Age ?*

This last sense is the sense in which the name is conventionally

understood. But, as a matter of fact, the merchants, mariners, explorers, miners, and colonists of those stirring days, and to whom the name Phœnicians has since been conventionally applied, were really a confederation consisting of (1) Hebrews of the tribes of Dan, Asher, and probably Zebûlun, (2) the Phœnicians Proper, *i.e.* the *Kinahhi* or *Kinahni*, as they called themselves, or Zidonians, and (3) other Canaanites: though probably it would be more correct to assume that in Hiram's time the daily intercourse of centuries had brought about to a very large extent an amalgamation of Canaanitish Races in that part of the world, and that these blended peoples (excluding the Hebrews) might much more appropriately be called *Phœno-Canaanites*.

As regards the *rôles* sustained by the several confederates, even granting that in affairs commercial both Hebrews and Phœno-Canaanites were equally active and successful, yet, as mariners, explorers, and colonists, the Hebrews were unquestionably head and shoulders above their contemporaries. They were the Anglo-Saxons of the period, with a monopoly of the spirit of self-reliance and adventure. Each individual was a host in himself, being possessed of initiative, daring, resolution, energy, endurance, and practical intelligence. With home sickness, as connected with his tribal allotment, he—and especially the Danite—was never troubled. His home was wherever his interests or inclination took him—and that, as we shall see, was usually very far afield. True, we shall find that the Canaanites, too, were smitten with the colonizing mania; but with them it was derivative—mimetic, not innate, merely an emotional and impermanent dream. Their imaginations had been fired by it. They were fascinated by an ideal; but when realities had to be confronted, then a race of sterner stuff came to the fore.

For a time, indeed, the spirit of emulation, which was never lacking in the Phœno-Canaanitish blood, enabled them to effect perhaps as much, and to achieve it perhaps as brilliantly, as their Hebraïc Confederates. But enterprises of the kind under notice, when founded on nothing more solid than the emotions, can seldom prove lasting. The Phœno-Canaanite was proud of the community to which he belonged. He gloried in its triumphs; he looked to the Government under which he lived for his own betterment; and, so long as the emotions by which for the time

being it was swayed supplied it with the necessary motive-power, the community did what it could for him. But how different was it with his Hebrew colleagues? That community relied upon the individual, and he relied upon himself—confident in his own force of character, his own resources, and his capacity to adapt himself to whatever circumstances he might happen to be in. The result was only what might have been expected.

It will be remembered that, before the Hebrews entered the Promised Land, they were distinctly and repeatedly enjoined to exterminate the peoples whom they found dwelling there (*Num.* xxxiii. 52–55; *Deut.* xx. 16–18). It will also be remembered that —so many fascinations for them had the sons and daughters of the soil—this injunction they to a great extent failed or neglected to obey (*Judges* i. 19–36; iii. 1–6). Had they obeyed, neither Phœnicia nor the Phœno-Canaanitish Colonies of Europe and Africa would ever have been heard of! The vast and priceless legacy bequeathed to us from those distant times would have been handed down through the centuries associated, not with the name of the Phœnicians, but with that of the Early Hebrews alone!

Even, however, accepting events as they in fact occurred, it is more than questionable whether much—I will even venture to say the greater part—of the credit and renown that have hitherto been bestowed upon the Phœnicians in connection with the maritime and colonial achievements of those days, should not really be accorded to the Hebrews, and in particular to the aforesaid tribes of Asher and Southern Dan, and perhaps also, in a smaller degree, to Zebûlun, Western Mannasseh, and Ephraïm. In Asher and Dan, at least, we have two tribes who for centuries had existed and flourished as distinctively maritime communities, and who eventually, for their fine fleets, and for their knowledge, skill, and exploits in everything pertaining to the science, art, and ambitions of those who "go down to the sea in ships, that do business in great waters," were evidently distinguished, even in an age like Solomon's, when the glory of the Hebrew Nation and of their King and civilization was such that the fame thereof filled the whole world, and has since passed into a proverb; in an era, moreover, such as the so-called Phœnician Golden Age, which was nothing if not maritime.

Now, it is to be remarked that there is little or no evidence

in support of the conventional idea that the majority and *élite* of the mariners of these ancient, enterprising, and breezy days were ethnically Phœnicians, or that the ships in which they sailed belonged to Phœnicia; for the well-known twenty-seventh chapter of *Ezekiel* concerning the splendour of Tyre, presents us with a picture of the *long subsequent days of the sixth century* B.C. It is wholly irrelevant to the question before us, save as showing that, after the downfall and disappearance from the civilized arena of the energetic people who had outrivalled them during the epoch that has *since* been associated with the Phœnician name, the Phœnicians made the most of the opportunity that had been vouchsafed to them.

On the other hand, there is evidence that, in regard not only to tonnage and seamen, but also to the relative importance of the several foreign markets worked by the subjects of Solomon and Hiram respectively, the Hebrew element in the confederation were far in advance of their colleagues. True, Hiram maintained an Eastern and a Western Navy (1 *Kings* x. 11, 22; 2 *Chron.* viii. 18; ix. 10, 21), but so did Solomon. To the latter belonged the fleet that traded between Ezion-Geber, a Red-Sea port in Edom, and Ophir (1 *Kings* ix. 26, 27), which, according to Caldwell (*Comp. Gram. of Drav. Lang.*, p. 66), was identical with Malabar, but seems more likely to have been a region in Africa. Indeed, the name Africa appears to be nothing but a compound of Ophir and the Greek terminal *ika*—whence "the land of Ophir." According, however, to the *Encyclopædia Britannica*, it was on the eastern shores of Arabia. The fact that the seamen who manned this fleet are said to have been the servants of Hiram, probably means no more than that they consisted of those Danites and Asherites who, as we have seen, did all the sea-faring work of the Phœno-Canaanites—perhaps under that league, or treaty, which subsisted between the two States (1 *Kings* v. 12). To Solomon also belonged many, probably most, of the famous "Ships of Tarshish" (1 *Kings* x. 22), and doubtless they also were manned by the same Danites and Asherites. Moreover, both of these distant regions—Ophir and Tarshish—seem to have been exploited in the interests of Solomon. How frequently the southern voyage was made we are not told, but we know that intercourse with Tarshish was regularly maintained once every three years.

From a maritime point of view, therefore, the term *The Phœnician Era* is clearly a misnomer.

With regard, now, to the colonial activity of the same period, what are the facts? Stream after stream of non-Hebrew emigrants did, we know, pour forth under Phœnician auspices from Canaanitish ports, and settled as colonists in North Africa and South-west Europe; while the coasts and islands of the Mediterranean were undoubtedly covered with factories, fortresses, and townships. Of these colonists the bulk were Canaanites; and this is a fact the importance of which has never been realized from the right point of view. It is the simple but portentous explanation of that passage in *Genesis* x. 18, which must clearly have been a comparatively recent interpolation—

"And afterward were the families of the Canaanite spread abroad."

But mere numbers are not the only pre-requisite for colonial success; nor was the great colonial movement confined to the Canaanites.

Evidence abounds that, *as in maritime activity, so in colonial enterprise, the Northern Hebrews were the leading spirits, the sustaining force, of that epoch.* This can easily be demonstrated. The Colonies—Canaanitish or Hebraïc—that actually took root and flourished, can be identified. The most important of them were those planted in our own Isles—the Isles of the West—the entire Spanish Peninsula, Caucasia, and on the North Coast of Africa.

What, then, were these colonies? Were they Phœno-Canaanitish, or were they Hebraïc? It must be remembered that we are dealing with the remote period commonly called the Phœnician Golden Age, not with those more recent times with which the glories of Tyre, the rise of the Roman Republic, and the ambitions of Carthage are associated.

As regards the Isles of the West, we know that, from the earliest times of which we have any account, Ireland has been inhabited by a race akin to the Continental Kelts; and since (as I shall show) these latter were also of Phœno-Canaanitish origin, we may grant that that island, during the epoch with which we are dealing, was colonized by people of the same stock. We may even venture to connect with this event the origin of the familiar word *Fenian.*

As regards, however, the southern regions of Britain, there is reason to think that the "Ships of Tarshish" carried on a regular trade with them in connection with their tin and lead mines and other local products, and that considerable Hebrew Settlements were established and maintained there for the purpose of working those mines. Doubtless it was their descendants, augmented perhaps by recently immigrated Tarshishites, whom Himilco found there at a later period, and whom he described as a numerous, expert, and industrious people (*Ped. of the Engl. Peop.*, by Nicholas, p. 129). There is also a tradition to the effect that in the Solomonian Era Britain was inhabited by a community owing allegiance to that renowned monarch. Moreover—as can be shown in connection with the fortunes of the Southern Danites and a portion of the Gadites, and in other connections also—much in the subsequent history of the Hebrews of the House of Isaac goes to corroborate the view now advanced, and to prove that the Hebrews of Solomon's Age not only knew of the existence of the Isles of the West (Isles of Eirinn), but were exceedingly familiar with their situation, natural resources, and other advantages; and further, that this intimate acquaintance and connection with the Isles, once enjoyed by their more adventurous spirits, and the accounts that these latter seem to have brought back with them—not once nor twice but frequently, and at least every three years—had made upon the minds of the nation at large an impression so deep and lasting, and had filled their imaginations with an infinity of visions so alluring that, in after ages, though several centuries had come and gone, the golden memory of them remained undimmed—ever the subject of their dreams, the object of their desires, the guiding-star by which they directed their several migrations from the East.

As regards the colonies established in Spain, the most important of which we have any certain knowledge was Iberia. This colony plainly took its name from the river along whose entire valley it extended, *i.e.* the Iber, afterwards the Iberus. That it was a Hebrew colony cannot be doubted, in view not only of these names, but also of the regular intercourse which was kept up between those regions and Palestine by the fleets of Solomon. So powerful and celebrated did Iberia become, that in later days the Greeks applied the name to the entire peninsula. Of course, the Hebrew settlers must have found the country already

inhabited, and merely super-imposed themselves as a dominant race upon the aborigines—who, I suggest, were identical with the Old Illyrians, or *Illherrians*, or Long Barrow Race of Early Europe —much as the white man super-imposes himself upon native races at the present day.

Another important colony was Tarshish. Its identity has not hitherto been ascertained with any certainty. The weight of authority, however, apparently inclines towards identifying it with the south-west part of the Spanish peninsula. Most ancient writers place it along the valley or at the mouth of the river Baetis, afterwards called the Guadalquivir or Wadi-al-Hibr—another link with the Hebrews, for this is literally the "River of the Hebrews"; and this is the view taken in the *Encyclopædia Britannica*, art. "Phœnicia." Some even think that Tarshish was in Britain. Others are of opinion that the name denoted Western Europe in general, and not any particular region or country there. Probably we ought to accept the statements of ancient writers. In the region where they locate Tarshish—*i.e.* along the valley and at the mouth of the Guadalquivir—there is a tract, now included in Andalusia, but in old maps marked thus—

"Here the Phœnicians went for gold" (*Is. Wand.*, p. 15).

Of course we need assign as much or as little importance as we choose to this word "Phœnicians"; it was obviously used under stress of the age-long illusion regarding these people already alluded to.

The accounts that have come down to us regarding the mineral wealth of Iberia and Tarshish are well-nigh incredible. In both colonies the mining operations seem to have been stupendous. They had need to be, in view of the fact that the weight of gold received by Solomon in one year was 12,066 Hebrew talents, besides all that was brought in by chapmen and merchants (2 *Chron.* ix. 13). As for the imports of silver, they were enormously greater. To realize this we have only to read Chapter ix. just cited, so far as it describes the use made of gold, and particularly v. 20, wherein we find that—

"Silver was nothing accounted of in the days of Solomon."

We thus get the fact that somewhere, other than in Ophir,

important gold and silver mines were regularly and vigorously worked in Solomon's interest. The presumption is that this somewhere was not only in Iberia but also in Tarshish, which, indeed is specifically mentioned in connection with the production of the precious metals (*Ibid.* v. 21). If so, and if Tarshish be identical with the above-mentioned tract in Andalusia, it is permissible to assume that the so-called "Phœnicians" mentioned in the old maps (unless they were Danites and Asherites working in the interests of, or under loan from, Hiram under the Treaty above referred to) were really subjects of Solomon, not connected with that Treaty, and from whom he doubtless exacted royalties, or other tribute. It was possibly in their interests that those "chapmen and merchants," distinguished in 2 *Chron.* ix. 13, from the miners who worked direct for the Hebrew Crown, plied to and fro between Palestine and the Far West. If Solomon did exact these royalties, the question arises whether any evidence of the assumed fact exists, and whether it connects Tarshish with the tract in Andalusia. The answer is in the affirmative.

About B.C. 972 a high official named Adoniram was sent by Solomon to Tarshish to collect tribute from its inhabitants. It is highly probable that he was identical with the Adoniram mentioned in 1 *Kings* v. 14 as having been "over the levy" of 30,000 men working in the Lebanon in monthly courses of 10,000, when Solomon was building the Temple—the same unfortunate personage who, under the name of Adoram, was sent north by Rehoboam in A.M. 3030½, or B.C. 965½, to enforce Rehoboam's will upon the revolting Beth-Sâk, and who was promptly stoned to death by the latter (1 *Kings* xii. 18). Now, a king does not collect tribute save from people who are his subjects *de jure* or *de facto*. Therefore, until this evidence is displaced, the inhabitants of Tarshish may be assumed to have been subjects of Solomon, and consequently not Phœno-Canaanites, but Hebrews. In further support it may be mentioned that, according to a commentary on *Ezekiel*, referred to by the Bishop of Rangoon, a stone was actually discovered some years ago in Spain, not far from Gibraltar, bearing an inscription in the Hebrew character—doubtless the Old Hebrew alphabet—to the memory of the above-mentioned Adoniram (*Gt. Brit. Rank*, p. 55). From all the foregoing considerations I think

we may safely conclude that Tarshish was where the ancient writers located it, and also that it was a Hebraïc, not a Phœnician colony. Both Tarshish and Iberia were flourishing as late as B.C. 538 (*Herod.*, Bk. I., c. 163).

As regards Iberia in Caucasia, the name itself—like that of the colony in Spain—sufficiently attests its Hebrew origin.

We now come to the colonies founded by the Phœno-Canaanites in the same era; but before considering them, let us glance rapidly at the history of Tyre and Zidon as affected by early Assyrian aggression.

Sometime in the twelfth century B.C. Tûkûlti-pâl-esarra, or Tiglath-pileser I., who reigned in Nineveh during A.M. 2869–2889, or B.C. 1127–1107, occupied Arvad (Aradus), and symbolized his subjection of the Mediterranean by embarking in a ship and spearing a dolphin. Following this picturesque incident, however, came a long period of nearly 200 years, during which the power of Assyria seems to have been in a state of *pralaya* —very fortunate for the Kingdom of David and Solomon. Its *manvantara*, however, revived with the exploits of Rimmon-nirari II. (B.C. 911–889, according to Sayce) and Assur-natsir-pal (B.C. 883–858, according to Sayce), of whom, according to the *Encyclopædia Britannica*, the latter, in B.C. 876, "washed his weapons in the Great Sea," and exacted tribute from Tyre, Zidon, Byblus, and other Phœnician cities, including Arvad. According to the same authority Shalmaneser II., in B.C. 846 and again in B.C. 844, inflicted a similar visitation on Tyre and Zidon, and established over Phœnicia an Assyrian supremacy which lasted for over 100 years. The next occasion on which tribute had to be exacted was in B.C. 741, according to the same authority, when Tiglath-pileser, the Pûl of Scripture, appeared before Tyre; but this was probably about eight years later, as Tiglath-pileser really reigned during A.M. 3259–3277, or B.C. 737–719. The last visitation that I shall mention was one by Shalmaneser IV., who, early in his reign (A.M. 3277–3284, or B.C. 719–712), made an unsuccessful attack upon Tyre.

The oldest Phœnician colony seems to have been Gadeira, or Gades, *i.e* the Agadir, or "Stronghold" (modern Cadiz); and it was also the most important of their colonies in Spain. Tradition assigns its foundation to B.C. 1100; but this is probably too early, as tradition is notoriously untrustworthy in matters

of chronology, and always errs on the side of generosity. True, it is quite possible that the origin of Gadeira synchronized with some wave of panic in Phœnicia following upon the occupation of Arvad by Tiglath-pileser I.; but it is not probable, as that monarch's real objective seems to have been far to the north-west in Arârdhû and Kilikia. The colony was much more likely to have been founded during the spacious and enterprising days of Hiram, who reigned at least from B.C. 1038, when he communicated with David, till some time during, or perhaps beyond, the reign of Solomon (B.C. 1006–967).

It is highly improbable, however, that Gadeira was the only enterprise undertaken by the Phœno-Canaanites during this great epoch. Vast numbers of them must have migrated westward from time to time, as well under State auspices as independently. Indeed, we may assume that the greater portion of the rest of the Peninsula—exclusive of Iberia and Tarshish—was more or less appropriated by them, especially perhaps along the coastlands, and that Gadeira was intended to be a centre from which their interests might be watched and protected. Its very name points to this.

At the same time, with the exception of Hispâl, now represented by Seville, on the Guadalquivir; Kordûba (modern Cordova) higher up the same river; Malaka, now Malaga, a seaport on the coast of Granada; and Karteia, or Karthæa, another seaport situate in the vicinity of modern Algeçiras, nothing has ever been heard of any such colonies. They were indeed founded in large numbers; but they never endured. Even as regards those just excepted—and especially Hispâl and Kordûba—they were probably successors, not contemporaries, of Tarshish. At any rate, even granting that they flourished during the so-called Phœnician Golden Age, they cannot for a moment be ranked with Iberia and Tarshish.

It was on the northern coasts of Africa that the most substantial and celebrated of the Phœno-Canaanitish colonies flourished.

These were Utika (Itike), founded a few years after Gades; and Karthage (*Kartha Khadasha*, or New Kartha) said to have been founded in B.C. 813, *i.e.* about the middle of the 100 years' supremacy of Assyria over Phœnicia. Of the two, Karthage was the more important, though Utika seems always to have maintained her independence.

Now, as regards Utika, can it for a moment be maintained that, during the so-called Phœnician Golden Age, it outshone its Hebrew rivals—Iberia and Tarshish? To entitle the Phœnicians to have the epoch called after them, their colonies must have *outshone* those of the Hebrews, not merely equalled them in importance; and Utika *did not even equal* Iberia and Tarshish.

As for Karthage, it is obvious that it *had not even entered upon its existence when the Golden Age was about to terminate, and did not do so till about a century afterwards!*

The period of Tyrian activity and splendour, so graphically portrayed by Ezekiel, was not the so-called Phœnician Golden Age, *i.e.* it was not that mighty, stirring epoch which synchronized with the reigns of Solomon and Hiram, and during which west and south-west Europe were the scene of such wondrous colonial and commercial activity, and when the heaving expanses of the Mediterranean, the Atlantic, the Black Sea, and even the Red Sea and Indian Ocean, were dotted with the argosies of Dan and Asher. *Some centuries separated the two eras!*

So far, therefore, there is not a shred of evidence in support of the popular belief that the Phœno-Canaanites were the leading spirits during the era with which the Phœnician name is invariably associated. All the facts, probabilities, and traditions go to show that it was a period of Hebrew supremacy—some of the dividends, let us grant, going merrily into the coffers of the Phœnicians.

Turn now to another aspect of this renowned age. We have already seen that the trade with Tarshish and Iberia in the west, and with Ophir in the far south, whether conducted by the servants of Solomon or by those of Hiram, was principally carried on in the interests of the Hebrew monarch. But the west and the far south did not by any means monopolize the activities of those energetic times. Owing to the geographical position of their respective countries, the Hebrews and the Phœno-Canaanites commanded the trade of the world—though the baleful eye of Nineveh was soon to be fixed gloatingly upon its routes in Western Asia. Especially was this true of the subjects of Solomon. It must be remembered that the dominions of Solomon extended much further than the ordinarily understood limits of Palestine. Only by the Euphrates were they bounded on the east (1 *Kings* iv. 21, 24), and in the margin is given "or, beyond the River."

His sphere of influence or of interest was probably unbounded. Now, away on the other side of the sand-dunes of Airyân, towered the Altai mountains, abounding in gold; indeed, the name itself means "Gold-Mountains." The Ural mountains, too, were equally rich in the precious metal. One or other, perhaps both, of these auriferous regions probably formed the solid basis on which rested the so-called fabulous account given in a subsequent age by Herodotus concerning the Arimaspoi and the "Gold-guarding Griffins" of the north (Bk. III., c. 116; IV., c. 13). This name Arimaspoi—meaning "one-eyed," from the Skŭthic *Arima*, "one," and *Spou*, "an eye"—doubtless arose from the fact—or let us say the probability—that the community bearing the name were miners, accustomed to wear on their foreheads lamps to light them when down in the shafts and tunnels. Is there no significance in—no possible inference to be drawn from—the fact that these very regions to this day possess a name strikingly similar to such names as Iberia in Spain and Iberia in the Caucasus—both Hebrew names—viz., Siberia? It is as likely to be identical with the name Iberia, as Ind, Hind, and Sind are all identical with each other. Surely, on the ground of reason and probability, it is no more difficult, and quite as permissible, to believe that the enterprising subjects of Solomon knew of these inexhaustible gold-fields and found their way there to work them, as it is to believe that they conducted similar operations in Spain and Britain and even in East Africa.

Thus, then, in connection with Tarshish and Ophir we have the fact, and in connection with North-Central Asia we have a strong probability, that though the trade relations of Phœnicia were very widespread and profitable, yet a Hebrew rather than a Phœno-Canaanitish colouring overspreads the picture of the commercial activities of the so-called Phœnician Golden Age. In short, whether as adventurers, merchants, mariners, miners, or colonists, it was the Hebrews and not the Phœno-Canaanites who sustained at least the principal *rôle*. Wherever they went, the subjects of Solomon took the foremost place—and it would seem that they went nearly everywhere. Such was their success, so great was their prosperity, and so gloriously was it all reflected from Solomon's wonderful Lion-Throne of Ivory overlaid with pure gold (2 *Chron.* ix. 17–19), that he is said to have "exceeded all the kings of the earth in riches" (*Ib.* v. 22)—a statement which,

whatever it means, includes the fact that *he so exceeded even Hiram, during the so-called Phœnician Golden Age.* It has been very pertinently observed by the learned Dr. Latham that—

> "We are so used to confine ourselves to the soil of Palestine in our consideration of the Israelites, that we treat them as if they were *adscripti glebæ*, and ignore the share they may have taken in the ordinary history of the world" (*Ethnol. of Europe*, p. 157).

This is only too true. Whenever any maritime exploit was achieved, any far-reaching commercial enterprise projected and successfully carried out, or whenever any colony was founded on the sea-coast, in Europe, Africa, or Asia—*it is always the Phœnicians who are supposed to have done it.* They, and they only, are given the credit; not because they were more daring, skilful, or well-appointed as seamen and explorers, or more intelligent, resolute, and successful as colonists, than the Hebrews—for in all these respects the latter were far and away their superiors—but merely for some reason which, though hitherto inexplicable, has only been so because historians, annalists, and writers generally have simply not taken the trouble to ascertain either what the term "Phœnician" really connoted, or what the respective achievements of the Hebrews and Phœno-Canaanites during the Age in question really were, and, having done that, to place the laurels on the right brows. It never seems to have occurred to them, when recording the story of the past, to associate the name of the Hebrews with the great events by which, outside Palestine, the history of the world was for centuries, yearly and monthly, daily and hourly being made. No, the Hebrews? Why, they were the people of Palestine! Palestine—Hebrews—What God hath joined together, let no man put asunder! The two names, the two ideas—the People and the Land—were indissoluble. And that is very much how they have generally been regarded since. *Adscripti glebæ*—that sums up the whole matter. How difficult, how well-nigh impossible it seems, when once an idea has entered the heads of some people, to get it out again! Adduce as much evidence as one likes; let it be never so overwhelming; in proof of the fact that the idea is erroneous. Still, it is one in which people have been taught for generations to believe, and in the light of which they have been accustomed to view events in general; and *ergo* it is an idea that

must be true—a tenant of the mind that has acquired by lapse of time, and also be it added, of ethnic memory, a sacred and indefeasible right to continued and even undisturbed possession. When this is the position taken up, what remains save, over the mist-wrapped portals of the history of the past, as conventionally accepted, to write : *Lasciate ogni speranza. . . .!*

Not everybody, however, can plead ignorance of the fact that the glories of Tyre and Karthage were wholly distinct from and subsequent to the brilliant epoch that has been called the Phœnician Golden Age.

" The golden age of Phœnicia, during which her colonies, her manufactures, and her commerce were in this most brilliant phase, seems to have waned simultaneously with that of Judæa. As Solomon in the latter, so does Hiram in the former, mark the end of that peace and happiness which had made their countries rich and glorious, as no other country of their day " (*Chamb. Cyc.*, art. " Phœnicia ").

Surely the secret, at last, is out ? The Cyclopædist admits that, with the demise of Solomon and Hiram, the so-called Phœnician Age practically came to an end. *But the glories of Tyre and Karthage had not commenced then. They were respectively features of the sixth and fifth centuries* B.C. Up to the deaths of Solomon and Hiram, save for the founding of Gadeira in Spain and Utika in Africa, the brilliant achievements of the Age had, as we have seen, been the work of the Hebrews. Moreover, the Cyclopædist speaks of the waning of Judæa as having synchronized with the termination of the Golden Age. But Judæa did not even exist then ! Even if it be said that here I am indulging in verbal fencing, and that, by Judæa, the Cyclopædist meant the Kingdom of Judah, my comment is equally simple. Far from waning about this time, the Kingdom of Judah as a matter of fact only then began ! It came first into existence in A.M. 3030, or B.C. 966, under Rehoboam, Solomon's son and successor, when, with the revolt of the Beth-Sâk, in that year, he lost, not only them as subjects, but also what he had inherited the year before from his father, *i.e.* the Kingdom of the Hebrew Nation (1 *Kings* xi. 31, 34, 35, 38) ; and it—this cut-down Kingdomlet of Judah—continued to exist for several centuries afterwards, for the deportations to Babylon did not take place till B.C. 598–580. Then, indeed, Tyre was in her glory ; but even then she sat in envy

and dread, not of her former Beth-Sâkian colleagues, but of her much less dangerous Jewish rivals ; else why that burst of exultation with which she hailed the downfall of Zedekiah and his kingdom ?—

"Tyre hath said against Jerusalem, Aha, she is broken that was the gate of the peoples ; she is turned unto me ; I shall be replenished now that she is laid waste" (*Ezekiel* xxvi. 2).

In this pæan of joy on the part of Phœnicia, do we not see discharged the accumulated jealousy of centuries, a jealousy that had been gathering and growing ever since those glorious days of Solomon when the Hebrews carried everything before them, and the Phœnicians panted after them—far behind in the race for wealth and fame ? But the collapse even of Judah in B.C. 598–580 availed Tyre little. Her thirteen years' struggle with Nebuchadrezzar in B.C. 578–565 (Conv. date B.C. 585–573) left her in a very exhausted condition. Later on she acknowledged the hegemony of Egypt—then under the rule of Amasis—and in due course both Egypt and she passed under the sway of Cambyses, King of Persia. This epoch is marked by the eclipse of A.M. 3479, or B.C. 517, referred to in *Ezekiel* xxxii. 7, 8. From that time forth Tyre's old traditions were carried on by Karthage, and at last in B.C. 332 she succumbed to Alexander the Great. Of her citizens 30,000 were sold into slavery, some 8000 more were slaughtered, and her palaces and storehouses were looted by the Macedonian soldiery (*Anc. Emp. of the East*, pp. 196, 197).

What, then, really was the cause of the long previous Golden Age coming to an end ? *It was the disintegration, collapse, and disappearance of the Beth-Sâk, or House of Isaac—i.e.* the break-up of the specially maritime communities, Dan, Asher, etc., who were essential to the success of the Age, especially the departure *en masse* of the Southern Danites sometime in B.C. 966–944, and finally the deportation by Assyria in B.C. 731–712 of the remnant in Samaria of the Northern Ten Tribes of Israel. *They were the Hebrew Race—so far as it counted in those days.* The House of Judah—of whom we are accustomed to hear so much more from our pulpits—was, from a numerical point of view, as also from the standpoint of what it contributed to the Golden Age—a comparatively insignificant division of it. Yes, the Northern Israelites—the Beth-Sâk—were the heroes of the

Golden Age, its creators and sustainers. It is when *they* are suddenly and tragically hurried into oblivion that lo, the activities and glories of the so-called Phœnician Golden Age mysteriously shrink, wither, and fade away too! Glory departs—but it re-appears elsewhere. From time to time as the centuries roll on, it shines forth anew in divers countries to which the disintegrated and scattered communities of the Beth-Sâk can be proved to have found their devious way; not, however, as communities known to be Hebrews, but under different names—names familiar enough to the historian and the schoolboy—which few would ever dream of associating, and some of which have in fact never been associated, with the Hebrew Race. This, of course, is anticipating the argument; but the digression enables us to catch a glimpse of the probable reason why, during the centuries which have come and gone since the captivity referred to, the Hebrew element or aspect of the stirring epoch which has been misnamed the Phœnician Golden Age, has dropped so entirely out of sight and remembrance.

To the strenuously practical period with which we have been dealing succeeded the beautiful and dazzling era of Hellenic Civilization. Rome also arose—that mighty and mysterious city which ultimately, by force of arms and political wisdom, acquired the empire of the world as then known—save only what was guarded by Pârthia in the Far East.

Now, of the Beth-Sâk, or Beth-'Omri, as such, after its deportation in B.C. 731–712, the Greeks and the Romans were alike absolutely ignorant. Never again were the Ten Tribes of which it consisted seen or heard of. They had vanished, and have ever since been regarded as lost. On the other hand, owing to the phœnix-like rise of Karthage in the beginning of the fifth century B.C., and to the important *rôle* which, from that time onward till the close of the third century B.C., she sustained, not only in connection with the civil, maritime and commercial development of the Mediterranean Sea-Board, the Kassiterides, or Scilly Islands, and the Baltic, and with the colonial history of Southern Europe, but also in connection with the development of the power of Rome, the Phœno-Canaanites, for a considerable time undoubtedly continued to dwell, as it were, under the eye of the civilized world, and so preserved in the annals of the past not only their own name and fame, but also that of their

domicile of origin, Phœnicia; needless to say—confronted only by a world which could not contradict them—misappropriating all the glory of that past to themselves in the most barefaced manner, suppressing even the faintest allusion to the Beth-Sâkian Hebrews, and presenting us with a picture of one of the most magnificent eras in the history of mankind, false in almost every important respect.

It will now be readily understood why I have ventured to designate the period of which I have been treating, not, as it is conventionally styled, the Phœnician, but the Hebro-Phœnician Golden Age—thus assigning the honours of it to the Beth-Sâk, the subjects of Solomon, rather than to the Phœno-Kinahhi, or Kinahni, the subjects of Hiram.

CHAPTER IV

REVOLT OF THE HOUSE OF ISAAC OR BETH-SÂK

TOWARDS the close of Solomon's reign, he was much harassed by enemies. One of these was a subject of his own—Jeroboam, an Ephraïmite, who, because of his talents, had been elevated to the post of Viceroy or Governor over the affairs of Ephraïm and Manasseh. Doubtless it was in that capacity that he acquired the extraordinary power which he ultimately exercised in the camps and councils of Israel. The circumstances under which he conspired against his sovereign were as follows. The period was about A.M. 3027, or B.C. 969.

"And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; now Ahijah had clad himself with a new garment; and they two were alone in the field. And Ahijah, laid hold of the new garment that was on him, and rent it in twelve pieces" (1 *Kings* xi. 29, 30).

These twelve pieces represent, not twelve Tribes of Israel, for there were thirteen Tribes, but the twelve original Houses, or families of the sons of Jacob.

"And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the Kingdom out of the hand of Solomon, and will give ten tribes to thee: (but he shall have one tribe for my servant David's sake, and for Jerusalem's sake . . ." (1 *Kings* xi. 31, 32).

The meaning is this. Ahijah gives to Jeroboam ten Houses, not ten Tribes. He afterwards takes back one House, and says that by this process Jeroboam will be in possession of ten Tribes. The two Houses which the prophet originally retained were Judah and Benjamin. Hence the Houses originally given to Jeroboam were (1) Reuben, (2) Gad, (3) Joseph, (4) Issachar, (5) Zebûlun, (6) Asher, (7) Dan, (8) Naphtali, (9) Simeon, (10) Levi. There were here eleven tribes; for Joseph comprised two tribes, Ephraïm and Manasseh. Out of these the prophet takes away the one tribe referred to, and restores it to David's dynasty.

This tribe was Levi. Thus, there still remained with Jeroboam ten tribes. That Levi, and not Benjamin, was the tribe thus restored is clear. Only with reference to that priestly community could Ahijah have spoken as he did of "a lamp always before Jehovah in Jerusalem" (v. 36)—obviously alluding to Temple services in connection with the worship of Jehovah. Moreover, as we shall presently see, there is express evidence of the actual rendition of Levi by Jeroboam, and none of the rendition, or even of the original giving, of Benjamin. From the foregoing passages, and from others which follow them, it is evident that the thirteen Hebrew tribes were to be divided into two distinct nations, namely, (1) Israel, or Isaac, as it was also sometimes called (*Amos* vii. 9, 16), and (2) Judah; and we are also expressly told that *the kingdom of the Hebrew Race was to be taken from Judah and given to Israel* (1 *Kings* xi. 31–38).

With reference to the name *Isaac*,[1] signifying "laughter," Mr. Adams makes the following remarks, which are very relevant to the subject in hand :—

"The root from which the name Isaac is taken does not possess the initial *i*, and might be correctly represented by the letters *Sahak*, so far as common properties of sound are concerned, although strictly the Hebrew letters of the word require *'Tsahak*. . . . The *i* is simply a prefix of the letter *yod*, which gives force or emphasis, and is not sounded in the open, full manner in which we are accustomed to use it. . . . It is not an essential part of the word, and might be omitted without prejudice to its significance" (*Great Brit. Rank*, p. 123).

Hereafter, therefore, whenever I intend to refer to the House of Isaac, or House of Israel, I shall make use of the phrase *Beth-Sâk*. Now, the tribes associated with each of the two nations into which the Hebrews were about to be divided, were as follows :—

BETH-SÂK.

1. Ephraïm.
2. Manasseh.
3. Dan.
4. Simeon.
5. Reuben.
6. Gad.
7. Zebûlun.
8. Asher.
9. Issachar.
10. Naphtali.

HOUSE OF JUDAH.

11. Judah. 12. Benjamin. 13. Levi.

[1] Cf. *Iscah* an Aramaïc name supposed to come from the root *Sakâ* and to mean "beautiful," "good-looking," and to have been another name for Sarah.

It will be remembered that, during the contest for the crown between the rival factions of David and Ishbosheth, Ephraïm sympathized with the latter. Doubtless this was because that great community suspected that, in advancing David as a claimant, Judah was making her first bold bid for the possession of the Sceptre and the position of Lawgiver promised to her by Jacob (*Gen.* xlix. 8–10). On that solemn occasion Ephraïm also had been blessed with a blessing greater than that bestowed upon his brethren. He received the Birthright Blessing, or promise of Temporal Prosperity, which Reuben had forfeited. This, then, as well as the fact that, during the Commonwealth, a large majority of the Judges had belonged to Ephraïm, probably engendered in their minds

"the hope of supremacy as ruler, as well as of being most powerful in wealth and population. In this way Ephraïm seems to have secured a sort of representative position among the tribes" (*Gt. Brit. Rank*, p. 183).

It now remains to notice how, at least amongst the main mass of the people, Ephraïm, under the leadership of Jeroboam, actually made good her claims in this respect. After Jeroboam's interview with Ahijah—which forcibly recalls the scene wherein the three witches meet Macbeth upon the heath with the greeting: "All hail, Macbeth! that shalt be King hereafter"—Solomon sought his life. Jeroboam then fled to Mazr, where he received protection until Solomon's death in A.M. 3029, or B.C. 967, when the crown devolved upon Rehoboam, and the exile returned. He seems to have been at once accorded the leadership of the Old Northern Confederacy, for we soon find him at Shechem presenting on their behalf what may be called a Bill of Rights. The prayer or demand therein contained Rehoboam rejected; accompanying his refusal with tyrannical and insulting remarks. Jeroboam and his following, however, were not the men to be thus treated. They knew, not only their rights, but also their power. Moreover, they were in grim earnest; and, having a leader of spirit and ability, they acted accordingly. Hurling back their defiance, they addressed Rehoboam thus:—

"What portion have we in David? Neither have we inheritance in the son of Jesse!"

By this, of course, they meant that, so far as they were concerned, the constitution had been violated, and that they had been despotically deprived of their rights thereunder. Raising, therefore, the shout of

"To your tents, O Israel: now see to thine own house, David" (1 *Kings* xii. 16),

they departed in wrath to their homes, while the weak and infatuated monarch fled precipitately to Jerusalem, where, although in one verse (v. 20) he is said to have been supported only by the tribe of Judah, yet, in the next, it clearly appears that Benjamin also cast in their lot with him. Moreover, in 2 *Chron.* xi. 12, it is expressly stated that "Judah and Benjamin belong to him." Forthwith Jeroboam was proclaimed king by the armies of the Beth-Sâk, and shortly afterwards he was formally crowned and enthroned. From this time forward we may take it that the Standard of the Camp of Ephraïm—as representing the seceded tribes—was unfurled to the breeze; displaying on its folds, as a rival to the Lion of Judah, the figure of a Wild-Ox, Ox-Antelope, or Unicorn—the emblem thenceforth of independence and prosperity.

It must be remembered that, ever since they became a nation, the Hebrews had been believers in the originally tribal Deity called by them Yahweh, or Jehovah (*Yod*, masc., *He*, fem., *Vau*, masc., *He*, fem.), whom they worshipped according to the ritual ordained by the Mosaïc Code, and they had been accustomed to repair to the Temple at Jerusalem thrice in every year, *i.e.* at the feasts of the Passover, Weeks, and Tabernacles (*Deut.* xvi. 16). Now, shortly after the establishment of the new State, fearing lest his subjects might be won back to their former allegiance if they resorted as usual to the old Capital, and doubtless catching his idea from the fact that the ensigns of Ephraïm and Manasseh, the two leading tribes, bore each an Eglah, or Heifer, as its cognizance, Jeroboam caused two GOLDEN CALVES and divers HE-GOATS (2 *Chron.* xi. 15) to be made—which perhaps were not at first intended to be worshipped as being themselves deities, but merely symbolical representations, not only of the newly arisen State, but also of the Divine Masculine and the Divine Feminine, as enshrined in the name JAH (*Yod* and *He*). In fact,

the new cult was obviously intended by Jeroboam, or the philosophical priesthood from whom he obtained his idea, as a partial imitation of and substitute for the older and much more profound and mystical cult of Jehovahism, the esoteric doctrines of which (still preserved in Kabbalistic lore) had reference to the conception that life, at its Eternal Source, and therefore throughout its derivative forms in time and space, is essentially biune; that humanity, either originally, or considered as an ultimate ideal towards which evolution is ceaselessly tending, was, or is destined to be, "in the image of God," *i.e.* biune on all planes of existence; and that it is only then and thus that humanity will be able to enjoy perfect spiritual communion with that universal environment of theirs on all planes which subsists only in and by and for God; nay, that the unification of all creation in the Eternal Source of life is not only possible but eventually certain. All this —and perhaps also the conception of the ultimate manifestation of the Godhead in a glorified humanity, in every member of whom, through the Christ, it is even now incarnated and evolving—is mystically wrapped up in the Tetragrammaton; but by adopting only a partial and superficial view of the secrets thus enshrined, and by having regard—in respect of biunity—merely to the single-plane idea of bi-sexuality, as hidden with loftier ideas in the name Jah, the politico-spiritual advisers of Jeroboam opened the door to a monstrous perversion of the original doctrines, which were really of a *spiritual* significance, and so inaugurated an epoch in which the worship, no longer of the Divine Bi-unity on every plane of existence, especially the spiritual, but of the infernal lust or sex-principles, obtained the ascendant in the minds of the Beth-Sâk.

Jeroboam caused these two calves to be set up, one in Bethel and the other in Dan; as also, no doubt, the he-goats: at the same time, like Aaron of old, telling his subjects to behold in them their "gods," who had "brought them up out of the land of Mazr"—a phrase which, under the circumstances of the time, was only a figure of speech, by way, no doubt, of reference to the freedom which, under the auspices of the new *régime*, they then enjoyed from that condition of bondage in which they had dwelt under the rule of Rehoboam; and in any case it had probably already been in current religious use as esoterically expressive of the power of the spirit to subdue the passions of the lower nature.

Here it may be mentioned that the name Leah (ancestress of Reuben, Simeon, Levi, Judah, Issachar, Zebûlun) signifies Wild-Cow. That animal, therefore, may reasonably be taken to have been the totem of these particular tribes.

In addition to establishing the worship of the heifers and he-goats, Jeroboam instituted a great National Festival, similar to that observed in Judah in the seventh month ; but he ordained that it should be annually celebrated at Bethel on the 15th day of the 8th month ; and he also erected altars throughout the country, and himself set the example of performing devotional exercises thereat.

Thus, then, was inaugurated that famous system of idolatry into which the Beth-Sâk ultimately lapsed ; for it soon lost the faint resemblance to the old faith that it seems originally to have possessed.

It appears, of course, strange that a community so intelligent and cultured as the Beth-Sâk should so easily have fallen away from the pure and majestic religion of their forefathers. It must, however, be remembered that, in addition to the door that had been opened thereto by reason of the fear lest a community of religious rites should induce them to resume their old allegiance, they were surrounded by idolatrous nations with whom, in connection with the complex relations of ordinary life, they were brought into frequent and intimate contact, and that idolatry (in the shape of the adoration of the deified personifications of the sex-principles) was then an almost universal cult of exceedingly ancient standing. As practised in those picturesque, refined, and emotional days, it must—inverted though it was from a spiritual prototype—have possessed a wonderful charm, so beautiful was it in its manifold forms, so lofty, subtle, and insinuating in its intellectual and artistic expressions. It was immeasurably more widespread, popular, and ancient than the worship of Jehovah. Even that was then an extremely ritualistic and symbolical form of worship ; nay, the symbolism was in a sense—though an incomparably purer, sublimer, and more spiritual sense, for the few who really understood it—similar to that of the surrounding creeds ; and therefore, from the standpoint of the masses, there was, perhaps, on the face of Jeroboam's new departure, as originally introduced, very little apparent difference between it and the system in vogue at

Jerusalem. Besides, the change was a very gradual one; indeed, at first almost imperceptible. Nor must it be forgotten that from the days of Moses and Aaron a strong undercurrent of idolatrous inclinations on the part of the Hebrews—*i.e.* not so much mere image-worship as a tendency to materialize the spiritual in every possible way—had often manifested itself. Nay, towards the end even of Solomon's at first enlightened reign, the worship of the inverted principles represented by the deities of their heathen neighbours, was rife throughout the land. Really, therefore, it is not difficult to comprehend how it happened that, in this respect, Jeroboam's scheme for achieving his political ends was crowned with complete success. As time went on, the original signification of the golden calves and he-goats was forgotten; they no longer represented the Divine Feminine and Masculine. Other pagan conceptions of divinity usurped Jehovah's throne. On the sunny slopes of innumerable hills, on every lofty eminence, in countless umbrageous groves and under the mistletoe-hung boughs of many a venerable oak, temples, altars, and shrines were erected in their honour—the most popular cult being eventually that of Baal, or Bel, though in Ephraïm and Manasseh it is probable that the *Eglah*, or heifer, and the *Akko*, or he-goat, were principally esteemed—both personifications of the two-fold sex-principles. Having regard to the history of many of the descendants of these two tribes, of which I shall treat in a subsequent chapter, it would seem that the worship of the heifer, the cow, and the bull, as the supplanters of Jehovah in the affections or fears of their devotees, became ultimately associated with that of twelve other deities, whose origin is probably traceable to the progenitors of the twelve original houses, and also with one or two more, doubtless derived from memories of the elder Patriarchs. The religious services appointed in Israel for the worship of the new gods were conducted by an elaborately organized and doubtless superbly attired hierarchical order, with an exceedingly complex and impressive ritual, much of it borrowed, not only from the Phœno-Canaanites and other neighbouring heathen states, but also from the gorgeous ceremonies practised by the Levitical Priesthood, and with a splendour, pomp, and show that must have rendered them exceedingly awe-inspiring, fascinating and popular. The priests that were needed for the purpose of officiating at these elaborate and

picturesque functions were drawn, not from the tribe of Levi, but from such of the laity as were willing to adopt the new profession; the result being that—

"the priests and the Levites that were in All Israel resorted to him" (*i.e.* to Rehoboam, King of Judah), "out of all their border. For the Levites left their suburbs and their possessions, and came to Judah and Jerusalem: for Jeroboam and his sons cast them off, that they should not execute the priest's office unto the Lord" (*2 Chron.* xi. 13, 14).

This demonstrates what I have already stated, that it was the Tribe of Levi, and not Benjamin, which was originally given by Ahijah to Jeroboam, and was then restored to Judah, that they might be a lamp alway burning before the Lord in Jerusalem.

Thus, then, the Beth-Sâk—constituting by far the bulk of the Hebrew race, and thenceforward, instead of Judah as formerly, representing the Hebrew Kingdom—revolted from the Dynasty or House of David, leaving to that House only the Tribes of Judah, Benjamin, and Levi.

The date of this momentous event was A.M. 3030, or B.C. 966 (conventionally B.C. 975).

CHAPTER V

MIGRATION FROM PALESTINE OF THE SOUTHERN OR MAIN DIVISION OF THE TRIBE OF DAN

THE fortunes of the Tribe of Dan were very different and remote from those of the rest of the Beth-Sâk. Like their brethren, the Simeonites, whose career will be found traced in Book III., they had no share in the captivities of B.C. 731–712. What, then, became of them?

It is certain that they were amongst those tribes of All-Israel who, in B.C. 1047, tendered allegiance to David at Hebron (1 *Chron.* xii. 35). It is also certain that they were still a component part of the Hebrew Nation when David numbered the people in B.C. 1008 (1 *Chron.* xxi.; 2 *Sam.* xxiv.); for a census was taken "from Dan to Beersheba," and although it is possible to understand this phrase in a merely topographical sense, still it is expressly stated (1 *Chron.* xxi. 6) that the only tribes not numbered were Levi and Benjamin.

Nay, it is equally clear that the Danites, as a Tribe, remained in the land up to so late a period as the time of Ahijah's interview with Jeroboam in B.C. 969. After this, however, Dan is mentioned no more in the Old Testament, save in connection with prophetic visions of the latter days (*e.g. Ezek.* xlviii. 1).

It will be remembered that, from the time of their earliest settlements in Palestine, this tribe had never been contented with their inheritance. The territory they had received in the south was very limited in extent, and was wholly inadequate for their numbers, which were particularly great, and extremely prolific and energetic. True, it was excellent land, but they were unable to acquire, or at least to retain, it all, owing to the aggressions and encroachments of the Canaanites. Thus they were exceedingly cramped and ill at ease in their allotment, and soon began to complain that they had received no inheritance. This spirit

of dissatisfaction and irritation they exhibited in various ways, becoming almost openly disaffected, utterly indifferent to the so-called commonweal, and very restless—as witness that expedition to the north in or about A.M. 2556, or B.C. 1440, when, in search of further territory, six hundred of them marched to Laish and took it and, changing its name to Dan, established themselves there as an idolatrous colony (*Judges* xviii.).

For a time this afforded the southern community some relief; but after the lapse of nearly two centuries, when, about A.M. 2739, or B.C. 1257, the aggressions of Jabin were imperilling the existence or at least the safety of the nation, and Deborah and Barak were striving to cope with the oppressor, the conduct of the Danites in retiring to their ships and holding themselves in readiness either to emigrate or to return to their homesteads according to the issue of the struggle, makes it plain that their disaffection had acquired a most uncompromising and unmistakable character.

Their original allotment became more and more incapable of maintaining their rapidly multiplying population, and so great at last was the pressure and so strong their aversion to identifying their interests with those of the other tribes, that immense numbers of them cast in their lot with the Phœno-Canaanites—became in short world-wide mariners, explorers, and colonists—and so inaugurated that Hebro-Phœnician Era of which I have already treated in Chapter III.

Thus, while yet nominally a component part of the Hebrew nation, and in particular of that great division of it which was called the Beth-Sâk, and later on the Beth-'Omri—

> " they became closely connected with the Phœnicians in their extensive maritime business, to such a large extent that several writers think that in many instances the two became blended in the one name, and that much that is accredited to the Phœnicians is really due to the Danites " (*Great Brit. Rank*, p. 36).

This, as I think I have shown, is a very mild way of stating the true facts of the case.

Finally, the day dawned when the whole community (*i.e.* of Southern Dan) decided to abandon their country, to seek their fortunes in some other land, and to dissever themselves completely from the nation to which they belonged, but with which they were out of all sympathy.

Where, then, did they go? The answer is arrived at by a

careful estimate of the probabilities, combined with a well-authenticated fact of subsequent history.

In the first place, in what direction is it likely that they would have gone? In this connection we cannot forget the *rôle* that they had been sustaining for centuries in the development of the Western World during the Hebro-Phœnician Era. There, they were at home, and were as intimately acquainted with several countries, whether on the Palestine side of the Pillars of Hercules or beyond, and whether continental or insular, to which their countless voyages had introduced them, and with the special advantages or disadvantages possessed by each, as they were with the topography and local colouring of their own tribal territories in Canaan. Is it not, then, reasonable to suppose that they sailed away in the direction of the setting sun? But in what particular region did they settle?

During the period when, whether in the interest of Solomon or of Hiram, they battled with the waves and winds as mariners, or, buried in the interior of some strange country, braved the perils of the unknown, nothing is more probable than that they were ever on the look out for some fair region where, in the event of circumstances compelling or inducing the tribe to decide upon emigration *en masse*, they might bring their families and possessions, and establish themselves in peace, happiness and prosperity as a separate and independent people.

Is it possible, then, that no such region had been met with? Had they discovered nothing suitable during the many years of their many vicissitudes? Yes, there was a land that they considered desirable—that insular paradise, that realm of the blest, which their glowing accounts—not imparted once or twice, but every time that they anchored safely in their own harbour at Joppa—had made the principal topic of conversation on the quays and market-places, in camp and council, and round every Danite hearth, the theme of song, the fairyland of their youthful reveries, the desire of their hearts—the Isles of the West!

If I am correct in this surmise, then with what subsequent historic fact does it agree?

From the time of the great revolt under Jeroboam in B.C. 966, there was almost continual war between the two great branches of the Hebrew race. Practically indifferent regarding the fortunes or misfortunes of either house, yet evidently good-hearted

like most seafaring folk, the Danites, it is reasonable to assume, recoiled from the thought of taking the field against their brethren of Beth-Yahûdâ, while as for supporting the Beth-Sâk, they probably saw no reason why they should expend their substance and shed their blood for a cause from which bitter experience had taught them they were not likely to derive much, if any, benefit.

Be this as it may, Eldud—a Jewish writer of about the ninth century A.D.—informs us that :—

"In Jeroboam's time (B.C. 975–958) the Tribe of Dan being unwilling to shed their brethren's blood, took a resolve to leave the country" (*Great Brit. Rank*, p. 36).

This express statement seems to settle effectually the *vexata quæstio* of the date of that other great event in the West—the fact of which is not seriously disputed—namely, the arrival in Eirinn, or Erin, the Isle *par excellence* of the West, of a people known as the Tuatha De Danân—a name which, on its very face, signifies Tribe of the Danites; for Tuatha, pronounced Tuaha, is said to be a Gaelic or Scoto-Irish word meaning tribe, clan, or sept, but would rather seem to be a variant of Tuaith, lordship, territory, whence tribeship.

According to the Irish annals—of which chronology is not the strong point, and which, like most records of ancient events, when they do err, err on the side of remoteness—the date of this occurrence was something fabulously remote. This, of course, merely shows that, though the event itself is indisputable, little beyond the fact of its having happened has been remembered. In *Israel's Wanderings* (p. 24) it is stated that—

"The date of this first Israelitish immigration into the Isles of the West (*Isaiah* xxiv. 15) may have been during the early period of the naval enterprise of Dan, or it may have been the result of the first invasion of Israel by Assyria. If the latter it would be about B.C. 770."

The first of these conjectures is obviously baseless. The notion may indeed cross our minds that the immigrants referred to were identical with a branch of those Daanan who, with the Pulosâta, the Zakkur, the Shakarsha, the Uashash, the Libyans and the Mashuash were unsuccessfully leagued together against Mazr in the reign of Rameses III. His exact date is not known. All

that is known is that he was the third Pharaoh of the 20th Dynasty (A.M. 2558–2841, or B.C. 1338–1155), and that he reigned thirty-one years. There are, however, no records to show that the Daanan extended their operations any further afield than the eastern half of the Mediterranean, and nothing is known of them except this connection of theirs with the above-mentioned attack upon Mazr. There is much more evidence in favour of the hypothesis that the Tuatha De Danân were the Danites; though, at the back of everything, of course, is the bare possibility that the Mosaïc account of the origin of the Tribe of Dan from an eponymous ancestor so called who was one of the sons of Jacob, may merely have been common literary form with no pretence to historical and ethnological accuracy, and that the Danites were really the then representatives, in Canaan at least, of the ancient Daanan of the Sea. Tuatha De Danân, as we have seen, means Tribeship of Dan and, since the Danites, as a tribe, are known to have remained in Palestine up till B.C. 972, no body of settlers calling itself the Tuatha De Danân could possibly have arrived in Erin prior to that date. But, when we meet with a statement so distinct as this, that, for reasons which themselves corroborate the statement, the Danites in B.C. 975–958 (which, however, by astronomical and biblical chronology was really B.C. 966–944, since Jeroboam reigned twenty-two years) resolved to abandon their tribal inheritance, and when we recall how strongly the historic circumstances of that particular division of the Hebrew race favoured such a course, we see at once how probable it is that about the period assigned—*i.e.* B.C. 966–944—a people called the Tuatha De Danân arrived and established themselves in Erin. This being so, it becomes needless to demonstrate that it was not during the much later period of the first Assyrian aggressions against Israel that the Danites disappeared from Palestine. Observe, now, where they went to. I have already shown that in those days the southern portion at least of the larger of the two islands, afterwards known in the north as Albyn, and in the south as Albion, was probably a crown colony, consisting of Hebrews owning allegiance to the Davidic dynasty. The Danites, therefore, did not settle there, for that would have meant mixing themselves up once more with the fortunes and politics of their brethren. Albyn was equally objectionable. There, it was

almost certain that in course of time they would be brought into contact with the community whom they desired to avoid; and, besides—apart from the necessity of first overcoming the powerful Caledonii and the Maiatai—the physical character of the country doubtless had its disadvantages. Accordingly, they sailed on to the outermost isle—Eirinn, in a special sense the Isle of the West, or, as it was probably, even at that remote epoch, designated, Innis Phail, the "Wonderful Isle." There they selected the most northerly parts, settling in the region since known as Uladh. As we have already seen, and as they were doubtless well aware, the rest of the country was inhabited by Phœno-Canaanites. According to tradition, the landing of the Danân in Uladh was disputed by a people already in possession, called the Firbolgs.

"'Firbolg,' says O'Brien, 'means Viri Bolgæ, or Bolgi . . .' and the Irish historians remark that they were called Firbolg, from being noted to carry leather bags about with them" (*Pop. Songs of Ireland*, by Croker, p. 20, note).

This might mean either that the Firbolgs carried quivers for their arrows, or that their "leather bags" were simply a species of bagpipes. A battle followed, and victory rested with the Danân. Prior, however, to the encounter, during a conference which took place between the leaders on each side, it was discovered to their mutual surprise that they spoke practically the same language, which of course, so far as the Danân were concerned, could have been none other than the Language of Canaan in one of its two branches. This corroborates very forcibly the assumption above made, that the then inhabitants of the island, including these rather mysterious Firbolgs, were of Phœno-Canaanitish stock or affinities.

After repelling a formidable invasion led by Breas, the Firbolgian chief, and a Formorian [1] sea-king named Balor of the Evil Eye, to which their settlement was subsequently subjected both by sea and land, the Danân became supreme in Uladh, where they flourished as the dominant race for a period of about two hundred years.

Authorities seem to be unanimous in ascribing to the Danân high degree of civilization. Such, we are told, was their

[1] Possibly "People of the Sea," from *Fear*, "Man," and *Mor*, "Sea."

knowledge of the arts, that when Nuadha, one of their kings, lost his hand in battle, Creidne, an artificer—

"put a silver hand upon him, the fingers of which were capable of motion" (*Atlantis*, p. 410).

Moreover—

"besides possessing ships and armies and working in the metals" (all which facts corroborate their Danite origin), "they had an organized body of surgeons, whose duty it was to attend upon the wounded in battle; and they had also a bardic or Druid class, to preserve the history of the country and the deeds of kings and heroes" (*Ibid.*, p. 411).

In the bardic or Druid class here referred to, we are obviously presented with a section of Jeroboam's hierarchical establishment; and the allusion to the histories that they preserved recalls the duties associated with that well-known feature of the ancient Hebrew State, namely, the annalist, or chronicler.

I have already noticed the fact that in consequence of the introduction into Israel by Jeroboam of an idolatrous system of religion, the worship of Baal acquired in course of time an ascendancy throughout the dominions of that monarch. It is significant that Baal-worship was the religion, not only of the inhabitants of Ireland in general, but also of the people of Uladh in particular, when they first appear in authentic history.

Thus, then, as predicted by Moses—or at any rate as stated by the writer of Deuteronomy—who was evidently intimately acquainted with the character of each of the tribes (*Deut.* xxxiii. 22), this renowned community did actually "leap from Bashan"—"Bashan" being a figure of speech, signifying the Land of Canaan.

The subsequent subjection of the Tuatha De Danân in B.C. 750, or thereabouts, by an immigrant branch of the Beth-Sâkian tribe of Gad—followed in course of time by the welding of the two communities into one people historically known as the Gaidheil—will be dealt with in Chapter IX., on the "Origin of the Gael."

CHAPTER VI

ORIGIN AND FORTUNES OF THE DANAI

It now becomes necessary to consider the effect upon the fortunes of the Beth-Sâk produced by the aggressions of a mighty and ambitious State the seat of whose power was a vast plain, comprehending as its central region the country around Kalah, Nineveh, Arbela and Dûr-shârrû-kin, watered by the Tigris and its tributaries, and extending on all sides to boundaries which varied at different periods.

This was Asshur, or Assur, afterwards called Athûra on the Persian inscriptions, and Assûra on the Median, but more familiarly known to us as ASSYRIA.

However, I am not now concerned with those invasions which in B.C. 731–712 resulted in the deportation of the remnants of the Beth-Sâk to North Media, but only with certain preliminary visitations which, as we shall see, spread a panic throughout several of the tribal territories, and caused an exodus on the part of many of their inhabitants to foreign lands.

The earlier history of Assyria is also irrelevant to my present purpose; and accordingly I pass by everything prior to the reign of Asshur-natsir-pâl, embracing the period B.C. 895–852, or A.M. 3101–3144. His annals, which are very complete, record, amongst other exploits, the march to and imposition of tribute upon Tyre, Zidon, Jebâl, Arvâd, and other Phœno-Canaanitish cities. No reference to these descents is made in the Scriptures, but the fact that they took place is important, not only as showing that the scare which eventually arose amongst many of the Beth-Sâk originated from a real peril, but also in view of the probability that the regions mentioned subsequently furnished a goodly quota of the *Galûthas*, or Captivities, whose fortunes in connection with the rise of Arârdhû, Mannû, and the Khâldisian power generally, are dealt with at length in Book III.

Asshur-natsir-pâl was succeeded by Shâlmânû-ûshîr, or

Shalmaneser II., who reigned from A.M. 3144 to 3179, or B.C. 852-817. The deeds of this monarch—including his defeat, at Karkar, or Aroer, of a confederacy headed by Benhadad, King of Syria (and to which Ahab of Israel had contributed 2000 chariots and 10,000 foot), and of Khzâilû, or Hazael, Benhadad's successor, on the heights of Shenîr, and another expedition to Tyre and Zidon—are briefly recorded on the black "Nimrûd Obelisk" now in the British Museum.

Amongst other inscriptions on this obelisk is the following :—

"The tribute of Jehu, son of 'Omri (Yahua Abil Khumri), silver, gold, basins of gold, bottles of gold, vessels of gold, etc., with sceptres for the king's hand, all these have I received."

We thus learn the very important fact that *Khûmrî*, or, as it may also be rendered, *Ghûmrî*, or *Hûmrî*, was the Assyrian equivalent for 'Omri, after whom, as we also know, the Assyrians were accustomed to call the kingdom of the Beth-Sâk—thus, *Bît-Khûmrî*, or House of 'Omri, a name which, as referring to Shomeron, or Samaria, the seat of 'Omri's power, is met with in many of the cuneiform inscriptions.

Jehu, as a matter of fact, was not the son of 'Omri; but this does not affect the fact that he was so regarded by the Assyrians. On this subject Sir Henry Rawlinson says—

"Jehu is usually called in the Bible the son of Nimshi—although Jehoshaphat was his father, but the Assyrians, taking him for the legitimate successor to the throne, named as his father, or rather ancestor, 'Omri, the founder of the Kingdom of Samaria; 'Omri's name being written on the obelisk as it is in the inscriptions of Shalmaneser, where the Kingdom of Israel is always called the country of Beth 'Omri." (Cited in *Great Brit. Rank*, p. 60.)

The truth, says Chambers, probably is that Jehu, having done his utmost to extirpate the House of 'Omri, was anxious, like many other usurpers, to acquire the prestige that had attached to the name of the family whom he had overthrown, and therefore had probably tried to identify himself with them; and, of course, the Assyrians accepted the title that he gave to himself.

Before I pass from the period covered by the reign of Jehu, it should be observed that—

"In those days the Lord began to cut Israel short" (2 *Kings* x. 32).

In other words, we may take it that *it was during this period*

(B.C. 852–817) *that the disintegration of the Kingdom of the Beth-Sâk practically commenced, and the emigration of various panic-stricken bodies of them began.*

Both Asshur-natsir-pâl and Shalmaneser II. are also known to have deported to the northern regions above-mentioned vast numbers of the inhabitants of Shûmîr and Kâldû. Perhaps also it was during the same period that the Semitic Kenites were carried into captivity. Probably, too, we must add to this list the Edenites of Telassar, a hill-city in West Mesopotamia, and an unidentified community deported from Haran. The next Assyrian monarch was Shamash-ramman II. (A.M. 3179–3192, or B.C. 817–804), and he was succeeded by Ramman-nirari III. (A.M. 3192–3221, or B.C. 804–775). During this period the attentions of Assyria were principally bestowed upon what was still called the Land of Khatti (Syria), Akharri (Phœnicia), and Edom; and even from the Beth-Sâk, or Bît-Khûmrî, she exacted tribute, though on this point the Scriptures are silent. She also, however, conducted an expedition against the Madai, or Medes, dwelling in the Zâgros range to the east of Assyria. This seems to be the first occasion on which the Medes are mentioned. In B.C. 775 Ramman-nirari III. was succeeded by Shalmaneser III., who reigned till A.M. 3227, or B.C. 769. Of his successors, Asshur-dân III. and Asshur-nirâri, by whom the throne was with difficulty filled for the ensuing thirty-two years, we know little or nothing, save that with the last-named the dynasty ended in a tremendous turmoil of revolt. The next sovereign, however, was a man of a very different stamp. This was the renowned Pûlû, or Pûl—one of Asshur-nirari's Generals—who seized the throne in A.M. 3259, or B.C. 737, and thereupon assumed the name of Tûkûlti-pâl-eshârra, or Tiglath-pileser. On a slab from Nimrûd he is recorded to have received tribute from Hamath, Tyre, Jebâl, Damascus, Karkhemish, Edom and Palestine. Moreover, it was he who really inaugurated those famous invasions of Israel which resulted in the disappearance for ever of the Beth-Sâk, as such, from the arena of history. The first of these terrible visitations (2 *Kings* xv. 19–20) occurred apparently about A.M. 3234, or B.C. 762, when Pûl was probably the Tartan, or Commander-in-Chief, of one of his predecessors; but inasmuch as Menahem, the then King of Israel, tendered immediate homage to the Assyrian monarch, and, through Pûl, received from him

even a confirmation of his kingship, nothing was done save the imposition of an enormous pecuniary fine. Thus, then, for the time being, the Kingdom of the Beth-Sâk escaped the destruction that they expected, and which was actually being meted out to State after State over an almost limitless area. Their eyes, however, had been effectually opened to the nature and imminence of the very real dangers by which, as a nation, they were now threatened. True, none of them had been deported, but the reason of the immunity they had enjoyed in this respect was ascribable to circumstances which could not always exist. They were astute enough to perceive that they had merely been respited until such time as the resources of their treasury were exhausted —and *then? Naturally they became panic-stricken, and vast numbers of them, preferring voluntary emigration to compulsory exile under unknown conditions, or if known, dreaded, abandoned their country for ever, with the object of commencing their career anew, in foreign lands of their own choosing.*

Let us, therefore, now attempt to ascertain (1) who these fugitives were, and (2) what became of them. The example was probably set by the comparatively small community of NORTHERN DAN. There can be little doubt that they, of all the tribes, did not long remain ignorant of the fact that their brethren in the south, the main division of the tribe, had sailed away to the distant west sometime during A.M. 3030-3052, or B.C. 966–944. Also they may reasonably be credited with having had a desire to follow their kindred, with a view to re-union ; for their original migration to Laïsh had in no sense been a secession, but was carried out merely for the purpose of obtaining suitable territory where they might develop in peace. But, in view of the blow that they received about B.C. 931 at the hands of Benhadad (1 *Kings* xv. 20) and of the advent of the Assyrians, and the almost daily arrival of news that this or that well-known neighbouring or distant State or community had been harried, or overthrown, nay, perhaps even deported *en masse*, it can hardly be expected that they dwelt any longer at ease, or that their affairs were in a condition of anything but disorder. Be this as it may, the fact remains that when in A.M. 3265, or B.C. 731 the Assyrians once more invaded Israel, and this time carried into captivity the inhabitants of Naphtali and other communities expressly named (2 *Kings* xv. 29), nothing whatever is said of these Danites ;

though, if still in the land, they must have been right in the line of march of the invaders when they entered the country. What, then, is more reasonable than the assumption that they had already disappeared; that they also, like their brethren, had "leaped from Bashan"? In considering the probability of the Northern Danites, or indeed any of these Hebrew fugitives, fleeing for safety in any one direction, or to any particular region, rather than to others, it is necessary to remember that in those days *Mazr*—ignorant yet of its better-known name of *Egypt*—possessed all the widespread prestige attaching to her remote antiquity, her lofty civilization, and her military and naval strength. Assyria was then a rising and aspiring State, and, *above and beyond all her comparatively insignificant raids upon the Beth-Sâk, Phœno-Canaanites, and other minor communities lying between her and the Land of the Pharaohs, loomed her ulterior and principal object—the Conquest of the Nile Valley.* Fugitives, therefore, from Assyrian aggression would very naturally flee, in the first instance at least, to the Misrayim for protection. All the evidence that we possess, whether from unimpeachable records, or through the less weighty yet valuable testimony of tradition and legend, points to the probability of this hypothesis. Hence my suggestion is that, at some uncertain period subsequent to B.C. 931 and prior to B.C. 731, or perhaps to B.C. 776, the Northern Danites found their way to Thebaïs in Mazr, carrying with them their cognizance of the eagle and serpent. Subsequently migrating as the Danaoi, or descendants of Danäus, son of Belus and brother of Aegyptos, they landed in Peloponnesus, Apia, or Argos (modern Morea), and there became known as the ARGIVE DANOI, famous not only in connection with the legend of the Argonauts, but also with the actual founding of the colony of Aea, or Colchis (modern Mingrelia and part of Abasia), near that other Hebrew colony in the Caucasus, called Iberia, which, as we have already seen, was founded in the Hebro-Phœnician Era. In the tradition that Danäus was the son of Belus, or Bel, we can trace distorted reminiscences of the fact that, while in Israel, the Danites had been worshippers of Bel, or Baal. Strabo informs us that when the Argive Danai conquered the Morea, they compelled all the aborigines to call themselves Danai; thus reminding us of the similar incident already noticed in connection with the capture of Laïsh. Moreover:—

"History also tells us that the Danai at first gained the goodwill of the original inhabitants of the Greek peninsula, by their skill in sinking and constructing wells, which skill was employed in all directions. This was one of the arts peculiar to the Hebrews from the earliest dawning of their history, in a manner which, I think, no other people can lay claim to" (*Gt. Brit. Rank*, p. 38).

Their name is met with in connection, not only with the founding of Ilium, but also with the glories and disasters of its memorable siege, so far as these were historical; but, *after the fall of the great city, Hellenic history knows them no more.* Now, when the name of a powerful and famous race thus suddenly disappears from annals the splendour of which is due to them alone, or at least largely, and no evidence exists pointing to the fact or probability of their having become merged in the Pelasgic autochthons over whom they had held sway, only one conclusion is possible. They must have departed *en masse.* Thus was it with the Danai. For some reason that has never been transmitted to us, but which is probably ascribable to that desire to which I have already alluded on the part of their ancestors, the Northern Danites, to follow the main division of the tribe to their new home in the far west, the Danai again migrated, leaving behind them some of their numbers whose descendants ultimately became known to fame as the Lakedæmonians, or Spartans, and about whom more will be said in my next chapter. In connection with this migration and in corroboration of it, the fact referred to in the following quotation may be noticed:—

"Of all the names by which Homer calls the besiegers of Troy, Danai is the only one which does not occur in later times as a Greek appellation" (*Israel's Wanderings*, p. 11).

The reason is not far to seek. We have seen the Danites, in early Hebrew annals, perfectly willing from time to time to sever themselves from their brethren, and ultimately actually doing so. We have seen them quitting the Thebaïd in Mazr; and we know from legendary lore that the cause of their departure arose from the fact that they found it impossible to dwell in amity with their brethren, the descendants of Aegyptos. Who *they* were we shall discover in my next chapter. Now, later on I shall endeavour to prove that the early Hellenes were to a great extent none other than migrant off-shoots from the tribes of Asher,

Ephraïm, Manasseh, Zebûlun and Gad; and, if that hypothesis be sustainable, it supplies us with yet another example of the inherent aversion of any of the tribe of Dan to associate politically with their kindred. Surely these three instances of this passion for isolated existence on the part of the Danites are exceedingly significant when taken in conjunction with Jacob's prediction that Dan should "judge his people as one of the tribes of Israel" (*Gen.* xlix. 16); meaning, of course, that the destiny of this particular community was to develop itself under independent civil institutions of its own. We may take it, therefore, that it was the Danai who dwelt in Dardania during Trojan days; that, after the Fall of Troy, they crossed the Dardanelles and gave their name thereto; and that proceeding in a northerly direction, they, in the course of irregular but ultimately north-westerly migrations, also gave their name successively to the rivers Danube, Donetz, Daniester, Daniepr, Don and so forth. We may even assume that the river Eridanus was one of the rivers of Northern Germany flowing into the North Sea, on the Baltic, and that it meant "Western Dan," and received its name from these migrant Danai. The sole reason why it was identified with the Po in Italy by the ancients, who had very vague ideas regarding its true situation—namely, the fact that amber used to be found at its mouth—is equally in favour of this hypothesis, which, moreover, has additional claims to our acceptance. Ultimately the wanderers—who had obviously a passion for associating the name of which they were so proud with every region to which destiny from time to time led them—found their way into the country afterwards called Norrujay, or Norway, where they settled as the Donsk people, and there developed the old Norröna, or Donsk Tunga, and whence they were subsequently expelled by Odin and his Äsir. Finally, they found a resting place in Scania, Ey-Göta-land and Reid-Göta-land, and there became known as the Danes (see Book III.).

Seeing that the Danai left so deep and abiding an impression upon the early history of Pelasgia, it is not surprising that much of the mythology of subsequent Hellas is traceable to Danite sources. For instance, it has been suggested that the origin of the popular Hellenic divinity Heraklês is to be found, partly in the Danite hero Samson, and partly in the daring adventures and exploits of Hebro-Phœnician days, and that out of these,

in after-times, Grecian poets formed an ideal man; nay, that the very name Heraklês is derived from the Hebrew words *rakal*, "to trade," and *heraklim*, "traders" (*Is. Wan.*, p. 10; *Gt. Brit. Rank*, p. 38). As, however, the early Hebrews and the Phœno-Canaanites, and especially the latter, and the Danites, Asherites, and so forth, spoke what was practically the same language, the argument from philology may be regarded as supporting with equal force the derivation of the name Heraklês from the Speech of Phœnicia; and hence it is possible that the Heraklim were Phœno-Canaanites. Perhaps the name connoted both Hebrews and Phœno-Canaanites, though the balance of probability certainly lies with the hypothesis that associates it with the former people. When, however, the Hebro-Phœnician Age had become a dream, the Danai enshrined in legendary lore, the Danites and the Beth-Sâk absolutely forgotten, and the Phœnicians still remained, at least in the historic memory of the civilized world, the term, as preserved in the name Heraklidæ, was doubtless associated only, or at least principally, with the Phœno-Canaanites. Thus the hero Heraklês, or Hercules, originally destined for the sovereignty of Argos (once the home of the dominant Danai), but subsequently (like the Danites and the Danai) consigned by fate to a wandering career, in the course of which he achieved those wonderful labours that filled the whole world with his fame, and finally succumbing to the voluptuous allurements of the royal siren Omphalé, Queen of Lydia; was merely a magnificent poetical personification of the Hebro-Phœnician Era, the Age of the Danai, and the succeeding period of comparative degeneracy, in which were realized by successive stages the subjugation of the forces of Nature, the acquisition of wealth and power, and an afterglow of cultured ease and wanton luxury.

CHAPTER VII

ORIGIN OF THE EGYPTIANS OF THE DELTA

WE have so long been accustomed to associate the EGYPTIANS with the Nile Valley exclusively, to regard them as identical with the Miṣrayim, and to deem them *adscripti glebæ*—much as some people are inclined to regard the Hebrews in connection with the soil of Palestine—that any attempt to assign them a Hebraïc origin will probably raise upon the lips of learned and unlearned alike a smile of compassion, if not of something less amiable. Nevertheless, inasmuch as by the "Egyptians" I do not mean the MIṢRAYIM, I hope to show that, in the hypothesis just alluded to, there is more than conventional scholarship may be inclined to imagine.

In my last chapter I dealt with the flight of the Northern Danites to the Delta of the Nile at some uncertain period between A.M. 3046, or B.C. 950, and A.M. 3265, or B.C. 731; and the grounds on which I rested that assumption were three, namely—

(1) The disappearance of the Southern or main division of the tribe about A.M. 3030–3050, or B.C. 966–944;

(2) The aggressions of Assyria dating from the reign of Asshur-natsir-pâl (A.M. 3101–3144, B.C. 895–852), and the alarm thereby created throughout Israel; and

(3) The express statement in 2 *Kings* x. 32, that about A.M. 3120, or B.C. 876, Israel, *i.e.* the Beth-Sâk, began to be "cut short."

I now propose to advance the theory that, between the time when the Northern Danites disappeared and A.M. 3265, or B.C. 731, the date of the first deportation of the Beth-Sâk by the Assyrians, the example thus set by the Northern Danites of flight to the Delta was followed by very many Hebrews belonging to several other Beth-Sâkian Tribes, and in particular to Ephraïm and Manasseh. It is even possible to fix the date of their flight

within the limits of a more restricted period than that above referred to. In the seventh, eighth, and ninth chapters of *Hosea* there are predictions that not only should Ephraïm be carried captive to Assyria, but some of them should also return to Mazr, and in the last-mentioned chapter we read—

" Egypt shall gather them up, Memphis shall bury them " (ver. 6).

Now, the prophecies of Hosea—which concerned the Beth-Sâk only—are supposed to have been uttered in Israel during the period A.M. 3195–3222, or B.C. 801–774. Hence, as the Beth-Sâk, whether through flight or by deportation, had entirely disappeared from Palestine by A.M. 3284, or B.C. 712, the departure of the particular fugitives under notice must have occurred, if at all, at some uncertain time between B.C. 801 and B.C. 712.

It will be remembered that ÆGYPT, son of Belus, Bel, or Baal, is said to have been the brother of DANÄUS, whose descendants, the Danäoi, I have already identified as the Northern Danites. Probably the solid fact on which this ancient legend rests is, that some once well-known and specially close ties of consanguinity united the descendants of Ægypt with those of Danäus.

Who, then, was Ægypt? or rather, What early community can he, with the least violation of probability, be considered to have represented?

To meet the necessities of the legend associated with his name, the community in question must be one not only related by blood to the Danai, but also, to some extent, connected with the worship of Baal. It has to be remembered that the cognizance displayed on the ensigns of Ephraïm and Manasseh was an *Eglah*, or heifer, and that though the worship of this animal—as symbolical of the Divine Feminine—and of the he-goat (*Attûd*, *Tsâphîr*, *Akko*, or *Yâ'êl*) as symbolical of the Divine Masculine—was the principal religious cult of the tribes specified, yet, as with all the rest of the Beth-Sâk, so with them, the worship of Baal was also exceedingly popular. I would, therefore, suggest that the fugitives from Ephraïm and Manasseh, taking with them their cognizance of the Eglah, and their worship not only of the heifer and the he-goat, but also, to some extent, of Baal, fled, probably direct but perhaps circuitously, to Mazr (for the name *Egypt* had not yet arisen), and settled in the Delta of the Nile,

and there became known both as the People of the *Akko*, or *Aiges*, or goat, and as the People of *Iô*, or the heifer. This enables us to catch a glimpse of the origin of the name Ægyptus, or Egypt, and so to solve the problem which has not only foiled the ingenuity of modern savants but also perplexed Herodotus, from whom we learn that, according to the Iônians, *the name was originally confined to the Delta of the Nile* (B. II., c. 15, 16), *and was only subsequently applied to the whole land of Mazr.* It first occurs in the Homeric writings (which, as I have shown elsewhere, cannot be assigned an earlier date than the middle of the sixth century B.C.), and no satisfactory Egyptian or Semitic origin has ever been proposed for it. In the *Encyclopædia Britannica* the suggestion is made that it is probably derivable from the Sanskrit root *Gûp*, "to guard," whence may have been formed *agûpta*, "guarded about." It would thus seem to be expressive of the same idea as is said to inhere in the indigenous word Mazr, *i.e.* "fortified." Still another view is the following—

"According to M. de Morgan the word Egyptian signifies the man who migrated from Asia to Egypt, whose civilization was peculiar to himself, and whose ethnic history is still unknown." (*Nature*, 21st April, 1898, p. 579.)

My own suggestion is this. The Ephraïmites and Manassites who, *ex hypothesi*, had settled in the land, had arrived there as fugitives claiming protection. They were the *People of the Akko*, or *Aiges*. Hence they acquired a name that was constructed partly from this appellation of theirs, and partly from *gûp*, or *agûpta*, above mentioned; and the territory in which they were located—*i.e.* the Deltaïc Province of Mazr—was called *the Land of the Protected Aigians, or Egypt.* Thus the Egyptians proper were a Hebraïc, *i.e.* a Beth-Sâkian, and therefore a partly Semitic, partly Mizric, and partly, perhaps, Libyan and Amoritic race, quite distinct ethnologically from the Miṣrayim, who, at least originally, were pure Hamites.

It is clear, therefore, that the names *Egypt* and *Egyptians* could only have come into existence during or after A.M. 3195–3284, or B.C. 801–712. Moreover, a glance through the Old Testament will show that in passages referring not only to times subsequent to that period, but to times anterior thereto, and even throughout the books of *Genesis* and *Exodus*, one frequently

comes across the names Egypt and Egyptians, and not Mazr and Miṣrayim, when the reference is obviously, not to the Delta and its inhabitants, but to the whole country and its inhabitants. I do not know what names appear in the original Hebrew text; but if they are Egypt and Egyptians, as rendered by the translators, it can only mean that the originals must have been edited by some scribe subsequent to B.C. 801–712, to whom, perhaps, those names had become more familiar than the older names. If, on the other hand, the original text gives Mazr and Miṣrayim, then the translators are certainly obnoxious to a charge of having capriciously and without any necessity substituted the later names Egypt and Egyptians.

We may also even take it that the Mizric territories known as the Delta, from their resemblance to the letter Δ, received that name from the Hebrew refugees who settled there at the period above referred to. Only they, the Moabites, the Ammonites, the Hittites, perhaps, and the Phœnicians, represented the sound of "D" by that sign. It was certainly not the Miṣrayim who so named the country. Nor was it the Greeks; for they were not yet in existence as such. Therefore, it was the community above stated. Of course, it might have been the people of Kâft-Ûr who coined the name, but the name itself—*Delta*—does not seem to have antedated the rise of the name *Egypt*.

Divers names, events, and religious and political institutions associated with the country since the time when it acquired the name of Egypt, appear to confirm the views above set forth.

Thus, the celebrated wanderings of Iô, whom Zeus had metamorphosed into a white heifer, and whom Hera tormented with a gad-fly, driving her in a state of frenzy over many lands and seas—notably, amongst the latter, over the Bosporus, or Ox-Ford—until, at last, she found rest on the banks of the Nile, were obviously nothing but a magnificent poetical rendering of the wanderings of the heifer-worshipping fugitives from Ephraïm and Manasseh, given to the world in a subsequent age when only imperfect reminiscences of the actual facts had survived.

Hence, too, the alleged Egyptian origin of the Iônians, or People of Iô; the peculiar veneration with which the Egyptians regarded the cow (*Herod.*, Bk. II., c. 37, 41); their worship at Memphis of Apis, the bull—said to have been the son of Zeus

and Iô, and to have been born on the banks of the Nile; their association of Isis with Iô, and accordingly their representation of the former in the shape of a woman with the horns of a cow (c. 41); the name of Apia, under which Peloponnesus (as the home of the Iônians after they had left Egypt) was once known; the tradition that it was they who introduced into Egypt the names of the twelve gods, the use of altars, images, and temples, previously unknown to the Miṣrayim, and the carving of the figures of animals in stone (c. 4); the custom in vogue amongst the Egyptians of assigning each month to some particular god (c. 82); their special fame for ceremonial purity in matters of worship (c. 37)—a custom probably traceable, through the people of the Eglah, to the Mosaïc ritual, of which, even after Jeroboam's revolt from the House of Judah, the Beth-Sâk continued to retain as much as suited the new cult; the abhorrence with which the Egyptians, like the Hebrews, are said to have regarded swine-flesh (c. 47); the origin, from the probable customs of the "Drunkards of Ephraim," of the festival observed by the Egyptians in honour of their god of wine (c. 48); the origin of the Egyptian song called Maneros (c. 79, 80), evidently referring to the birth of Moses; and divers other coincidences too numerous to specify.

Yet one more point, however, I would like to make. We all know the tragic story of Niobê, and how terribly she suffered in the loss of her children for her conduct towards Leto, or Latôna.

Who was Niobê? and who was Leto? Or rather, whom or what did they personify or represent?

Herodotus tells us that the oracle which the Egyptians honoured above all others was that of Leto in the city of Bûto (Bk. II., c. 83). Now, Leto is supposed to signify the "obscure," the "concealed," the "occult," and, as associated with divinity, indicates the "invisible Deity." Niobê is said to have been the sister of Pelops, the leader of the Dôrian Migration. According to Hômer she had twelve children, but in the sculptural group which filled the pediment of the temple of Apollo Sosianus at Rome, they are represented by thirteen statues, though, it is true, the mother holds a daughter on her knees. My suggestion is that in Niobê we see the Hebrew Race with its twelve original houses or thirteen tribes, together with the maiden Dinah (*Gen.* xxx. 21; xxxiv.); that Leto is simply a reminiscence of the

Shaddai, or maternal, aspect of that inscrutable Jehôvah to whom the House of Judah alone remained faithful when the Beth-Sâk rejected him in favour of Jah (*Yod*, masculine, and *He*, feminine), represented by the he-goats and eglahs set up by Jeroboam; and that the legend of "Niobê bereft of her children" is merely a poetical reminiscence of the apostacy, disintegration, and disappearance of the Beth-Sâk. This explains why we find the Egyptians figuring as devoted worshippers of the "concealed" or "esoteric" divinity Leto; and perhaps it also elucidates *Isaiah* xix. 18–20, and *Hosea* viii. 2, where the Ephraïmites are spoken of as nominal adorers of Jehôvah, yet in reality the veriest idolators.

In short, the greater portion of Herodotus's account of the manners and customs of the Egyptians—read by one familiar with the lost or neglected story of the Beth-Sâkian *débacle*—really refers to the Egyptians of the Delta, as distinguished from the Miṣrayim of Mazr, *who, indeed, in the days of Herodotus, were no longer in the land. More than a century had elapsed since their removal therefrom.* Here and there, it is true, Herodotus, who seems to have been absolutely ignorant of the fate of the Miṣrayim, mixes them up in his mind with the Egyptians; but this is excusable.

In Chapter I., Book II., on the Origin of the Mas-Sagetai and the Goths, I deal with the fate of the older race, and I advance the theory that in A.M. 3434–3436, or B.C. 562–560, they were deported *en masse* by Nebuchadrezzar of Babylon, and some forty years later found themselves a wandering but free people inhabiting the wildernesses of Airyân and Tûrân.

Isaiah, in his prediction of the disaster that was in store for them, or perhaps of the earlier invasion by Esarhaddon, states that—

> "In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to the Lord of hosts; one shall be called the City of Destruction"—or Heres, or, according to another reading, the Sun (xix. 18).

Now, the only peoples who spoke the Language of Canaan were the Hebrews, Moabites, Ammonites, and Canaanites. There is evidence of extensive Phœnician settlements at the mouths of the Nile in very ancient days; and, as we have seen, testimony

abounds in support of the hypothesis that certain off-shoots from the BETH-SÂK fled there during the period of the Assyrian Scare. The existence, therefore, in Mazr of these five cities that spoke a language spoken by the Hebrews, corroborates and supplements that testimony. The City of the Sun, above referred to, was obviously Heliopolis, also called On, Aven, and Beth-Shemesh, or Beth-Semes, which is the Hebrew equivalent of Assyrian Samas, "The Sun," whence "House of the Sun." Aven also is a Hebrew word, meaning "nothingness," "vanity," and there was even a Beth-Aven (or "House of Vanity, *i.e.* Idols") in the territory of Benjamin, eastward of Bethel (*Josh.* vii. 2). There were actually two Beth-Shemeshes in Palestine—one in Issachar, near the Jordan (*Josh.* xix. 22), and one on the north border of Judah (*Josh.* xv. 10). These two names, therefore, being plainly Hebraïc, suggest that their founders and inhabitants were Hebrews. Aven, indeed, practically identifies the Heliopolitans —and, by implication, the inhabitants of the four sister cities— with Ephraïm and Manasseh; for in *Hosea* x.—which has reference to the Beth-Sâk under the names of Ephraïm and Samaria—we read of the "calves of Beth-Aven" (v. 5), and of the "high-places also of Aven, the sin of Israel" (v. 8). It is also a significant fact that as in Memphis, Apis the Bull-god was worshipped, so in Heliopolis, On, Aven, or Beth-Shemesh, sacred honours were regularly accorded to Mnevis, a bovine deity similar to Apis (*S.C.D.*, art. Heliopolis).

There is reason to believe that many other off-shoots from the Beth-Sâk, besides the Northern Danites and the fugitives from Ephraïm and Manasseh above referred to—*e.g.* migrant bodies from the tribe of Gad—also found their way to Mazr during the Period of Panic in Israel; but it will be more convenient to treat of their fortunes in another chapter.

The general consternation, however, was by no means confined to the Beth-Sâk. Many Phœno-Canaanites were seized by the same spirit of dismay—the more readily, perhaps, because some of their chief cities had already experienced the calamities of Assyrian invasion; but of these fugitives I shall also speak hereafter.

Suffice it for the present—by way not only of summarizing what has been said in this chapter, but also of introducing the matters dealt with in the next chapter—to glance rapidly at a

few more circumstances connected with the period B.C. 801–712, which must undoubtedly have been favourable for the exodus from Canaan of the panic-stricken communities whose presumed settlement on the banks of the Nile I have just been considering.

On the departure of the Southern Danites in A.M. 3029–3046, or B.C. 967–950, the tribe of Ephraïm entered into possession of their abandoned territories. They had thus, at the time of the Assyrian Scare, been for a considerable period lords not only of the southern town of Beth-Shemesh above referred to, but also of the celebrated seaport of Japho. To Western Manasseh belonged Dôr (Δῶρος), another famous port situate between the territories of that tribe and Asher. The Hebrews, it is true, had never completely subjugated it—a fact which alone shows its power and importance—nevertheless its inhabitants had been accustomed to pay tribute to David and Solomon, whose subjects used to resort thither in great numbers, and were intimately bound up with its citizens in matters of business.

Now, seeing that the Southern Danites, the heroes and sustainers of the Hebro-Phœnician Era, were no longer in the land, and that the Beth-Sâk were in a state of more or less chronic civil war, and their affairs generally in a condition of chaos, we may take it that, in the days of the Assyrian Panic, the Phœnicians had stepped into the rank of leading State in matters commercial. At the same time the interests of Asher, and probably of Zebûlun, too, were almost exclusively identified with those of their flourishing neighbours, while Ephraïm and Western Manasseh were doubtless to a considerable extent engaged in similar pursuits. Hence, the subjects of both peoples (Phœnicians and Hebrews) were familiar with the sea, and, as the learned Dr. Latham has remarked, their ports must still—

"have followed the history of sea-ports in general, and not have stood on the coast for nothing."

It would therefore be "violating all ordinary probability to suppose" that the maritime communities not only of Phœnice, but also of Asher, Zebûlun, Ephraïm, and Western Manasseh—with all the facilities that they possessed for flight, their wealth, their fleets, their intimate acquaintance with other countries, and so forth—did not "make a virtue of necessity," and in large

numbers abandon those homes that were seemingly in danger of being desecrated and broken up by the Assyrian aggressor.

In this connection, too, it has to be observed that in none of the accounts in our possession concerning the various deportations of the Beth-Sâk during A.M. 3265–3284, or B.C. 731–712, are Zebûlun, Asher, and Western Manasseh, or even Issachar, specifically named.

Moreover, in the prophetic declarations, not only of Jacob but also of Moses, concerning the several tribes, a glorious future, both colonial and maritime, is reasonably deducible from what is predicted of Zebûlun, Issachar, and Asher; for Zebûlun was to "rejoice in his going out," *i.e.* in his emigrations; both he and Issachar were to "suck the abundance of the seas and the hidden treasures of the sand"; while Asher was to be blessed with a redundant and prosperous population. (*Gen.* xlix. 13, 14, 15, 20; *Deut.* xxxiii. 18, 19, 24).

In conclusion, that some such exodus was to take place, and portions, at least, of the Beth-Sâk to evade the storm that subsequently burst upon and overwhelmed the bulk of the nation, is clear from the following prophetic announcement—

"I will send such as escape of them unto the nations, to 'Tarshish' (or Spain), 'Pul' (uncertain) 'and Lud' (coastlands and islands of, Asia Minor), 'that draw the bow to Tubal' (uncertain), 'and Javan' (the European mainland and isles opposite Crete), 'to the isles afar off' (probably the Isles of the West)" (*Is.* lxvi. 19).

Of the fugitives here referred to, our attention in the next chapter will be principally confined to those whose destination was to have been the European mainland and isles opposite Krete, and the coastlands and archipelago of Asia Minor.

CHAPTER VIII

ORIGIN OF THE EARLY GREEKS

ONE of the most interesting subjects for consideration in connection with the period dealt with in the last chapter, is suggested by the question—Who were the ancient HELLENES ?

Before attempting, however, to answer this question, let us glance briefly, not only at the regions which ultimately became associated with the Hellenic name and the "glory that was Greece," but also at the whole Mediterranean World, as it existed after the so-called Minoan Age, but prior to the period when Hellas, as we know it, first blossomed into life.

When, in A.M. 2553, or B.C. 1443, the Abiri, or Children of Israel, invaded Palestine under Joshua, they found it principally occupied by a very tall and blond race called the AMORITES (*Amâr, Amûrrâ*). In fact, the name means the White People, and is probably akin to Amhâri, the name by which the Abyssinians call themselves. They were in great force in the south, in the territories eventually acquired by Judah and Simeon, and especially in and around Hebron, where they were known as the Ahiman, the Sheshai, or Shâsû, and the Talmai, or, generally, as the Anakim. But they were also established under a king named Sihon at Heshbon, in the territories afterwards appropriated by Reuben, and also under a king named Og, in Bashan, a region ultimately occupied by one of the Half-Tribes of Manasseh. Here they were specially known as the Rephaïm. Moreover, they had also been settled for ages in great strength in the district lying immediately north of Palestine and including the sacred city of Kadesh on the Orontes. Lastly, there can be little doubt that the Horites dispossessed by the Edomites, the tall Emim dispossessed by the Moabites, and the Zamzumim, or Zuzim, dispossessed by the Ammonites, were all Amoritic.

Now, by whatever names these Amorites of Palestine and

Syria were locally known, they were all only the eastern division of a great blond or xanthochroic, dolichocephalic race, which from time immemorial, though superposed upon a still earlier, small, melanochroic, dolichocephalic race called the Pelasgians, had inhabited, not only the mountainous regions along the whole extent of Northern Africa, but also the mainland and islands on the opposite shores of Southern Europe. In Africa, or, as it was then styled, Libya, they were principally represented by the Lehabim, Lebu, or Libyans, and the Mashuash, or Maxyes, descendants of whom may still be found in the Berbers, Kabyles, and Riffis of Tripoli, Tunis, and Morocco. In ancient Mizric inscriptions they are all included under the general name of the TAHENNÛ, or "Crystal-clear men," as distinguished from the "Men of the North," who are styled the TAMEHÛ, or "Fair men." These latter, the people from Europe and the Isles and Syria, went under a variety of particular names: for instance, there were the Kaikash, the Aqaiûsha, the Shairdana, Shakalsha, or Shakarsha, the Tûlsha, or Tuirsha, the Danauna, Daanan, or Danônas, the Tekkari, Zaggali, or Zakkur, the Leku and the Uashash. In A.M. 2512, or B.C. 1484, *i.e.* one year before the Exodus and probably shortly after the collapse of Knossus, Mazr was invaded by a combined host of these Tahennû and Tamehû. A century later the Tahennû made another attempt by themselves: and three years afterwards the Tamehû again attacked the Land of the Pharaohs. After another three years the Mashuash indulged in an invasion on their own account, but were practically annihilated. On all these occasions Mazr successfully repulsed her foes.

As regards the Daanan, Shakarsha, and Uashash, one is tempted, from the look of their names, to see in them the Danites, or Danai, the Issacharites, and perhaps the Asherites, and to suspect that Zaggali is perhaps a misreading for Zabbali; but this, of course—on the basis of the Mosaïc account—could not possibly be, for the Hebrews did not begin to conquer Palestine till A.M. 2553, or B.C. 1443, whereas the Daanan are actually mentioned as early as in the reign of Thothmes III., who flourished from A.M. 2289, or B.C. 1707, to A.M. 2341, or B.C. 1655—a period which synchronized with that portion of Joseph's life in Mazr which intervened between his 30th and 83rd years. Dan, of course, was older than Joseph: but even so, the Danites at that

time could only have been represented by Shuham, or Hushim, the one son of Dan (*Gen.* xlvi. 23). A similar comment, of course, applies to the descendants of Issachar and Asher. It is possible that the Daanan, or Danônas, originated from Dana, or Tyana, in the district of Tyanitis in Kappadokia (called Tonu in ancient Mizric records), or even from Taanach in Palestine: and there is always the question whether the Mosaïc account of Jacob and his twelve sons is not merely a literary mould into which Moses compressed the facts of history and ethnology relating to the beginnings of the Hebrew State, and whether the Danites, Issacharites, etc., instead of being the descendants of an eponymous Hebrew tribal patriarch, were not really these ancient Daanan, Shakarsha, etc., at a later period of their career; but, until we obtain more evidence than we at present possess regarding the identity and fortunes of the Daanan, Shakarsha, and Uashash, mere speculation such as this is of little or no value.

The same may be said of the Aqaiûsha of the Sea, in whom some scholars have thought that they could see the Akhæans of Homeric times: and even Prof. Sayce is inclined to identify them, if with any ancient Greeks, then with the Hyp-Akhæans of Kilikia, or the Greek colonists who inhabited "the shore of the Akhæans" on the north-east coast of Kyprus. But we must remember that the Aqaiûsha were a people of the fifteenth century B.C., and that some nine centuries, more or less, had to roll by before the Keltic Akhæans came upon the scene from the northern Hinterland.

As regards the Zakkur or Tekkari, Prof. Sayce says quite confidently that they must have lived on the east coast of Kyprus, where Teukros was the legendary founder of Salamis, and the royal family were called Teukrids. This idea, however, would seem to be undermined by considerations connected with the FALL OF TROY: for Salamis in Kyprus was founded by the Teukrians after the Fall, whereas the Tekkari were a people of the fifteenth century B.C.

Now, Troy did not fall till ten years after the first appearance of the Danai in Argos. When was that?

Let us assume for the sake of argument that the Danai and the Northern Danites were identical. What then follows? The Northern Danites were certainly in Palestine in B.C. 950. They *may* have still been there in B.C. 776, and even perhaps in B.C. 731.

At any rate, on leaving Palestine they first went to the Thebaïd. How long they sojourned there we do not know. But, allowing thirty years, or one generation, for that, and another five years for the settlement in Argos, and another ten years for the siege of Troy—making in all forty-five years—we cannot, even calculating from B.C. 950, arrive at an earlier approximate date than B.C. 905 for the Fall. On the other hand, if we calculate from B.C. 776, it may have been as late as B.C. 731, or if from B.C. 731, then as late even as B.C. 686. In any case Eratosthenes, with his surmise of B.C. 1184, is hopelessly out of court. Hence, if this argument be sound, Salamis in Kyprus must have been founded by the Teukrians any time between B.C. 905 and B.C. 686, but not earlier.

Prof. Sayce derives the Shakalsha from Sagalossos in Asia Minor, the Tûlsha from the coastlands of the same region, and the Shairdana from Sardinia, though others think that the latter may have been connected with ancient Sardis. As regards the Leku, in whom some fancy they see the Ligyes of the Taurus, he says they may have been the Lykians, if the name Lykian goes back to the age of Meneptah, which, however, he adds, is more than doubtful. All these names, however, are only guesses at the phonetic values intended to be expressed by the hieroglyphs in which they are written, and they have been rendered in many different ways by different scholars. In short, it may be confessed outright that we know hardly anything at all about these Tamehû, or Fair Men of the North (*i.e.* of Southern Europe and the Isles and Asia Minor), which would enable us to connect them with any later communities of historical times.

But, though this is so, scholars are now all fairly well agreed that the Tahennû, or Libyans, of North Africa, and the Tamehû, or Men of the North, were all one xanthochroic race, which, however it originated, had, in course of many ages, founding on the civilization of an earlier long-headed, short, melanochroic, Pelasgic race, developed a great indigenous civilization all round the shores and islands of the Mediterranean, and especially in the regions inhabited by the Pelasgians: that of this civilization we have the remains in the objects known as Mykenæan: and that this Mykenæan civilization—itself only a decadent stage of an earlier Kretan or Minoan civilization—had flourished and died

down before the famous Renaissance which is associated with the Hellenes.

Now, some time between these two great periods, there is said to have flourished yet another civilization, namely, that which Homer has depicted in the Iliad. For a long time scholars were puzzled to account for its origin, or to determine its identity, but at last Prof. Ridgeway came to the rescue, and showed that the culture known as that of HALLSTADT, as revealed by the antiquities discovered in Carinthia, Styria, and Bavaria, is exactly paralleled by the culture of the Akhæans as described in the Iliad: that it also agrees with the description left us by ancient historians of the culture of the KELTOI, or GALATAI: *and that, therefore, Homer's Akhæans were racially Kelts*—a conclusion which is corroborated by the fact that the Greeks themselves considered the Akhæans to have been invaders from the North.

Now, the position I propose to take up in this chapter is as follows:—

(1) I accept the theory that there was an immigration of Kelts from the North: but I submit that they were identical with that amalgamated community of *Khelods*, or *Galûthas*, and disintegrated Phœno-Canaanite Colonials dispersed throughout Europe, with whom I have dealt elsewhere: and I suggest that when, some time after B.C. 578, they arrived in Hellas, they amalgamated with, and eventually merged their name in that of, the historical *Aqaiûshas*, and so gave rise to the Akhæan division of the Hellenic race.

(2) I submit that I have already proved the probable identity of the Danai with the Northern or smaller division of the Beth-Sâkian Tribe of Dan.

(3) I propose to show that the Dôrians, Iônians, and Æolians, were of Beth-Sâkian origin: that they superimposed themselves upon the tall white Northern races and the short dark Pelasgians, and, together with the Keltic Akhæans, became the dominant race in Hellas: and that the Hellenic Renaissance, as subsequently developed, was a blend of Kretan, Mykenæan, Kelto-Akhæan, and Beth-Sâkian culture.

Up to a comparatively recent date it was commonly held that the Danai and the alleged descendants of the mythical Hellen

—*i.e.* the Dôrians, Iônians, Æolians, and Akhæans—were of Pelasgic origin: that they belonged to the so-called Japhetic family of mankind—which, of course, could not be if they were Pelasgic, since these were a long-headed, short, brunet race: and, moreover, that they were autochthons, or aborigines, of the famous peninsula.

It is highly improbable, however, if not impossible, that any division of the human race has been aboriginally located on any particular area of the Earth's surface The origin of the genus is too incalculably remote, and their migrations have been too innumerable and immemorial, to admit of the credibility of any such hypothesis. All that is definitely known concerning the Hellenes seems to be that, at the commencement of Grecian history or rather of the history of the peoples called the Hellenes, say about B.C. 776, the date of the first Olympiad, as conventional authority holds, or, as I prefer to think, about B.C. 700—they appear as the dominant race in the country, superior to the other inhabitants, who are reported to have either vanished before them, or been merged in the Hellenic name. Various considerations, however, besides the one given above, suggest the probability that the Danai, Dôrians, Æolians, and Iônians were not Pelasgians at all, but were rather identical with these "Oriental Strangers" referred to by the late Sir William Smith in his *Students' Greece* (p. 15), but only to be summarily dismissed from consideration, and regarding whom it was a general belief, among the Pelasgians, that they were in some way connected with *Egypt* (then, as we have seen, limited to Lower Egypt, or the Delta of the Nile, and by no means synonymous with greater *Mazr*); that they arrived in Pelasgia at what a generation ago was called the dawn of Grecian history—bringing indeed that dawn with them: and that, settling amid and superimposing themselves upon the races whom they found already in possession, they not only assimilated the culture of those races, but also introduced among them other elements of culture, and so became the representatives of that lofty, beautiful, and exquisite civilization which ultimately sprang up in the land, and shed upon it glory everlasting.

Searching tradition and mythology for some clue in explanation of this old popular belief as to an Oriental origin and an Egyptian connection, we come upon the legend of the flight

from Mazr and settlement in Argos of the Danai—a subject which has already been considered and, I trust, elucidated. Secondly, we meet with the story, referred to by Dr. Latham, of the celebrated colony led from "Asia" by Pelops—from whom Peloponnesus, or the "Island of Pelops," acquired its name. Lastly, we find what Sir William Smith calls "decisive evidence" of so-called Phœnician colonies, not only in the archipelago, but also perhaps on the mainland in Bœôtia. At the outset, however, without actually denying that these colonies were founded by Phœnicians, and though quite ready to admit that countless Phœno-Canaanites migrated from their home-country in the much earlier Hebro-Phœnician Era (say B.C. 1006–967), I venture to state my suspicion that most, if not all, of the colonies established in Pelasgia during B.C. 801–712, and conventionally regarded as of Phœnician origin, are entitled to be so considered only in very much the same sense as that in which the colonial activity of the Hebro-Phœnician Era has been attributed to the subjects of Hiram. We shall see that though, to some extent, there certainly is a Phœnician colouring in the picture presented by some of the migrations that took place at this time from Canaan and eventually resulted in the formation of the ancient Hellenic nation, yet it is merely a colouring. *They were really migrations of Hebrew Communities, though, in a manner, they were conducted under Phœnician auspices.*

When we call to mind the fact that during the Hebro-Phœnician Era (B.C. 1006–967) certain divisions of the Beth-Sâk were renowned above all their contemporaries, even above their Phœno-Canaanitish neighbours and co-partners, for their maritime and colonial energy, knowledge, and genius: when we remember that, just before what until lately has been called the dawn of Grecian history, these two great States—undivided Israel and Phœnicia, but especially Israel—were at the very zenith of their prosperity and glory: when we have regard to the fact that, coincidently with that so-called dawn, *i.e.* during B.C. 801–712, Northern Israel and Phœnicia (the former as a preliminary to their total collapse and disappearance from Palestine, and the latter as a prelude to that splendour which in the sixth century B.C. illumined Tyre and Karthage, though not the older colonies in south-west Europe), sent forth stream after stream of emigrants scared by the Assyrian menace: and when we consider the

numerous resemblances which can be traced between the religious system of Early Greece on the one hand and those of idolatrous Israel and Phœnicia on the other: the probability rises almost to the level of a certainty that the Oriental Strangers of Hellenic tradition, hailing not only from the vague region of "Asia," but also from the then recently created country of *Egypt*, were none other than—

(1) The Northern Danites.
(2) The heifer and he-goat worshipping Ephraïmites and Manassites: and,
(3) Other contemporaneously migrant offshoots from the Beth-Sâk, with no doubt a number of panic-stricken Phœnicians also.

In fact, the whole history of Greece—early and late—the character, the very names of some of the principal Hellenic tribes or divisions, their political and religious institutions, their customs and achievements, not only on land and sea, but also in the realms of science and art, support this view.

Even in their alleged descent from a common ancestor, we may, in a manner, recognize their probable Hebraïc origin. The mere name Hellen, of course, signifies nothing. It is the idea it represents which is important. As Sir William Smith (*Students' Greece*, p. 12), remarks:—

> "It was a general practice in antiquity to invent fictitious persons for the purpose of explaining names of which the origin was buried in obscurity. It is in this way that Hellen and his sons came into being. But though they never had any real existence"

the legend associated with them may be regarded as a reminiscence in some sort of the fact that Jacob was the progenitor of the original Twelve Families from whom the Hebrew race claimed descent.

Let us commence by trying to ascertain the origin of the DÔRIANS (Δῶρος), or descendants of the mythical Dorus (Δωριεῖς). The territory in Hellas which they inhabited was Dôris, a name which it of course acquired from them. They had not always, however, been in Dôris. Before settling there they had sojourned, it is said, in various other parts of Pelasgia, which tradition even specifies. According to Herodotus they—

"had very often changed their seat: for under the reign of Deucalion they inhabited the country of Phthiotis: and in the time of Dorus, the son of Hellen, the country at the foot of Ossa and Olympus, called Histiæotis: when they were driven out of Histiæotis by the Cadmæans, they settled on Mount Pidnus, at a place called Macednum: thence they again removed to Dryopis: and at length coming into Peloponnesus, were called Dorians" (Bk. I., c. 56).

From this it is clear that their settlement in Dôris was their 4th migration, and that their so-called Conquest of Peloponnesus was their 5th. Moreover, from the hoary appearance of the names mentioned in connection with their earlier movements—Deukalion, Dôrus, and the Kadmæans—we may at least infer that some considerable stretch of time was covered in this way. There were also Dôrian communities in Krete, where they were celebrated as archers, and in the south-west corner of Asia Minor (the Lud of Scripture), and also in the adjacent islands.

With their arrival in Peloponnesus the Dôrians appear for the first time in authentic history: for their name does not occur in the Iliad, and therefore it may be assumed that they took no part in the events of the Heroic Age. Whatever, therefore, be the date of the arrival of the Danai, that of the Dôrians must be assigned to a subsequent—perhaps considerably subsequent—period.

According to tradition their settlement was effected under the conduct of the Heraklidai. The opinion was once held that they entered as conquerors: but it is now understood that they were peaceable colonists, who acquired the country, not by a single effort *vi et armis*, but in the course of gradual penetration, extending over a considerable period. In previous ages, it is said, the Heraklidai had made many attempts to gain a footing in the land. All were in vain, and on the occasion of their last failure, they had solemnly agreed to renounce the enterprise for a period of a hundred years, which, it appears, expired at the time that the Dôrians took possession under their auspices. In this story of the Heraklidai, in my opinion, is discernible nothing more or less than vague reminiscences, disguised in the usual form of poetic fiction, of the old Hebro-Phœnician days of maritime, colonial, and commercial enterprise, when it is probable that certain Phœno-Canaanites had repeatedly tried to found a colony in Peloponnesus, and, being on each occasion foiled in some effectual way by their Hebrew contemporaries, had finally

entered with them into a compact that they would make no further attempts of the kind for a definite term of years.

Now, in A.M. 3195–3284, or B.C. 801–712—the period of the Assyrian Scare—the Heraklidai, or poetical personification of the Hebro-Phœnician Era in its commercial aspects, were represented by the Phœnicians: for, from a commercial point of view, they were undoubtedly in the ascendant at that time. My theory, therefore, regarding the origin of the Peloponnesian Dôrians is, that they were a succession of streams of Hebrew fugitives from maritime Asher, Western Manasseh, Zebûlun, and perhaps Issachar, who, aided and accompanied by companies of wealthy Phœnician merchants and speculators, abandoned their territories in Palestine in consequence of the Assyrian menace, and established themselves in Krete, and on the south-west coasts and islands of Asia Minor, and in the Pelasgian or Aqaiûshan island that acquired its name from the reputed leader of the expedition, namely, some influential personage known in legend as Pelops.

In view of the biblical predictions already noticed concerning the future of some of these maritime offshoots from the Beth-Sâkian stock, of the coincident probability of a series of considerable *em*igrations from Northern Israel in B.C. 801–712, and also of the similarly coincident fact of a series of considerable *im*migrations during the same period from "Asia" into the regions above specified, of certain peoples who have been designated by the significant phrase "Oriental Strangers," it is interesting and important to remember that there was actually in the East, thus vaguely indicated, a flourishing seaport from which —to put the case on no higher platform—it was at least possible that many of the founders of Hellenic nationality originally issued—namely, *the town of Dôr on the coast of Canaan at the foot of Mount Carmel.*

The whole matter probably stood thus. The Phœnicians, sole surviving representatives of the Hebro-Phœnician Era—and therefore poetically referred to as the Heraklidai—wished, some time in B.C. 801–712, to resume their attempts to settle permanently in Peloponnesus and elsewhere—the stipulated period, for which in a previous age they had contracted themselves out of rivalry with the Hebrews, being then about to expire. The compact referred to may have been nothing less than Hiram's famous league or treaty with Solomon, by which the several

"spheres of influence" of the two "high-contracting parties" were doubtless defined (1 *Kings* v. 12): but it was more probably some subsequent transaction, as the above league was entered into about A.M. 2991, or B.C. 1005, which would be too early. At the same time large bodies of panic-stricken Hebrews wished to flee from Palestine. They applied to the authorities at Dôr for transport. This the latter agreed to furnish, on condition that the fugitives should join with them in their projected schemes of colonization, and so forth. Fleet after fleet of emigrants sailed from the quays of Dôr under the auspices of its Phœnician merchants and shipowners, and settled in Krete, Asia Minor, and Peloponnesus: and ever afterwards they were remembered as the Dôrians, and their several immigrations referred to as the Return of the Heraklidai.

All this must have synchronized with the latter half of the 23rd Mizric Dynasty (A.M. 3141–3226, or B.C. 854–770), the whole of the 24th Dynasty (A.M. 3226–3272, or B.C. 770–724), as to which little is known, and the beginning of the 25th Dynasty (A.M. 3272–3334, or B.C. 724–662), which was an Ethiopian one.

Such, then, broadly stated, is my conception of that great event which seems to lie on the hazy borderland that separates what is generally called the Mythical Age of Hellas from the dawn of authentic history. Having reasonable grounds to believe that the period embraced by it was approximately B.C. 801–712, we can now, as from a fixed chronological basis, proceed with considerable confidence to determine a little more definitely than we have done, the date of the Fall of Troy, and also the dates of other events, such as the arrival of the Iônians in Argos, or Apia, afterwards called Peloponnesus, and the foundation of the Æolic, Iônic, and Dôric colonies in west and south-west Asia Minor, the adjacent archipelago, and Krete.

We have seen that the date ordinarily assigned for the FALL OF TROY, and which forms the starting-point of various conventional computations, is that given by Eratosthenes, namely B.C. 1184, though it is admittedly of no historical authority (*Sm. Class. Dict.*, art. Troas). We have also seen—on a rough calculation, and on the assumption that the Danai and the North Danites were identical—that the city could not possibly have fallen before B.C. 905 at the earliest, and that it may not have fallen till B.C. 731, or even till B.C. 686. On this basis, of

course, the Dôrians entered Peloponnesus either in B.C. 825, or in B.C. 651, or in B.C. 606; for that event is said to have occurred eighty years after the Fall of Troy. So, too, on the same basis, the Bœôtians arrived in Bœôtia from Thessaly either in B.C. 845, or in B.C. 671, or in B.C. 626; for that event is said to have occurred sixty years after the Fall of Troy. *But we now know that the migrations from Dôr covered the definite period* B.C. 801–712. How does this affect the question? Clearly it enables us to exclude the above date, B.C. 825 altogether, and also, of course, *a fortiori*, the still earlier date, B.C. 905. Again, it could not have even been during the early part of the period B.C. 801–712 that the Dôrian settlement in Peloponnesus took place, because we have seen that they had been a peculiarly migratory people, and also that their migrations must have covered a considerable interval. If, then, we assign a hundred years for this period of their wanderings, we shall probably not be far out of our reckoning. In round numbers this would give B.C. 700 *as the date of their arrival in Peloponnesus:* B.C. 720 *as the date of the arrival of the Bœôtians in Bœôtia:* and B.C. 780 *as the date of the Fall of Troy*—i.e. *contemporaneous with the latter years of the 23rd Mizric Dynasty.*

This accords, be it noted, with what I understand is now the belief of historians, namely, that the Dôrian migration into Peloponnesus took place after the time of Homer, who, it will be remembered, does not mention them in the Iliad. It has also to be remembered, however, that in so believing, historians had, and it may be have, in view Herodotus's erroneous opinion that Homer lived about B.C. 850. I do not, however, think that from the mere fact that the Dôrians are not mentioned in the Iliad it necessarily follows that they were not in Peloponnesus in the days of Homer. Had that inference been sound we would have had to conclude that they did not arrive there till the more recent half of the sixth century; for, as we shall see in other connections, Homer probably flourished about the middle of that century. Perhaps he merely thought that as a people they did not lend themselves to his theme.

With regard to the arrival of the IÔNIANS in Argos, we know that when the Dôrians took possession of the country (let us now say in B.C. 700), they found not only the Aqaiûsha, but also this celebrated branch of the Hellenic race already there. They were settled principally on the northern coasts, then called Ægialea,

though their territories were also known by the name of Apia. The rest of the island was probably occupied by Aqaiûshas. These Iônians had taken no part in the Trojan War—and hence had possibly not arrived till after B.C. 790–780: on the arrival of the Dôrians (say in B.C. 700) the Iônians withdrew to Attica: and the greater part of them subsequently migrated to Asia Minor, where, as referred to elsewhere, they were subjected to the horrors of the Kimmerian Occupation during the thirty years beginning soon after B.C. 599 and ending B.C. 569.

Now, in Chapter VII., I have identified this community, through the cult connected with the worship of the Beth-Sâkian heifers and he-goats, with certain Ephraïmites and Manassites who fled from Palestine at some indefinite time during the same period as that which witnessed the migrations from Dôr near Mount Carmel. I have also shown that it was they who first introduced into history the name *Egypt* (Αἴγυπτος)—the *Country of the Protected Aigians*, or *People of the Goat*—as applied to that portion of Mazr in which they had been allowed to settle on leaving Palestine, namely, Lower Mazr, or the Delta of the Nile. Now, as inhabitants of Ægialea, or Apia, they were known as the Pelasgian Ægialees. Is it unreasonable to suppose that this name arose in the same way, from their association as a people with the *Aiges*, or Goat? Nay, does not this hypothesis shed a new light on the origin of all similar names in early Hellas —*e.g.* Ægæan Sea, Ægææ, etc.? Again, is there no traceable connection between Apia, the name that the Iônians gave to their settlements in North Argos, and the fact that in Egypt they had been worshippers at Memphis of Apis, the Bull? In short, does not the idea of their Egyptian origin pervade almost everything Hellenic? Take, for instance, the Greek representation of Iô as an image in the form of a woman, but with the horns of a cow, exactly like the Egyptian Isis (*Herod.*, Bk. II., c. 41): or the Greek festival in honour of Bacchus, celebrated in Hellas just as the Egyptians celebrated their similar festival (c. 48): or the Greek custom of assigning each month and day to some particular god (c. 82): or the rival opinions as to whether the names of the twelve gods and certain customs originated amongst the Egyptians and were derived from them by the Greeks, or whether they originated amongst the Greeks and were derived from them by the Egyptians: or the Greek dirge

concerning the birth of Moses, called by them Linus, but identical with an Egyptian song called Maneros (c. 79, 80), and so forth.

Another celebrated branch of the Hellenic race were the ÆOLIANS, or BŒÔTIANS, who arrived in Bœôtia from Thessaly, let us now say about B.C. 720, and who, we may take it, were also a division of those fugitive Asherites, Zebûlunites, and perhaps Issacharites and Phœno-Canaanites, who abandoned their ancient Palestinian homes during the period of the Assyrian Scare, B.C. 801–712. Their name of Æolians seems to have been derived from the fact that not only had they arrived in Pelasgia "on the wings of the wind," but the communities from whom they assumedly originated, namely, the maritime tribes of Asher and Zebûlun, had been associated with the winds and the waves ever since they first settled in Canaan.

That this branch of the Hellenic race were ethnically related to the Heifer-, Bull-, and Cow-worshipping Beth-Sâk, or Ægyptians, is corroborated by philological considerations connected with the name Bœôtians. It must be remembered that not only the language spoken by the Beth-Sâk, *i.e.* Old Hebrew, but also the Keltic language in its various branches, had their first origins in the ancient Language of Canaan. If, therefore, the early Hellenes were of partly Beth-Sâkian and partly Keltic stock, then Greek and the Keltic languages ought to have much in common. Now, the Keltic name for a Cow is *Bua, Buo,* or *Bo* (*His. of the Celtic Lang.*, by L. Maclean, 2nd ed., p. 73): and the root-meaning underlying Bœotian (Βοιῶτος, ὁ), is, according to Mr. Maclean, "the man of cows, whether as a grazier or worshipper of that animal" (p. 76). Moreover, in further support of the theory connecting the Bœôtians with the Beth-Sâkian or Egyptian worship of the Bovine species, is there not the legend of Kadmus, when in search of Eurôpa, finding a cow of a certain kind in Phôkis, and following her into Bœôtia where she sank down on the spot on which Kadmus built Kadmea, afterwards the citadel of Thebes?

A word here in connection with the name ASIA MINOR, and the little province situated therein, called ASIA. These names did not exist at all in the early Hellenic Age. Indeed, the name *Asia,* as applied to the greater continent further east, did not arise till the Sakgelôthic colonists from Sâkland on the Araxes

established themselves in Airyân and parts of Tûrân as the Sâghs and Sûghudhû, and there inaugurated the worship of *Âshâ*, or "Righteousness," and becoming on that account the *People of Âshâ*, gave their name to the territories they dwelt in. This Colonial Empire of the Sâghs did not begin till after B.C. 705, and continued till the era of the Macedonian conquest of the East, when, rather than submit to Alexander and the Seleukidai, the various communities abandoned their territories, at least for a time. The *Religion of Âshâ* did not arise till some time after B.C. 705, when Bâctria seems to have been its cradle. It was probably after the conquest of the Iônian cities in Asia Minor by Kyrus the Great, or during the period of the Persian wars against Greece, that the name Asia was imported into Asia Minor.

Our attention must now be turned to the ÆOLIC, IÔNIC, and DÔRIC communities who inhabited the maritime regions of west and south-west Asia Minor, the Kyklades, and Krete. Their origin, of course, is said to be lost in the cloudy depths of the Mythical Age. This simply means that little or nothing is known about them.

It will be interesting to inquire what this MYTHICAL AGE really was. Sir William Smith tells us that between its conclusion, and the dawn of what in his day was considered authentic history, *i.e.* about B.C. 776—or let us now say about B.C. 700—there is an interval of nearly three hundred years. Allowing for the extremely nebulous ideas of the Ancients in matters chronological, this would practically make the Mythical Age synchronize with the Age of Solomon, *i.e.* A.M. 2990½–3029, or B.C. 1005½–967. Surely, then, in view of so much evidence connecting, or tending to connect, the early Hellenes with the ancient Beth-Sâk and the Egyptians of the Delta, the problem is solved? Given a race who had been violently uprooted and expelled from their original homeland, and who, as terror-stricken fugitives, had for years been wanderers over land and sea before they found eventual sanctuary: an extraordinarily gifted race, in regard not only to their powers of imagination, but also to the ease and grace with which they could reduce their thoughts and fancies to verbal expression, and that in one of the most complex, refined, and perfect mediums that the tongue of man has ever fashioned: yet a race who, by reason of the national shock to which they

had been subjected, had retained a very imperfect recollection of the Past—not only generally, in relation to other States and peoples, but also in relation to themselves—all they possessed being a glorious *mélange* of semi-related fact and fancy, enshrined in a gorgeous halo of majestic and exquisite romance: given, I say, all this, and can one wonder that the product should be the matchless myths and lovely legends of classical times? And surely, for us who, to some extent at least, have been so fortunate as to *recover that same Past which they had lost*, it is only necessary to read intelligently between the lines, in order to perceive that —in respect, at least, to much of its mental outlook—the Mythical Age, as reconstructed in ancient Hellas by poetical guesswork, was merely a vague and distorted but divinely beautiful *reminiscence of Ancient Hebrew National Life from its very commencement up till the end of Solomon's reign*, transmuted, sublimized, glorified—in a word, poeticized, in a subsequent age and under other skies, by the *litterati* of a scattered race whose dimly remembered sires had been the actors in the momentous events thus faintly preserved in legendary and traditionary form.

In view of the partial if not complete oblivion of their identity which undoubtedly settled upon the Hebrew fugitives of B.C. 801–712, it is by no means difficult to understand that their later Æolic, Dôric, and Iônic descendants, finding themselves obliged to start life anew in the character of unfortunate exiles and colonists, would unconsciously incline, if not wittingly prefer, to claim descent in a poetical way from the alleged gods and semi-divine heroes of a Mythical Age, or from a renowned and still flourishing community like their kindred the then recently arisen Egyptians, or even from an ancient and still more renowned people like the Miṣrayim (afterwards confused in thought with the Protected Aigians of the Delta), rather than from a disintegrated, expatriated, denationalized, dishonoured, and scattered race such as the Beth-Sâk: while at the same time they surrounded their past with a blaze of glory borrowed from as much of the history of their forefathers as they actually remembered, or thought they remembered, however hazily and fantastically.

Be this as it may, the Hellenic communities in Iônia and the Archipelago never, so far as is known, consisted of a number of

rough, ignorant, and illiterate adventurers settling here and there in the land of their adoption, and only attaining to organized and cultured existence—civil, religious, and otherwise—at some subsequent period. On the contrary, from their very first appearance they present what may naturally be considered the marvellous and mysterious spectacle of already matured and refined communities, distinguished for their maritime and commercial knowledge, ability, and activity, their elegance, opulence, and power, and their wondrous attainments in literature, science, and art. A simple explanation, however, seems lying to our hand. Unlike the Dôrians at the time of their arrival in Peloponnesus, whose original culture and polish, as Hebrews and Phœno-Canaanites, had in great measure disappeared, as a consequence of their protracted wanderings and many changes of domicile, the Iônians—all originally Beth-Sâk—having gone direct from Palestine to the Delta, and from thence to Ægialea, or Apia, on the northern coasts of Peloponnesus, had kept themselves *en rapport* with the civilization to which they had formerly been accustomed, and had probably even improved upon it. Moreover, we must not forget their later proximity to Lydia.

The Iônians, however, were only the central group of what was really a threefold colonial system in the maritime regions of Asia Minor. North of them were Æolians, and south of them Dôrians.

(1) The ÆOLIANS are said to have been the first to establish themselves. They were really Bœôtians, led, we are told, by Akhæan princes who had been ejected from Peloponnesus by the Immigrant Dôrians. Now, at that time—B.C. 700—the name Akhæans had not arisen: it did not arise till the Kelts from "Hallstadt" arrived sometime about B.C. 578 and amalgamated with and merged their name in that of the then representatives of the ancient Aqaiûshan race. These supposed Akhæan princes, therefore, were, I suggest, really Aqaiûsha—the *Aqai* in this old name being the radical part, or etymon, of the later name Akhaioi: the *usha*, or *sha*, as I suppose, like *uash*, or *ash*, being a termination common to many of the ancient white Mediterranean race-names.

(2) The IÔNIAN SETTLEMENT is said to have been the result of the expulsion of the Ægialees by the Akhæans—or let us now say the Aqaiûsha—from their homes on the Krissaian Gulf.

If so, it would rather seem that this settlement preceded the Æolian one. However, it may be that it was only the expulsion and not the settlement which preceded; as the ejected Iônian community are said to have taken refuge first in Attica. They are said to have settled, partly on the coast of Lydia, partly on that of Karia, in the adjacent islands of Khios and Samos, and also in the Kyklades. This great event is placed at 140 years after the Fall of Troy, and 60 years after the so-called Return of the Heraklidai. As we have fixed these at B.C. 780 and B.C. 700 respectively, the migration of the Iônians to Asia Minor must have occurred about B.C. 640.

(3) The DÔRIAN SETTLEMENT was simply due to some of the Dôrians in Peloponnesus themselves catching the prevalent colonizing mania.

Reference must now be made to the DÔRIC COLONIES IN KRETE. Sir William Smith tells us that some of them were founded in Mythical Times. There were Dôrians, in Krete, he says, "in the time of the Odyssey" (*Od.* B. xix, 177). Let us, however, look into this statement and test it. The passage, as given in Pope's translation (*The World's Classics*), p. 299, is as follows:—

> "Crete awes the circling waves, a fruitful soil!
> And ninety cities crown the sea-born isle:
> Mix'd with her genuine sons, adopted names
> In various tongues avow their various claims;
> Cydonians, dreadful with the bended yew,
> And bold Pelasgi boast a native's due;
> The Dôrians, plumed amid the files of war.
> Her foodful glebe with fierce Achaians share;
> Cnossus, her capital of high command;
> Where sceptred Minos with impartial hand
> Divided right . . ."

Obviously, however, this is all fanciful, and not intended to represent historical fact on the basis of a true chronology. The hero, Ulysses, is supposed to be narrating his adventures to his spouse—adventures, be it remembered, which befell him after the Fall of Troy, *i.e.* after B.C. 780. Yet he speaks of Krete as still then ruling the waves, and of Knossos as still flourishing, though, as a matter of fact, Knossos had fallen and Krete had lost her trident before B.C. 1484; of Minos as still legislating,

though he must have passed with Knossos and the Empire: of the Achaians being there, though that name never arose till, sometime about B.C. 578, the Keltic immigrants from the North entered Pelasgia and amalgamated with the ancient Aqaiûsha of the Sea: and of the Dôrians being there, contemporaneously with all this, though they only appear for the first time in history about B.C. 700! (See *supra.*)

But, adds Sir William, the chief Dôrian migrations to Krete took place in the third generation after the Dôrian acquisition of Peloponnesus. This last-mentioned event, as we have just seen, occurred about B.C. 700. Allowing, therefore, thirty years to a generation, we may fix the approximate period when these chief Dôrian settlements were effected in Krete at the thirty years following B.C. 640. Two of them, says Sir William, are expressly mentioned: one, conducted by the Argive, or Spartan, Althæmenes who, first sailing to Krete and establishing a colony there, afterwards proceeded with the remainder of his followers to Rhodes: and the other, a body of Minyans banished from Sparta, but accompanied by a crowd of Spartans, the leader of them all being, of course, Sparta (*Stud. Greece*, c. iv. p. 38). Thus the Spartans became intimately associated, and doubtless even amalgamated, with the Dôrians of Krete. Indeed, they were actually regarded as a branch of the Dôric race. This, however, was an erroneous supposition: except, of course, in the sense that both were of Beth-Sâkian stock. I have already noticed the fact that the Spartans were originally Danai who had remained in the Morea after the departure of the main body about the time of the Fall of Troy, *i.e.* B.C. 780. The very name Spartoi (signifying the Sown-men, from σπείρω) implies that their interests in the country had become so deep-rooted and widely ramified that, unlike the rest of the Danai, they preferred to stay in it. Probably they had intermarried with the native inhabitants.

Apart, however, from all surmise, there exists authentic evidence, both Grecian and Jewish, indubitably attesting the fact that their descendants in B.C. 300 and B.C. 144 (Conv. chronology) were Hebrews. At the last-mentioned date—in the days of the Maccabees—Jonathan, the High Priest, and the Elders and Priests and others of the Jewish people then in Palestine wrote to their Spartan contemporaries, enclosing a copy of a letter

which in B.C. 309—300–265 (Conv. chronology) Areus, the then King of Sparta, had addressed to Onias, High Priest at Jerusalem. It began thus :—

"It is found in writing that the Lakedæmonians and the Jews are brethren, and that they are of the stock of Abraham."

This letter Onias duly received, and, because of it, honourably entreated the Spartan ambassadors. Further, Jonathan, in his Epistle, referring to the foregoing correspondence between the two communities, says that his object in writing was to renew the relationship and friendship, lest both that relationship and the Jews themselves should be forgotten by the Lakedæmonians (*Apoc.*, 1 *Macc.* xii. 1–23). From the correspondence itself, which is set out *in extenso* by Josephus (*Antiq.* XII. iv. 10 ; XII. v. 8), we learn that Areus's letter bore a seal, representing an eagle with a dragon in its talons—the very cognizance that Dan's Ensign is said to have displayed.

That the Spartans, therefore, were originally Northern Danites may be regarded as certain.

This conclusion is confirmed by the remarkable circumstance that their delay in starting upon their celebrated relief-march to Marathon in B.C. 490 (Conv. chronology), and which was due to a necessity imposed by their religion of rigidly performing particular rites at certain times and seasons, had its counterpart in Israel in the custom by which, under the Mosaïc Code, the Hebrews, even in times of national peril, were bound to observe certain religious ceremonies, and to rely on Yahweh for protection while so engaged. Perhaps we may even detect something of the same sort of mental attitude in connection with the occasion, to which I refer elsewhere, when, about B.C. 129, the Sâghs of Airyân, who had promised to support Phraôrtes II. of Pârthia against Antiochus, turned up just too late to be of any assistance, and so incurred Phraôrtes's wrath ?

But, if the Spartans were Northern Danites, then so were the Danai. Moreover, if the Spartans were ethnically identical with the Æolians, Iônians, and Dôrians, then these three divisions of the Hellenic race were all Hebrews too. Thus all my foregoing arguments receive weighty corroboration.

And now let us glance rapidly at the CONSTITUTION under which the Dôrians and Spartans lived in Krete. Practically it was identical with that of the Spartans in Peloponnesus, which was obviously of Hebrew origin, but was traditionally believed to have been borrowed by Lykurgus from the Kretans. Sir William Smith tells us that the tradition arose from the fact that the Spartans who had settled at this time in Krete—

"were anxious to connect themselves with the mythical glories of Minos, and consequently ascribed their political and social institutions to this celebrated hero" (*Stud. Greece*, p. 38).

Let us look into this matter further. We have seen that, according to tradition, there were Dôrians in Krete in the so-called Mythical Age. This, however, is merely the usual vague way of stating what we can now more definitely affirm—namely, either that relations of some sort had subsisted between Israel and Krete as early as during the Age of David and Solomon [1] (A.M. 2958–3029, or B.C. 1038–967) or that Krete had probably been colonized direct from Palestine by the Beth-Sâkian fugitives of B.C. 801–712. With these days is associated indefinitely the majestic figure of Minos the Great; renowned, amongst other capacities, as a law-giver who had received his juristic system from Zeus himself. In other words, the Beth-Sâkian colonists in their flight from Northern Israel had brought with them their own Constitution which, ever since the reforming days of Jeroboam, had been based to a very great extent on the celebrated model that was from time to time divinely revealed to Moses and Samuel—a model to which we can even trace the great bed-rock principles of our own British Constitution (*Deut.* xvii. 14–20; *Exod.* xviii. 13–26; 1 *Sam.* viii. 10–22; x. 1, 17–25, etc.). Hence, it is extremely probable that all the various divisions of the Hellenic race—as deriving from various fugitive bodies of the Beth-Sâkian race—must originally have been acquainted with the same constitutional principles. Little credit, therefore, need be given to the statement that any one branch derived its political ideas from any other.

[1] David had a bodyguard of Kherethites and Pelethites. These were probably connected either with Krete (Cæratus), or with the Philistines, or both. (2 *Sam.* viii. 18; 1 *Sam.* xxx. 14; *Zeph.* ii. 5; *Ezek.* xxv. 16).

The despotic monarchical form of the early so-called Akhæan State, as described in the Iliad, supports Professor Ridgeway's theory that the Akhæans were Kelts—I show elsewhere to what extent they were so—and indicates that ethnically they were not related to any of the other branches of the Hellenic race. The fact that they were divided into twelve States was only an accident, arising from the circumstance of their having ejected the inhabitants of the twelve Iônic cities from Ægialea in North Peloponnesus and taken possession of their territories.

The resemblance borne by the Dôric and Spartan system of Government to the still more ancient Hebrew Constitution is very striking. At first, like the latter, it tolerantly acknowledged the monarchical principle, but this gradually died out. Its most important feature was the fact that from the earliest times it contained the germs of Representative Government—an idea that was certainly first realized by the Children of Israel at the suggestion of Jethro. For instance, in the Gerusia we behold nothing but a reproduction of the old Mosaïc Council of Elders: and in the Popular Assembly nothing but a reproduction of the ancient Congregation of Israel. Looking, therefore, to these resemblances and to all the surrounding circumstances above set forth, it seems not unreasonable to conclude that the Dôric and Spartan political institutions were imported into Hellas by Beth-Sâkian communities from their domicile of origin, Palestine, sometime during B.C. 950–712 and even later.

Consider now the subject of the ALPHABETS used by the Ancient Hebrews and the Early Greeks respectively. The conventional opinion that the latter derived their system of writing from the Phœnicians is based solely on the erroneous views entertained regarding that people and the similarity subsisting between the Phœnician and Early Greek Alphabets. But the same similarity is to be found between the Early Greek and the Ancient Hebrew and Moabitic alphabets. In view, therefore, of all the evidence that I have adduced in support of the hypothesis of the Beth-Sâkian origin of the Hellenes, it is much more reasonable to assume that the Early Greek Alphabet, a transcription of which is appended, was originally identical with that used by the Hebrews up to B.C. 731–712, and was nothing more or less than the latter carried abroad by the Beth-Sâkian fugitives who afterwards appeared in history as the Hellenes.

English Value	A	B	G	D	H	V	Z	Ch	T	I
Old Greek according to Mr. Ignatius Donnelly										
Dills according to Mr. Haigh										
English Value	K	L	M	N	SX	O	P	Φ	R	S
~~Dills~~ Old Greek according to Donnelly										
Dills according to Haigh										

Haigh also gives the following :—

Hypsilon ϒ ϒ ϒ, *Phi* ⍋ ⍜ ⍝ *Chi* ⍭ ⍀, *Psi* ⍦ ⍊.

If the characters in this alphabet be compared with those of the later Phœnician alphabet, and also with those of the Old Hebrew alphabet, it will be seen that they resemble the latter much more closely than the former.

Another interesting speculation has reference to the origin of the name JAVAN, or YAVAN (*Gen.* x. 2 ; *Isa.* lxvi. 19 ; *Ezek.* xxvii. 13, 19)—apparently, with the exception perhaps of *Hanivû*, the earliest known name of the territories which eventually acquired the name of *Hellas*. One theory is that it was derived from the Sanskrit *Yûvân*, "Young,"—the supposition being that the ancestors of the Greeks had in the remote past migrated as a branch of the so-called Aryan Race from the Far East ; but, as the hypothesis of such a race, originally settled in Asia, has now been discarded, and as the white ancestors of the so-called Aryans in the East rather came from Yavan and its neighbourhood to the Far East than *vice versâ*, we may safely put this theory aside. I observe, however, that the contributor of the article on Japhet in the *Encyclopædia Britannica*, 11th ed., states quite confidently that Javan means the country of the Iônians ; and this seems also to be the equation adopted by the Rev. B. Davidson in his *Analytical Hebrew and Chaldee Lexicon* under Javan. Sayce says Javan is the "Iônian" Greek, and thinks it meant Cyprus (*Races of Old Testament*, p. 46). Seeing, however, that at the time when Moses is supposed to have used the word Javan, or Yavan (he lived A.M. 2433–2553, or B.C. 1563–1443), there were no people called Iônians in existence, this latter name, as I have shown, having come from Iô, and having only so arisen sometime during B.C. 801–712, I cannot concur in this view.[1]

What, then, was the origin of the name Javan, or Yavan ? It is difficult to say. I can only hazard the following suggestion. If we write the word as *Jav-ân*, or *Yav-ân*, the *ân* seems to be related to certain words apparently introduced into the continent ultimately called Asia in the remote period during which the Xanthochroic Mediterranean races of Southern Europe diffused themselves eastwards—words such as the *ân* in *Airyân*

[1] That is, I cannot concur unless we assume, as perhaps we may, that the name Yavân did not arise, as connected with Hellas, till the Iônian immigrants from Egypt took it there.

and *Turân*, and the Arârdhan *ani*, or *anni*, all meaning "Country," and akin to the Greek ending *êne*, as seen, for instance, in Σακασηνή. Some similar etymonic term must, I imagine, have been the word for "Country" used by the Aqaiûsha and other Tamehû, or Fair Men of the North, or Hanivû, in very ancient days—say that sensational year (B.C. 1485) immediately preceding the year of the Exodus, when these races and the Tahennû made a combined assault upon Mazr. But what did the *Jav*, or *Yav*, come from? Again I can only diffidently suggest. Possibly from some equivalent amongst these same Aqaiûsha, or other Tamehû, for those shortened variants of Yahweh—*e.g.* Yah, Yahû, Yehû, Yehô, and Yô—which are met with so frequently in proper names amongst the ancient Hebrews and all Western Semites. True, the Tamehû were not Semites. If we adopt Mosaïc phraseology we must call them Japhetites. But the Japhetic Tamehû merged, through the Tahennû, into the Hamitic Miṣrayim; and, linguistically at least, it is often hard to decide how much there was to choose between the original Hamites and the original Semites. The same thing may be said as regards religious cults in those dim and distant times. In some form or other the same cult—*e.g.* Sun-Worship—had a world-wide vogue. Who, then, shall say how far—even, perhaps, into Yav-ân, amongst the Tamehû—the worship of Yahweh, or of a god with some similar name, did not extend in the days of Moses? Yahweh was not a Hebrew word. Moses seems to have obtained it from some outside source—perchance from the Midianites, perchance from the lore of the Miṣrayim, in which he was profoundly versed—and they, as just remarked, were to some extent related to the southern representatives of the great Xanthochroic races of the Mediterranean Littoral. Thus Yav-ân was possibly so-called because it was the "Country" of Yaô, or Yaû, or some such deity worshipped by the Aqaiûsha and other Fair Men of the North, and identical with, or akin to, the Yahweh of the ancient Western Semites. Indeed, we may now go even so far as to say that the later name Iô—though first rising into notice in connection with those Beth-Sâk who acquired the name of Iônians while they were Egyptians in Egypt—quite possibly originated from the hoarier name of this elusive Yavanic deity.

A word now about GENEALOGY. It is well known that, with the exception of the Arabs, the related Hebrews, and the Egyptians

of the Delta—who were also really Hebrews blended with Libyans and Semites—few nations of antiquity paid more attention to this subject than the early Greeks—though in regard to eponymous ancestors and ancestresses, we must take their lines of descent in the spirit in which they were probably meant. *Per se*, of course, this fact demonstrates nothing: but, taken in connection with all the other converging rays of evidence already adduced, it may be said to contribute its own little quota of light.

In conclusion, though it may be admitted that many of the immigrations from Palestine into Hellas, and especially those with which the Heraklidai were associated, included great numbers of Phœnicians, there can be little doubt that *the ultimately dominant classes comprised under the celebrated name of Hellenes, were actual branches of the Beth-Sâk.* For who but that vigorous, prolific, and highly civilized race could have founded and maintained so great a number of populous, flourishing, and enduring States, renowned not only in respect of maritime, colonial, commercial, and military enterprise, but also as centres of religion, politics, literature, science, and art—and embracing territorially not only Greece itself and maritime Asia Minor and the adjoining isles, including Krete, but also considerable areas in Italy, Sicily, Gaul, and Spain, on the shores of the Euxine and the slopes of the Caucasus, in Epirus, Macedonia, Thrace, Africa, and even Central Asia, transforming, as has been said, the Mediterranean, into a Grecian lake, and sowing the seeds of culture all over the world? Not the aboriginal Pelasgians; for they were a comparatively inferior race who ultimately disappeared before, or were absorbed into, the Hellenic community. Not the Tamehû, or Fair Men of the North; for they were decadent, if not undeveloped, and were also absorbed. Not the Phœnicians, or Phœno-Canaanites; for, as already seen (and as will be seen again in the chapter on the Origin of the Kelts), on the downfall of the Kingdom of Israel the glories of the so-called Phœnician Golden Age vanished. Who, moreover, but Hebrews, remembering their own original twelve Houses, would ever have thought of forming themselves into the twelve independent States, or Cities, of Attica, the twelve confederate Iônic States in Ægialea, the twelve confederate Æolic and Iônic Cities in Asia Minor, and the six (probably either originally twelve, or intended to be twelve) confederate Dôric cities in their vicinity? Even Herodotus

notices this extraordinary recurrence of the number twelve (Bk. I., c. 145–149). On this subject the Rev. W. M. H. Milner, M.A., makes the following remarks :—

"The number is distinctly Israelitish, and one which Israelites at all times clung to as a symbol of the united nation, and its prominence in the early Greek history, added to the previous considerations, cannot but be regarded as most significant; the more so when it is borne in mind that Cume, the most important city of the Æolic confederation, was the traditional home of the Sibylline 'oracles,' which many have supposed to have been of Hebrew origin" (*Is. Wand.*, p. 11).

From all the foregoing considerations it is surely clear—at any rate, I personally am convinced—that more credit than conventional scholarship dreams of, is due, and long overdue, to the disintegrated and scattered Beth-Sâk for all those inestimable treasures and wonders of which the whole enlightened world, and especially historians and other scholars, are so justly enamoured and proud—namely, the military, maritime, and colonial achievements, the political, religious, and philosophical systems, the literature, sciences, and arts, in short, the exquisite, immortal civilization of ancient Hellas.

CHAPTER IX

THE ORIGIN OF THE GAEL

Of the twelve Iônic States that in remote days flourished on the south-west shores of Asia Minor, the most renowned was Miletus, or Milesius. Indeed, at one time it was the leading State in Hellas. From the very so-called dawn of Hellenic history, it appears as a great maritime, commercial, and colonial power, trafficking not only with every seaport town in the Mediterranean, but also with those scattered along the shores of the Euxine, many of which, including Sinopê, were founded by itself, and even having business relations with regions that lay beyond the Pillars of Hercules (Gibraltar). The special glory, however, of Miletus consisted in its naval strength; for up to the days of Darius she was mistress of the seas—having recovered as it were, the lost trident of Minos. The name Miletus is said to have been derived from the mythical leader of a body of Dôrians who, having been expelled from Krete by Minos, occupied the island as colonists. The idea of Dôrians having been in Krete in the days of Minos—*i.e.* in at least the fifteenth century B.C.—is impossible (see Chapter VIII.). At the same time, it could not have been from the Dôrian settlements in Krete, which were effected during the thirty years following B.C. 640, that they were expelled; for then their expulsion could hardly have taken place before B.C. 600, which would have been much too late, since, as we shall see, the Milesians reached Erin as early as B.C. 750, or thereabouts. I therefore conclude that they were an offshoot from the original host of fugitives who abandoned Palestine in consequence of the Assyrian Scare in B.C. 801–712. Moreover, they were not Dôrians in the sense of belonging to the community so-called, who spent so many years wandering from seat to seat that they lost much of their original culture. They were only

connected in some vague way with that community, and doubtless at a very early date. They probably belonged rather to those fugitives who went direct from Palestine to the Delta and to Asia Minor, and so appeared in the latter country as an already cultured and organized community, as noticed in the previous chapter. Subsequently, it is said, their numbers were augmented by a colony of Iônians who migrated to the city under the conduct of one Neleus. These references to Dôrians and Iônians clearly associate the Milesians, at least indirectly, not only with an Egyptian, but also with a Palestinic origin. Plainly, therefore, they were of the stock of the Beth-Sâk. But is there any evidence connecting them with any one in particular of the ten tribes of which the Beth-Sâk were composed? There is. It is merely traditional in its nature: but even the testimony of tradition acquires a weight which it might not otherwise possess, when it harmonizes with and to that extent corroborates a mass of other evidence that is worthy of credit.

It is a significant circumstance that, at an early date in the annals of Miletus, there is said to have sailed from its harbours a body of adventurers, who called themselves the SONS OF MILEDH, a descendant of *Gadelius*, son of *Gadelos*, the Greek rendering of *Gadil*. Hence they have been referred to, sometimes as the MILESIAN SONS OF GADELOS, and sometimes as the GADELIAN SONS OF MILEDH. Miledh was probably the mythical Dôrian leader above alluded to.

Passing through the Straits of Gibraltar, they proceeded for some days in a northerly direction, till they sighted a point on the west coast of Spain. Here they landed and founded the city of Brigantia, near the site of which there is now a sea-port town with a lighthouse still called La Torre de Hercules. They remained in these regions sufficiently long to acquire much local and lasting renown.

The next considerable occasion on which we hear of them is in connection with the downfall of the Tuatha De Danân of Uladh in the north of Erin. This, as we have seen, occurred sometime during B.C. 766–744, or let us say about B.C. 750—*i.e.* two hundred years after the original settlement there of the Danân. Hence we may presume that the Beth-Sâkian Exodus from Dôr must have begun soon after the outbreak of the Assyrian Scare in B.C. 801—a conclusion which allows about half a century for

the founding of Miletus and Brigantia and the arrival of the Gadelians in Uladh.

I shall now proceed to adduce evidence in support of the hypothesis that these adventurers were a branch of the tribe of Gad. My first witness is Mr. A. M. Sullivan, of Dublin, who states as follows :—

"The Milesian colony reached Ireland from Spain, but they were not Spaniards. They were an eastern people who had tarried in that country, on their way westward, seeking, they said, an island promised to the posterity of their ancestor Gadelius. Moved by this mysterious purpose to fulfil their destiny, they had passed from land to land, from the shores of Asia across the wide expanse of southern Europe (*sic*) bearing aloft, through all their wanderings, the 'sacred banner,' which symbolized to them at once their origin and their mission, the blessing and the promise given to their race. This celebrated standard, the 'sacred banner of the Milesians,' was a flag on which was represented a dead serpent and the rod of Moses; a device to commemorate for ever amongst the posterity of Gadelius, the miracle by which his life had been saved" (*The Story of Ireland*, 1847).

Upon this another writer, Mr. Adams, comments as follows :—

"This miracle was that which is described in the well-known narrative of the plague of fiery serpents, as given in *Numbers* xxi. 4–9, when Moses made a serpent of brass and set it upon a pole, so that those who looked upon it should be healed of the serpents' bite. Their tradition goes on to say that they remained in their land, in Palestine, for three generations after this event; and that the cause of their western migration was the prophetic utterance of the great Hebrew leader, that the descendants of their ancestor, Gadelius, should discover and inhabit a country in which no venomous animal could live, an island which they should find in the track of the setting sun. After many years of wandering they arrived in Spain, having followed the course of the 'great orb of day' to what appeared to be the confines of the western world. There they tarried and built a city known as Brigantia. They became occupiers of a large tract of country, and rulers of a large territory. While occupying the south (*sic*) of Spain, they engaged in the pursuit of sea traffic, both for commerce and war, but never forgetting that they were still wanderers, looking for a beautiful island, a pleasant country promised by Jehovah to their honoured ancestor. And upon their voyages a constant watch was kept for the appearance of the Isle of Destiny'" (*Gt. Brit. Rank.*, p. 43).

Here it may be noticed that though *gedud*, a Hebrew word allied to *Gad*, means a "marauding band," and though to the word *gad* there also seems to attach the idea of "a pressing

upon or after" (*Gen.* xlix. 19), yet there appears to be no warrant for the conventional supposition that in the Hebrew word *gad* itself inheres the idea of "wandering." Probably the supposition has arisen from associations connected with the similar English word that is derived from the Anglo-Saxon *gad*, a "goad," or the English word *gad*, "to go about idly," from O.E. *gaedling*. As we shall see later on, the Hebrew word more probably expresses the idea of "fortune," or "luck." In this connection it is worth noting that just south of the site whereon Brigantia stood, there are some islands that in ancient days used to be called the *Deorum vel Fortunatæ Insulæ, i.e.* the Isles of the Gods, or Fortunate Isles. To proceed with our quotation :—

"It was while upon a voyage of commerce and exploration that Ith, the uncle of Miledh, first sighted the long-looked-for island—the promised land of peace and safety. Anxious to gain a tolerably correct knowledge of it, he went ashore to make a careful survey of some parts, but in doing so he was attacked by men of the Tuatha da Danaans; who, while he fled to regain his ship, wounded him mortally. He succeeded in reaching his vessel, and, putting to sea ere his pursuers could overtake him, he ordered a course for Spain. But before the Brigantian coast could be reached, his wound proved fatal. Immediately on the arrival of the ship the entire community of the Milesian colony was summoned to make preparations for departure, to take possession of the Isle of Destiny, and to avenge the death of Ith. . . . Thirty galleys were provided, and in them the first detachment set sail under the leadership of the sons of Miledh (who had died shortly before). Their names were Heber the Fair, Amergin, Heber the Brown, Colpa, Ir, and Heremon, with Lui, the son of Ith, as their guide and navigator."

The date of this expedition is traditionally stated as more than 1000 years B.C. It is added, however, that it may have been less. In these matters, in the absence of exact knowledge, the invariable tendency is to be remote. As before explained, the approximate date was really B.C. 750. The poet Moore has celebrated the event in the following verses :—

"They came from a land beyond the sea,
And now, o'er the western main,
Set sail in their good ships gallantly,
From the sunny land of Spain,
Oh, where's the land we've seen in dreams,
Our destined home or grave?
Thus sang they as by the morning's beams
They swept the Atlantic wave.

'And lo, where afar o'er the ocean shines
A sparkle of radiant green,
As though in that deep lay emerald mines
Whose light through the wave was seen
'Tis Innisfail, 'tis Innisfail!
Rings o'er the echoing sea,
While, bending to heaven, the warriors hail
That home of the brave and free.
Then turned they unto the eastern wave
Where now their Day God's eye,
A look of such sunny omen gave
As lighted up sea and sky!
Nor frown was seen through sky or sea,
Nor tear o'er leaf or sod,
When first on their Isle of Destiny
Our great forefathers trod."

The story of the difficulties that had to be overcome before they effected a landing, of the fierce and sanguinary conflict that took place between them and the Danân, and of the brilliant victory gained by the invaders, who thenceforth became the aristocracy of Uladh, while, in course of time, both victors and vanquished amalgamated into one community known as the *Gadils*, or *Gadels*, forcibly recalls the similar story of the conquest of Saxon England effected in a later age by the Normans.

It is interesting, says Mr. Adams, to notice the names of the various persons mentioned in connection with this old Irish story.

"The name, Gadelius is strictly Hebrew, with only the terminal letters changed. Gad was one of the sons of Jacob—one of the twelve patriarchs. The word *gad* means 'fortune.' In the form *gadil*, frequently used, the meaning is 'to be great,' or 'to become great, to be exalted.' In the plural, *gadelim*, 'the exalted,' 'the great,' 'the fortunate.' How close the resemblance between *Gadelim* and *Gadelius*. The Gadelians are said to have boasted that they were the heroes of Spain."

Gadelius, of course, simply means "son of Gadelos." Mr. Adams proceeds thus:—

"The names of the sons of Miledh are clearly Hebrew: *Heber*, *Heremon* and *Ir*, are common forms of Hebraïc names; while in *Lui* we at once recognize the name *Levi*, so frequently met in the Bible. Even the navigator and explorer *Ith* carries his Israelitish origin in his peculiar name. Whence and how are all these peculiarities, if they are not ethnological?" (*Great Brit. Rank.*, pp. 42–44).

Here, then, in Uladh (as the country was afterwards called), we have in B.C. 750, or thereabouts, a ruling race who went by a name which, when divested of its Hebrew and Greek terminals, was simply GADILS, or GADELS. We, of course, know that they were of the same race as their predecessors the Tuatha De Danân. But this is also actually admitted by impartial testimony (*O'Curry*, Vol. I. c. lxxxii.). We can therefore easily understand how it was that, in course of time, the two peoples amalgamated. Moreover, as the Gadels were the dominant community, it is obvious that if the blended peoples adopted any common name, the chances were that it would have been Gadels rather than Danân. Little wonder, then, that at the dawn of authentic history, North Erin was found to be inhabited by a highly cultured and powerful race called the *Gadhel*, or rather the *Gaidheil* (sing. *Gaidheal*, plur. *Gaidheil*, according to N. M'Alpine), as it was written in North Antrim, and *Gwyddyl*, as it was written in South Antrim and Down. The modern English way of spelling and pronouncing the name is *Gael*. The language these people spoke was called *Gaidhlig*, *i.e. Gaelic*. At least, that was what the more northerly division called their language. The others spoke *Gwyddylic*.

If we argue from probabilities, the alphabet of the original Gaidheil Eirionnach should have been the result of a blend between the Old Hebrew alphabet (perhaps modified by Phœnician) taken to Uladh by the Danân about B.C. 950 and the alphabet taken to the same country by the Gadels in or about B.C. 750. Unfortunately, I have hitherto come across no reference to any such alphabet; but the following, taken from Mr. Ignatius Donnelly's list (*Atlantis*, by I. Donnelly, p. 219), is a

English values .	A	B	G	D	He	V	Z	Ch	T	I
Irish	ᚐ	ᚁ	ᚌ	ᚇ	ᚓ	ᚠ		ᚺ	ᚈ	ᚄ
English values .	K	L	M	N	SSX	O	P	Q	R	S
Irish		ᚂ	ᚋ	ᚅ		ᚑ	ᚚ		ᚏ	ᚄ

transcription of what is called the Old Irish alphabet. This

82004

is evidently an alphabet of comparatively recent formation. A few of its characters betray their descent from the Old Hebrew, Phœnician, and Old Greek forms; others seem to have originated from the later Gothic alphabet which was formed subsequently to the Gothic fûthork; while some students may think that they see in it a modification of the Latin Abecedarium. There was also in Erin a system of writing called the Ogham, or Ogam alphabet, which consisted of "a number of short lines, straight or slanting, drawn through, over, or under one long line." These characters were apparently used, not by "the whole Irish race, but by some southern branch of it," although they are in Irish literature as freely attributed to Ulster, where none are found, as to Munster where they abound" (*Story of Early Gaelic Literature*, p. 3, note). The fact that the language for which they were used was similar to that of the Gallic inscriptions, induces the belief that they were the alphabet of the Keltic race in southern Erin, who were ethnologically and historically quite distinct from the Scottish or Gaelic inhabitants of Uladh in the north.

The past glories of Ireland are the theme of many a story in prose and verse. The light of civilization shone there with a serene refulgence in times when Europe was plunged in the gloom of ignorance and barbarism. Religion, learning, refinement—there they all had their home! But to whom was all this culture due? Modern "Irish patriots" cannot make a speech, write a pamphlet, or even engage in conversation, without alluding to their country's former greatness and renown. But "Irish," in these days, is a most ambiguous and misleading term. The creators of Ireland's "Past" were a race who—save for the men of Ulster—are no longer in Ireland! Their descendants are now merged in the Scottish name. They were a race ethnically identical with those *Sasunnachs* (Sassenachs) for whom the modern "Irish patriot" in the whole vast range of his denunciatory vocabulary, can—and they themselves at one time could—hardly find words or phrases bitter enough. In short, they were the Gaidheil. When *they* departed from that once happy and prosperous, but now distressful island—distress which, let us admit, has been largely the result of English injustice—glory departed too! The fact is, the inhabitants of ancient Ireland, so far as they were of Keltic descent and non-Gaidhealach, had little or no share in the creation of Ireland's "Glorious Past."

Had it not been for the Gaidheil, Innisfail's "Past" would have been very much like her "Present"—which, so far as concerns every part of the country outside Ulster (practically a Scottish settlement), is a very fair sample of civilization, as conceived by the unadulterated Keltic mind. For the Keltic Irish are probably of purer Keltic descent than can be found anywhere else on earth. Unfortunately, the inhabitants of Ireland have now become so very much mixed, Keltic and Scoto-Saxon or Scoto-Norman relations and relationships are so inextricably intertwined, that popular ideas are in a state of equal confusion. The Kelt claims the Gaidheal's and Scoto-Saxon's "Past" as his, and the Gaidheal and Scoto-Saxon, by force of circumstances and owing to lapse of time, half imagining himself to be of Keltic stock, hardly ever dreams of questioning the claim! However, Justice is now awake and active in the interests of the beautiful isle. Let us hope that the day will soon dawn which is to usher in for her a period of endless and increasing happiness and prosperity.

CHAPTER X

DOWNFALL AND DEPORTATION OF THE BETH-SÂK

NOTWITHSTANDING the exodus of so many Hebrews from Palestine during the Period of Panic dealt with in preceding chapters, a remnant of the tribes (save Dan), constituting the Beth-Sâk, still stayed on in the land. We have now to inquire into the details of that fate by which, with the exception of Simeon, they were so suddenly and dramatically overwhelmed.

With the accession of Pûl, or Tiglath-pilêser, on 30th Iyyar, A.M. 3259, or early May, B.C. 737,[1] the foreign policy of Assyria underwent two remarkable and important changes. First, annexation took the place of devastation. Secondly, deportations of subjugated communities and the re-settlement of their denuded territories, which had hitherto been effected only occasionally and by way of chastisement, were now carried out systematically and on an astounding scale, and no longer as punitive measures, but in furtherance of a grandiose and far-seeing design—which, however, did not see quite far enough; for though, at first, it seemed to strengthen the power of the State as against the heterogeneous multitudes that thus, on changed areas, became subject to its sway—which was an elaborately and rigorously bureaucratic one—it eventually proved fatal to the empire, inasmuch as the same reasons which were originally intended to prevent the possibility of local rebellions, operated in later times to weaken the resources of the State in the days of its extremity, and, as the more remotely settled communities were left practically alone for considerable periods, some of them, as I show elsewhere, actually managed to develop into States of extraordinary power.

[1] This date is verified by the fact that Pûl came to the throne exactly eighteen years after an eclipse of the sun visible in Nineveh (*Assyria*, p. 33). The true date of this eclipse was early June, A.M. 3241, or B.C. 755. Subtract 18=737.

The supreme ambition of Assyria was, as I have already observed, to compass the downfall of Mazr; and therefore, as a prelude to that great emprise, it was necessary to sweep away such of the intervening minor States in Syria and Palestine as were likely to impede or embarrass the Assyrian armies of invasion.

It was about A.M. 3265, or B.C. 731, that Tiglath-pilêser, with this end in view, marched against the Beth-Sâk, captured certain of their towns in the north, and deported their inhabitants—namely, the entire population of Naphtali, all that remained of Asher, Zebûlun, and Issachar, and a preliminary instalment of the Gadites. The event is recorded in Scripture thus:—

"In the days of Pekah king of Israel came Tiglath-Pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and he carried them captive to Assyria" (2 *Kings* xv. 29).

In those days Gilead was probably more limited in extent than in the time of our Lord, and only comprised that particular region which, being inhabited by mixed Hebrew and Phœno-Canaanitish races, was known as the Circuit of the Gentiles. Gilead was the country to the east of the Jordan, principally inhabited by the tribe of Gad. It will be noticed that neither the name of Northern Dan nor any of its territories or towns are mentioned in connection with this captivity—a fact which, as I have already shown, attests the probability that they had already migrated.

As regards the statement that the captives were taken to Assyria itself, I may mention that the Cities of the Medes had not yet been acquired by Assyria. Not till B.C. 713–712 did this happen, when, according to the inscriptions of Sargon II., they were subjugated and annexed by him.

From the book of *Tobit*, however, (ch. i.), we learn that not only the tribe of Naphtali (the brethren of Tobit referred to in verse 3), but also the rest of the prisoners (the people referred to as "my nation who came with me"), were taken to Nineveh (v. 3, 10), and that afterwards they were allowed a considerable degree of liberty, and were permitted to resort freely to Râgês (v. 4), Ecbatana (ch. iii. 7; ch. xiv. 14), and other cities of Media.

The personal freedom that deported communities were thus permitted to enjoy ultimately stood the Khûmrî, or Beth-Sâk, in good stead, as I have shown in Book III.

In B.C. 730 Tiglath-pilêser marched a second time against Pekah. On this occasion the Israelitish king was deprived of his trans-Jordanic subjects, *i.e.* the entire populations of Eastern Manasseh and Reuben and the residue of Gad.

Similarly deported *en masse*, this second instalment of Beth-Sâkian captives were located, not in Assyria, and not even yet in the Cities of the Medes, but in "Halah, and Habor, and Hara," and by "the river Gozan" (1 *Chron.* v. 26). Where these places were, will be explained in a subsequent chapter. According to Tiglath's inscriptions, Pekah then submitted and paid tribute; but that same year he was slain by Hoshea, his successor (2 *Kings* xv. 30).

The same inscriptions contain the following announcement, unfortunately incomplete, but still sufficiently preserved to reveal the fact that the Biblical accounts above cited are not a full record of all the deeds performed in Israel by Tiglath-pilêser.

"The land of Samaria (Beth Khumree) . . . the population . . . the goods of its people. . . . I sent to Assyria. As they had slain Pekah, their king, I appointed Hosea over the kingdom" (*Great Brit. Rank.*, p. 59).

From this it is clear that, at some uncertain period after Pekah's death in A.M. 3266, or B.C. 730, and prior to B.C. 719, the date of Tiglath's own demise, some more of the Beth-Sâk, other than those above specified, namely, a preliminary instalment of the inhabitants of Samaria, were also deported into the north by Tiglath-pilêser. These would probably have been the bulk of Western Manasseh and perhaps also some of the Ephraïmites.

The above translation from Mr. Adams's interesting work agrees with the account given in 2 *Kings* xv. 30, to the effect that it was Hoshea, not the Assyrians, who killed Pekah. Probably, therefore, it is more correct than Madame Ragozin's translation, which is as follows:—

"Pakaha (Pekah), their king, I killed; Ausi (Hoshea) I placed over them. The distant land of Bit Khumri . . . the whole of its inhabitants, with their goods, I carried away to Asshur" (*Assyria*, p. 232).

With reference to Madame Ragozin's remarks regarding Menahem, as not reigning in Israel at so late a date as B.C. 730,

i.e. conventionally B.C. 738 (*Assyria*, p. 227, and note at foot of pp. 232, 233), the following comments may be made.

The compiler of the book of *Kings* was much more likely than the Assyrians to have possessed accurate information on the subject. If there really be a discrepancy, we must assume that the Assyrian monuments rather than the royal Hebrew Chronicles were in the wrong. Moreover, is it quite certain that the Menahem [1] of 2 *Kings* xv. 17–22 and the Minihimmi Ir Samirina of the inscriptions were identical? Is it quite certain that Minihimmi Ir Samirina really means Menahem King of Samaria, and not some other Menahem, king of the place called Samsimuruna, mentioned on p. 305 of Madame Ragozin's own book? As a matter of fact, there was a king named Menahem described in Assyrian records as King of Samsimuruna at even so late a date as B.C. 693, or conventionally 701. Perhaps, then, the Minihimmi who paid tribute to Tiglath-pilêser was the king so named of Samsimuruna. If that be so, then there is no discrepancy, and the accuracy of the Hebrew annals remains unimpeachable. Madame Ragozin, it may be noticed, seems to assign B.C. 734 (*i.e.* really B.C. 726) as the date of this third deportation.

We now come to the fourth and last of these terrible visitations. Tiglath-pilêser was succeeded in B.C. 719 by Shalmanêser IV. The records of this monarch are very scanty, having been effaced or destroyed, apparently by his successor Shârrû-kenû, or Sargon II. But, from what still remains, and from 2 *Kings* xvii. 1–5, we learn that Shalmanêser twice invaded Israel. On the second of these occasions, *i.e.* just after the middle of A.M. 3282, or about April, B.C. 714,[2] he began the siege of Samaria. The rendering in v. 5 that it was besieged for three years is incorrect and somewhat misleading. In A.M. 3283, or B.C. 713, Shalmanêser was murdered in the course of a conspiracy against him led by his Tartan, Tur-dan, or Commander-in-Chief, Sârgon, who seized the Crown. The siege, however, still went on. A.M. 3284, or B.C. 712, was what the Hebrews called an "Intercalary Year," *i.e.* the last of a series of three lunar years, at the end of which

[1] As a matter of fact Menahem slew Shallum in the thirty-ninth regnal year of Uzziah of Judah, *i.e.* in A.M. 3233, or B.C. 763, and reigned in his stead (2 *Kings* xv. 14). He reigned ten years, *i.e.* till B.C. 753.

[2] The A.M. year began on 20th September, and ended on 19th September of our reckoning.

they inserted a month of thirty-four extra days, called "Ve-Adar," to harmonize their lunar with the solar year. Samaria fell in December at the end of this third year. At this time West Manasseh and Ephraïm, the most powerful and prosperous of all the tribes, were probably all that remained (save, of course, Simeon, far away to the south of Judah) of the once numerous and flourishing community of the Beth-Sâk. Sârgon II.'s reign is notable for the birth of the spirit of open and persistent rebellion. Risings were continually occurring at all points throughout the vast dominions ostensibly composing his empire. With one of these in particular I have dealt in Book III., Part I., ch. i.—that widespread Revolt in Arârdhû, Mannû, and Nâïri-land, which enabled the Beth-Sâk, or *Sâk-Gelôths, i.e.* "Captives of Sâk" (these very people whom he was now besieging) to effect their escape and establish themselves as a free and independent nation north of the river Araxes. This, however, is anticipating. What concerns us now is the fact that Sârgon II., and not Shalmanêser IV., was the "King of Assyria" referred to in the following passage of Scripture:—

"In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor on the river Gozan, and in the cities of the Medes" (*2 Kings* xvii. 6).

A little explanation is needed here. The ninth year of Hoshea, counting from the twelfth year of Ahaz King of Judah (*2 Kings* i.), which was A.M. 3274, would only bring us down to A.M. 3282; but in ch. xv. 30, we find that Hoshea had a preliminary experience of usurped royalty in the twentieth year of Jotham King of Judah, *i.e.* the twentieth counting from his accession, for he only reigned sixteen years. This twentieth year was A.M. 3266, the year in which Hoshea conspired against and slew Pekah. He seems to have reigned at that time for two years, after which there was an interregnum till A.M. 3274. These two years, added to A.M. 3282, carry us on to A.M. 3284. Moreover, see *2 Kings* xviii. 9, 10.

There were two total eclipses of the moon in the preceding year, A.M. 3283—in the third and ninth months of it, *i.e.* our December and June respectively.

Moreover, in A.M. 3281, or B.C. 715, there had been a warning

total solar eclipse (No. 1 repeated), in the fourth and tenth months, *i.e.* our January and July.

Stranger still, there had also been a similar warning total solar eclipse (also No. 1 repeated) in A.M. 3263, or B.C. 733, in the same months of the year.

I say "warning," because these two total eclipses of the sun —one two years before the first deportation, and the other three years before the last deportation—seem to have been the phenomena referred to by *Amos* (viii. 9), as though with the express object of impressing the Beth-Sâk (it is from Amos that we get this name) with a sense of the solemnity and urgency of the message he so courageously delivered about A.M. 3217, or B.C. 779.

The palace walls of Sârgon II. display the following announcement of his achievements on this occasion :—

"In the beginning of my reign I besieged, I took by the help of the god Shamash, who gives me victory over my enemies, the city of Samaria (ir-Samirina). Twenty-seven thousand two hundred and eighty of its inhabitants I carried away. I took fifty chariots for my royal share. I took them (the captives) to Assyria and put into their places people whom my hands had conquered. I set my officers and governors over them, and laid on them a tribute as on the Assyrians" (*Assyria*, p. 247).

Such, then, so far as conventional history knows them, was the end of the *House of Israel*, or *House of Isaac*, or as the Assyrians called them, the *Bît-Khûmrî*, consisting of such as remained of the tribes of Reuben, Gad, Manasseh, Ephraïm, Asher, Zebûlun, Naphtali, and Issachar—for, as we have seen, Dan had departed long previously, and Simeon, owing to the obscurity of its situation in the far south, escaped Assyria's attentions altogether. The whole nation, *i.e.* the Beth-Sâkian nation, as it stood prior to the first appearance of the Assyrian invader, probably numbered about 5,000,000 souls ; and of these about one-fourth may be considered as having fled from the country during B.C. 801–712 ; while the residue, aggregating some 3,750,000 souls, must have gone into captivity as above described during B.C. 731–712.

The *House of Judah*, consisting of the tribes of Judah, Benjamin, and Levi, was not affected by these momentous events.

It continued to flourish for a period of nearly two hundred years after the collapse of its sister State.

In the conventional assignment of all the honours of the Hebro-Phœnician Era to a race entitled to them only in a very secondary degree, we have already seen an exemplification, at the expense of the Beth-Sâk, of the truth of the old adage, "Out of sight, out of mind." Observe, now, yet another. If the events recorded, not only above but also in preceding chapters, mean anything, they mean that the Beth-Sâk, comprising by far the bulk of the Hebrew race, not only founded several ancient communities well known under other names to conventional history, and took a lion's share in the making of ancient history, but also vanished as a body into the regions of the Caucasus, taking with them their character, their energy, their institutions, and their traditions. *The past was theirs; the Jews had had little or nothing to do with it. The future history of the Hebrew race was the history of whatever lay before these Sâks, as from* B.C. *712.* Yet conventional scholarship, ignoring all this, and having before its eyes only the exceedingly interesting, but numerically much smaller and comparatively insignificant State of Judah, has persistently regarded and still persistently regards the fortunes of the Jews as alone constituting the history of the Hebrew race. One might just as reasonably select from the British Empire the principality of Wales, and then, following the fortunes of the Welsh and taking no notice whatever of those of the incomparably more numerous and important Scottish and English, at home and abroad, hand down to posterity the chronicles of Wales as the sole and comprehensive history of the British race! Under these hypothetical circumstances the English and Scottish peoples, home and colonial, would be consigned to an oblivion no more complete and undeserved than that which, judging from conventional text-books, current literature, orthodox pulpit-utterances, and ordinary conversation, has befallen the bulk of the Hebrew race.

CHAPTER XI

PLACES WHERE THE CAPTIVE BETH-SÂK WERE LOCATED.

THE following tabular statement shows the several regions in which, according to biblical accounts, the Beth-Sâk were from time to time settled in A.M. 3265–3284, or B.C. 731–712, by their Assyrian captors :—

Record.	Captivity.	Regions where Captives were located.
E.B. of 1874. 2 *Kings* xvii. 6.	Final by Sargon in B.C. 712.	"In Halah and in Habor *by* the river of Gozan, and in the cities of the Medes."
E.B., Revised Version of 1885. 2 *Kings* xvii. 6; xviii. 11.	"	"In Halah and in Habor, *on* the river of Gozan, and in the cities of the Medes."
German Lutheran B., Hamburg Ed. 1835. Ditto.	"	"zu Halah und zu Habor, am Wasser Gozan und in den Städten der Meder."
Russian B., Vienna Ed., 1878. Ditto.	"	"Въ Халахъ и при Хаворѣ рѣкѣ Гозанской и въ городахъ Мидійскихъ."
Persian Bible, St. Clair Tisdall's Ed.	"	"dar Halah o Khâbûr bar nahr-i-Jûzân o dar shahrhâ-yi-Mâdîyân."
Irish Rom. Cath. B., Ed. MDCCCLVII., 4 *Kings* xviii. 11.	"	"In Hala and in Habor by the rivers of Gozan in the cities of the Medes."
Ditto. 1 *Paralipomenon*, v. 26.	Reuben, Gad, & E. Manasseh in B.C. 730.	"To Lahela, and to Habor and to Ara, and to the river of Gozan."
Russian Bible. Ditto.	"	"Въ Халахъ, и Хаворъ, и Ару, и на рѣку Гозанскую."
E.B., Revised Version of 1885. 1 *Chron.* v. 26.	"	"Unto Halah, and Habor, and Hara, and to the river of Gozan."

In this statement I have not included the first Captivity of B.C. 731, which went to Nineveh, nor the preliminary Captivity from Samaria sometime between B.C. 730 and B.C. 719, which also went to Assyria, but is not mentioned in Scripture; as my object is merely to show what places are denoted by the various names Halah, Hala, Khalakh, Lahela, Hara, Ara, Habor, Khavor, and Gozan. It is clear that as regards Habor, or Khabor, rendered in the Septuagint Ἀβωρ, Abôr, or Χαβωρ, Khabôr, all the records agree. Practically also they agree regarding Hara. As for Gozan, where apparently some of both Captivities mentioned in the statement were located, the only differences are that the English and Russian bibles speak of the river of Gozan, or Gozan river, while the German bible speaks of the water or flood of Gozan, and the Irish bible, in one instance, speaks of the rivers of Gozan, as though Gozan were a country, not a river. As regards the Cities of the Medes where only the captives deported by Sârgon II.—*i.e.* Ephraïm and Western Manasseh—are said to have been settled, though the others would seem to have been allowed free access thereto, all the records that refer to them do so in the same manner. It is said, however, that other authorities give the reading *Mountains* instead of *Cities* of the Medes (*Gt. Brit. Rank.*, pp. 60, 108). But, with regard to Halah, where some of both Captivities mentioned in the statement were located, it will be observed that the Irish bible differs from all the others in rendering it in the form Lahela. In the Septuagint it is rendered Ἀλαε, Alae, or, as in the Russian bible, Халахъ, Khalakh (*Israel's Wand*, p. 40).

There now remain to be considered the regions with which these ancient and diversely named Assyrian possessions have been identified. On this subject there are only two views at all worthy of consideration. The conventional view is as follows:—

Halah is identified with the Chalcitis of Ptolemy, now represented by the mound called Gla on the river Aborrhas, or Chaboras, or modern Khabour, near a place called Mejdel. This river is that which flows into the Euphrates just south of Karkhemish. In the map of Assyria annexed to the British and Foreign Bible Society's 1882 edition of the E.B. the name Chebar is also given in brackets, as though to identify the Khabour with that "river of Chebar" (referred to in *Ezekiel* i. 1) on the

banks of which the Jewish captives were accustomed to sit two centuries subsequently. But the two rivers were not the same. Prof. Hilprecht has proved that the Chebar of Ezekiel was a large navigable canal called the Kabari not far from Nippur, and not the distant Khabour at all (see *Englishman* of 20th January, 1898).

Habor is identified with a river, not a place, namely, the Chaboras just mentioned.

Hara is identified with Haran, Charran, or Carrhæ in Mesopotamia, the district where Terah died.

Gozan is identified with Gauzanitis (*Ptol. Geog.* v. 18), the name given in an age long subsequent to these Captivities to the region watered by the Chaboras. The same region was also called Mygdonia, a name first given to it after the Macedonian conquests (S.C.D., art. Mygdonia), yet which some genius, to whom a statue ought really to be erected, has actually suggested is simply M'Gozan. This brilliant supposition seems to be based on nothing more rational than a bizarre association of ideas, connected at one end by a desire to create the word Gozan out of Mygdonia, and at the other end by vague and irrelevant reminiscences of those strange African words beginning with M, N, etc., which in pronunciation require the use of a clicking sound after the initial letter.

This set of views has been proved by Mr. Milner to be untenable, so they need not detain us any longer (*Is. Wand.*, pp. 40–42).

The other view, which there can be little doubt is the correct one, is as follows. In the Honble. G. N. (now Earl) Curzon's book, *Russia in Central Asia in* 1889, there is a map of Central Asia which was executed under the instructions of the Royal Geographical Society from the latest information supplied by travellers as well as by English and Russian official maps. In this map, in the country to the south-west of the Caspian Sea, is marked a river which, flowing eastward along a valley formed by certain slopes of the Elburz range, or ancient Medic Mountains, or Caspian Mountains, suddenly, at their north-western end, near three towns called Giulavan, Rûdbar, and Margil, or Manjil, turns off at right angles in a northerly direction, leaves the hills, and discharges its waters into the Caspian by several mouths near the town of Resht. For the first half of its course this river

is called the Kizil Uzen, which is Turkish for Red Uzen; and for the rest of its course towards the sea it is called the Safîd Rûd, Persian for White River. In *Sprüner's Historical Atlas*, illustrating the history of the Caliphate in A.D. 1000, this same river is called Gozen, Uzen (*Is. Wand.*, p. 42). According to Ewald—

"The river Gozan, still known by the name of Ozen, flowed past the site in ancient times of a city named Gauzania" (*Ibid.* p. 43).

Hence, by Ewald's own showing, if the river Gozan is still known by the name of Ozen, then Gauzania must have been situated near the modern Kizil Uzen, and not elsewhere, as he argues by reference to the other and incorrect view regarding Hara, Halah, and Habor. Moreover, as the Gozan is always mentioned in Scripture in connection with the cities or mountains of the Medes, then, since there is only one river in that neighbourhood of any importance, namely, the Kizil Uzen, it and the Gozan must be regarded as identical.

Again, south-west of the point where the Kizil Uzen turns northward, and near a town called Sainkaleh, on the same map, another but smaller river takes its rise. This is the Abhar Chai, Turkish for Abhar river. Not far from its source this river flows past a town, also called Abhar. This town of Abhar, or district of the Abhar river, I take to be the present representative of the ancient Abor of the Septuagint and the Habor and Khavor of the other versions.

On the same map, amongst the north-western slopes of the Elburz, and in the north-western region of the modern province of Gilan, or Ghulan, there appears a town called Haran, in other maps written Hour, situate by the upper courses of a little tributary that flows from the north into the Kizil Uzen. In *Stieler's Hand Atlas* it is called Harû. This, there can be little doubt, is the modern representative of the ancient Hara, or Ara, of the Scriptures.

With regard to Halah, Hala, Alae, or Lahela—but to it alone—it must be acknowledged that some difficulty has been and is still experienced in identifying it. Perhaps, however, it is too much to expect that after the lapse of more than twenty-six centuries there should remain good evidence of all these places. The marvel rather is that evidence of any of them still exists. In *Keith Johnstone's Royal Atlas* there is a place called Alamût,

situate on a tributary of the Kizil Ouzan, and it has been thought that the first part of this name may correspond to Alae, or Hala (*Is. Wand.*, p. 43). I doubt, however, whether it is anything more than the word *Ala*, which means "white," seen, for instance, in Ala-Tâgh, "white-mountain." There is also an Ala still mentioned in connection with one of the streams of the river Zab, *i.e.* Zab-el-Ala; but it is improbable that this has anything to do with ancient Halah. In view of the fact that the Irish bible renders the name in the form Lahela, it is just possible that its modern representative is Leilan, marked on *Black's General Atlas* as situate to the south-east of Lake Urumîyeh; or Lahojan on the coast to the east of Resht; or even Lush on the rivulet Schaherzai (see the *Old Eton School Atlas of Ancient and Modern Geog.*). On the other hand, seeing that the Sarmatian word for mountain was *Ala* (S.C.D., art. Alani), and that, as I shall show in a future chapter, the Sarmatians were the migrated descendants of the ancient Northern Medes, it is also possible that Halah was not any specific locality, but only denoted in the Medic language a mountainous region, such as the north-western parts of Media undoubtedly were. On the whole, however, I do not think that any satisfactory identification of ancient Halah has yet been achieved.

That these regions in and about the north-western parts of the Elburz, and not those in Mesopotamia hitherto favoured by conventional opinion, are the territories where the Beth-Sâk were located by the Assyrians, is rendered even more probable, if not certain, by the fact that Casiphia—the district mentioned in *Ezra* viii. 17, where those Israelites of the Assyrian Captivity dwelt, under Iddo their Chief, to whom the Jews of the Return sent for "Ministers for the house of our God"—has "been shown on the very best and most independent authority to be in the region of the Caucasus" (*Gt. Brit. Rank.*, p. 125). We may conclude from this that early Mazdaism—*i.e.* the Zoroastrian revelation embodied in the Gâthas—had taken root at that time amongst the few descendants of the Sâk-Gelôths who still clung to their old homes. With regard to the origin of Zoroastrianism in Sâkland, see Book III., Part I., ch. viii.

That the captivity of the Beth-Sâk was not to endure for ever is clear from *Isaiah* x. 24–27; for there, referring to the captives, and to Assyria, and to a "scourge" that was eventually

to be stirred up against Assyria, the prophet announces that :—

"It shall come to pass in that day, that his burden shall pass from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed."

How this prediction was actually fulfilled by subsequent events, how Assyria met with her destined "scourge" in the persons of the free and independent Sâkhî, or Sâk-Gelôths, and how it was they who in B.C. 619½ took and sacked Nineveh and utterly broke the power of Asshur, is also demonstrated in Book III. Here it may be observed that the evidence of the so-called prophetic utterances contained in Holy Writ is in no way weakened, even if we assume the correctness of the theory held by some that those utterances were really made *after* the events with which they purport to deal, and that the writers who penned them merely put them into the *form* of "prophecies" in order to enhance their piquancy from a literary point of view. Indeed, if such a theory be well founded, the evidential value of the passage under notice is obviously increased, for we are then dealing with events which, *ex hypothesi*, have actually occurred, instead of with events which only purport to have been predicted. In either case, therefore, the prophetic books of Holy Writ are a class of literature to which I am entitled to refer in support of my arguments, and which nobody has any right to brush aside as inadmissible from an evidential point of view.

CHAPTER XII

ORIGIN OF THE KELTS, OR GALATAI, AND HEREIN OF THE NAME GAULS

If we examine the records of antiquity we shall find that, contemporaneously with the sojourn of the Kimmerians on the northern shores of the Black Sea during B.C. 621–599, Western Europe was inhabited by a multitudinous race—of good stature, strong, fair, yet not xanthous, sometimes reddish-haired, and quite distinct from the Broadheads—who afterwards, when amalgamated with certain new-comers—rather short and thick-set, with broad heads, round faces, dark brown hair and eyes, and smooth, stolid, but somewhat thick and flat features [1]—made their *début* in authentic history under a name which the Greeks, when they heard of it, rendered *Keltoi*, or *Keltai*, and the Romans *Celtæ*. Their territories embraced much of the country now called Spain, and the greater part of France; and, in an easterly direction, they even extended as far as the sources of the Danube in the Black Forest (*Herod.* Bk. II., c. 33; Bk. IV., c. 49). The evidence of Aristotle (*temp.* B.C. 384–322) and of Ephorus (B.C. 340) is to the same effect.

It is, however, from Livy (B.C. 59–A.D. 17) that we derive information concerning the earliest events with which the Kelts were connected. We there learn that in the days when Tarquinius Priscus reigned in Rome, *i.e.* sometime during B.C. 616–587—though these dates are vague and should probably be reduced, in any case by eight—the chief seat of the Keltic community was in that part of France where Bourges is now situated, *i.e.* in the very heart of the country.

Their territories were then called ἡ κελτικὴ, or *Keltika*, by the Greeks, and *Celticum* by the Romans. In those days the king of all Keltika was Ambigatus, originally chief of a Keltic tribe

[1] For the physical features of the *Kheloḍs* of Vân, see Book III., Part I., ch. ii.

called the Bitûriges. So numerous had his subjects become that it was found necessary to relieve the land by systematic emigration on a large scale. One important expedition under Bellovesus, a subordinate prince, crossed the Alps near Turin, and passed into Italy. Another, under Sigovesus, took the direction of the Hercynian forest, or Harz mountains, in Germany. Succeeding streams spread themselves over other regions (*H.A.S.*, Vol. I., Bk. I., c. ii., pp. 48, 49).

The regions in the south of France, west of the Rhone, and in the north-east corner of Spain, including the valley of the Iberus (modern Ebro) were then inhabited by a numerous people called the *Iberians*, comprising (1) a dominant race descended from those Hebrew colonists of whom, in connection with Iberia, I gave an account in chapter iii. and probably the *Billusgorri*, or *Buluzkorri* (red-haired men), and *Larrugorri*, or *Narrugorri* (red-skinned men), referred to by W. J. Van Eys in his Basque Grammar; and (2) a multitudinous aboriginal race—short, dark, and dolichocephalic, conventionally designated "Iberians," or "Silures," and regarded as identical with the so-called "Long Barrow race"—upon whom the Iberians proper had superposed themselves together with their name, and who, I suggest, were the "People of the *Illherrik*," or "Burial Mounds." How the Basques and the modern Armenians come to be the two peoples who form their plural in *k* is a mystery. Did they get it from the Khelods or Galûthas?

It would seem that the name *Galatai* did not arise till a considerably later period, *i.e.* the Greeks and Romans did not hear of it till long after they got to know of the name that they rendered *Keltoi* and *Celtæ*. Neither of them possessed any accurate knowledge of South-East Europe till the time of the Roman invasion of Spain in the second Punic War (B.C. 218–216). It was probably about that time that the Greeks extended the name Iberia to the whole peninsula. Then, too, it appears, both Greeks and Romans began to give the name Galatai to all the inhabitants of Spain and France who were not Iberians, and the name *Galatia* to all regions inhabited by these Galatai. Thus, in course of time, the names Galatai and Keltoi, as applied to peoples, and Galatia and Keltika, as applied to vast stretches of country in Western and South-Western Europe, became interchangeable; and inasmuch as many non-Keltic and non-Galatian communities

were also dwelling in the regions thus vaguely designated by the Greeks and Romans, the seeds were sown of a mighty crop of ethnological confusion, in the midst of which conventional scholarship and even the so-called "trained critic" are still hopelessly unable to differentiate between the Sâkian wheat and the Keltic tares.

Later on, and especially in the time of Julius Cæsar, it became more customary to call the various peoples thus roughly embraced in one common designation, by the new name of *Galloi*, or *Galli*, *i.e.* Gauls, and the territories they inhabited *Gallia*, or Gaul. Inasmuch, however, as yet another congeries of communities dwelling in the remoter north and north-west, namely, the races conventionally styled Germanic, Teutonic, and what not, but who were nevertheless not all Germanic, and when Germanic were certainly not Teutonic, had by this time come within the visual range of the Roman Eagles, what was already confusion now became even worse confounded.

The difficulties surrounding the task of elucidating the origin and identity of these Kelts and Galatai, as distinguished from the other quite distinct races by whom they were surrounded, and who should never have been similarly designated, are in no way lessened by the fact that conventional scholarship, ancient and modern, has persistently confused and still confuses them with the *Kimmerians*—the result being that peoples such as the Kimbri and the Belgæ, or Senŏnes, Brythons, and Llœgrwys who, as I have shown in Book III., were originally Kimmerians, and therefore *Gimirrâ*, and therefore Simeonites, and such as the Gael of Ireland, Scotland, and Wales, who, as I have also demonstrated elsewhere, were descended from the Senŏnes and Kimbri, are actually to this day ranked among the Keltic family of mankind! For instance, Sharon Turner tells us that—

"The Keltoi, to follow the Greek orthography of the word, appear to have been one of the branches of the Kimmerian stock. The term Kimmerian, like German, or Gaul, was a generic appellatio" (*H.A.S.*, Vol. I., Bk. I., c. ii., p. 44).

He even cites Strabo (B.C. 161, *et seq.*), Arrian, Diodorus, and Plutarch (A.D. 1), in support of this extraordinary statement. Elsewhere we are informed that—

"The Celtæ appear to have been divided into two great families, the Gauls (*Galli*, in Greek Κελται and Γαλάται), who occupied the country

of that name from the remotest epoch on tradition, and who in their own language called themselves Celtæ; and the Cymri, who are by some considered to be the same as the Cimmerians (Κιμμεριοι), who appear to have migrated westwards at a late period from the countries bordering on the Sea of Azof, and, advancing along the Danube, to have spread themselves across Germany to the ocean" (*Penny Cyclop.*, art. Celtæ).

Notwithstanding this array of authority, I maintain, and I think I can prove, that whereas, as already remarked, the Kimmerians belonged to the Semitic division of mankind (though with a very strong infusion of Amoritic blood), the Kelts, for the most part, were of a wholly different stock, or rather stocks; that, with the exception of one important section from whom the names Kelts and Galatai originated, they entered south-western and western Europe, not as a migrant host journeying by land from the East, but gradually from the sea, or at any rate from the coastlands, in the character of originally highly civilized explorers, mariners, miners, merchants, and colonists, and not under the names of Kelts, Galatai, or Gauls, but under that of a well-known culture-race of antiquity; and that the period when all this took place not only extended over several decades, but was several centuries prior to the approximate date (B.C. 599) when the Kimmerians first appeared in Europe.

It will be remembered that, during the Hebro-Phœnician Era (B.C. 1006–966) many extensive and flourishing colonies had been established in Europe, Asia, and Africa, all of which depended for their prosperity, and some of them even for their existence, on their commerical and other relations with (1) the Hebrew nation, and especially that major portion of it called the Beth-Sâk, and (2) Phœno-Canaan. Of these the most important were:—

1. That part of the Isles of the West which is now known as South England. 2. Tarshish in the south-west of Spain. 3. Iberia in the north-east of Spain, and the south of France, as far east as the Rhone.	Hebrew Colonies.
1. Gadeira in the south-west of Spain. 2. Numerous minor colonies established at various places in all the rest of Spain outside Iberia and Tarshish. 3. Erin, excepting the Ultonian territories of the Tuatha de Danân. 4. Utika on the north coast of Africa, opposite Spain.	Phœno-Canaanitish Colonies.

In this list I do not include Karthage, because it was not even founded till about B.C. 813, when the Hebro-Phœnician Era had long been a dream of the past, and its glories did not commence till the fifth century B.C. Nevertheless, for the purposes of this chapter we shall have to bear in mind the fact of its existence.

Now, we have seen that the honours of the Hebro-Phœnician Era belonged to the Home and Colonial Beth-Sâk rather than to the Home and Colonial Phœno-Canaanites, who really played a secondary part, even in the most stirring days of that brilliant epoch. The Hebrews proved themselves born colonists, as is demonstrated by the phenomenal success that attended all their settlements as long as the Mother-country continued to flourish in Samaria and to support them with her intercourse. With them, at that time, the Phœno-Canaanitish colonies were never able to compete. Still, so long as the latter had their Hebrew contemporaries for an example, their national vanity and the romantic view that they took of everything in those days, enabled them to attain a respectable degree of prosperity.

At last, however, came Jeroboam's revolt from the Davidic dynasty in B.C. 966, the departure of the southern Danites to Eirinn, civil wars between Israel and Judah, and, in Israel itself, the beginning of a long series of internal tumults, and struggles between rival factions and candidates for the possession of the throne.

Naturally, during this period, which lasted for about two centuries, the colonies in the far west were left very much to themselves. Phœnicia, however, thought she saw her opportunity, and accordingly, about B.C. 813, Karthage was founded from Tyre.

Finally, ushered in by the flight from Palestine of those Hebrews who founded the Egyptian and Hellenic and even perhaps the Roman nationalities, came the collapse of the Beth-Sâk, and their disappearance, complete and apparently for ever, from the stage of history!

And now, observe the result. No sooner had the Beth-Sâk vanished than, lo! the glories of the Colonial West vanished too! Nothing can get over this momentous fact; yet hitherto it has never been appreciated—nay, even recognized! True, the Colonial Hebrew was a man of resource, able to adapt himself to his environment, and to draw sustenance therefrom even when

no longer in vital communion with the Mother-country; and therefore we need not be surprised when we learn that prosperity continued—even in these adverse circumstances—to attend Tarshish up till about B.C. 538 (Conv. date B.C. 546), the year of Kyrus's triumph over Kroisos, when it is said to have existed as an independent State governed by a monarch of its own named Arganthonius. Indeed, so flourishing was its condition, that to certain Phokæan visitors from Iônia, who had told Arganthonius of their fear of the—

"increasing power of the Mede," *i.e.* Kyrus, "Arganthonius could afford to give money for the purpose of building a wall round their city; and he gave it unsparingly, for the wall is not a few stades in circumference and is entirely built of large and well compacted stone" (*Herod.*, Bk. I., c. 163).

That this monarchy was a remarkably well-settled one is clear from the fact that Arganthonius, who is said to have lived to the age of one hundred and twenty years, actually reigned for eighty of them—a record that would be hard to beat anywhere!

As for Iberia, which is mentioned by Herodotus in the same passage, its fortunes continued to flourish up till so comparatively recent a date as the second century B.C.

But what about the contemporary Phœno-Canaanitish colonies? Can the same be said of them? No: after Jeroboam's memorable revolt in B.C. 966, when the Hebro-Phœnician Era came to an end, because the Southern Danites disappeared, and the Beth-Sâk could, or at least did, no longer attend to the affairs of the League, Phœnicia neglected them all, except Utika and Gadeira, and, a century and a half later, her new venture Karthage. True, conventional history speaks of Karteia, or Karthæa, Kordûba, Hispâl, and Malaka; but did they really belong to these remote days? Certainly Karthæa did not: for it was only another name for Tarshish, or Tartessos, after that region had been abandoned by the Hebrew subjects of Arganthonius some time subsequent to B.C. 538—perhaps after their old king's death. Hispâl and Kordûba probably came into existence, as Phœnician colonies, about the same comparatively recent period. Practically, therefore, of the old Phœno-Canaanitish colonies in Spain dating from the Hebro-Phœnician Era, Gadeira alone survived. As for all the others, deprived thus suddenly after B.C. 966 of their commercial and other relations with Palestine and Phœnicia, they

rapidly declined and died out. At any rate we hear no more of them. Instead, we hear of the interior of Spain (*i.e.* the regions that lay beyond the frontiers of Tarshish and Iberia and the territories of the Gadelim up to B.C. 750), and even of France, becoming suddenly and in a most mysterious way thickly populated, not with the well-known short, dark, long-headed aborigines—my "People of the Illherris"—commonly called the "Iberians," or "Silures," but by more or less unsettled communities of fierce, fair, though not xanthous, and sometimes reddish-haired (*Billusgorri*, or *Buluzkorri*?), and by no means uncivilized adventurers—namely, the race that from some time before B.C. 578 were known to the Greeks and Romans as the Kelts.

What, then, became of the disintegrated Phœno-Canaanitish communities above referred to? There is no evidence of their having returned to Phœnicia or Canaan, or of their having gone to Gadeira or Karthage, or of their having migrated *en masse* across the ocean to more distant shores. No: turned adrift on the wide waters of misfortune, what is more certain than that they simply abandoned the scenes of their former busy, perchance humdrum existence, and, as company after company of adventurers, *diffused themselves all over the country, at first roving about in predatory bands, afterwards attaining the status of powerful tribes, and finally, under the circumstances which will hereafter be noticed, developing into the race known to history as the Kelts, or Galatai, and erroneously styled the Gauls?*

Here it should be remembered that in course of time the Phœnician language, like every other, underwent considerable change. There was a very great difference, for instance, between the old original Phœnician, as spoken by the Phœno-Canaanites, Danites, etc., of the Hebro-Phœnician Golden Age, and its later representative Punic. *It was this latter that was spoken by all these disintegrated Phœnician colonials.* In fact, it may be said that Punic, as spoken by them, probably stood in much the same relation to the language of the Mother-country, Phœnicia, as those forms of English which are spoken in the United States of America, Canada, Australia, and New Zealand do to English as it is spoken at the Court of St. James's, or as those forms of colonial Spanish which are spoken in Mexico and the various republics of South America do to Spanish as it is spoken in Madrid.

We have now to answer the question, How did these names—*Kelts, Galatai, Gauls*—arise? In Book III. I have shown how probable it is that the Khaldisian, or Khelodic State in Arârdhû, of which Vân, or Biânia, was the capital, was founded by certain Galûthas, or captive communities, deported by Asshur-natsir-pal II. (B.C. 895–852) and Shalmaneser II. (B.C. 852–817) from Shûmîr and Kâldû; that, during the comparatively feeble and obscure period of Assyrian rule from B.C. 766 to B.C. 737, when Shalmaneser III., Assur-dân III., and Assur-nirâri reigned in Nineveh, Vân had acquired such strength that it even gained certain victories over Assyria and acquired independence; that although, about B.C. 735, it received a heavy blow at the hands of Tiglath-pileser, yet the subsequent settlement by him within its territories of various Phœno-Canaanitish Galûthas, or Captivities, deported from Tyre, Zidon, and the Orontes valley, resulted in a considerable augmentation of its power; and that eventually it was the head and front of that formidable and widespread revolt in the north, conventionally but wrongly called the *Revolt of the Medes*, which lasted from B.C. 710 to B.C. 705, and enabled the Bît-Khûmrî, or Sâk-Gelôths, to effect their escape into the territories beyond the Araxes. In spite of the terrible way in which this Arârdhan revolt was suppressed by Sârgon II., Vân once more recovered; and the fact that in B.C. 679 Esarhaddon never ventured into Arârdhû in pursuit of Sennacherib's assassins, shows clearly to what a pitch of strength this State had re-attained. The last we hear of in connection with Vân is the fact of friendly relations having existed between it and Assyria early in the reign of Asshur-bani-pâl (B.C. 666–625), who at that time—with Vân's connivance—made a vain attempt to re-impose the Assyrian yoke upon the Sâk-Gelôths. However, this treachery on the part of the Khelods proved the cause of their ruin: for in B.C. 619½ the Sâk-Gelôths—or, as the Assyrians called them, the Sâkhî—swept down like a blizzard on Nineveh, destroyed her power for ever, and acquired a military ascendency in that part of the world which lasted for twenty years—the Medic arms having also been signally overthrown. At the same time the Khelods were either expelled from their ancient seats, or else fled panic-stricken of their own motion. At any rate they were never heard of again.

I have shown that in the Chalybes, or Chaldæi, of Western Armenia and Pontus, we have evidence of their having migrated

in a westerly direction, and I have also suggested that, journeying *via* the Bosphorus and along the valleys of the Danube and the Drave, or Save, they ultimately arrived in Western Europe as the Bitûriges—that, or Bît-Vriges, being doubtless the Roman rendering of the name under which some of them had probably passed in Asia Minor, and in Shûmîr, Sûmer, Sûngîr, or Singar, namely, Bît-Bhryges, or Bît-Phryges; just as other subject communities of Assyria had been called Bît-Khûmrî, Bît-Dayaukkû, Bît-Yâkîn, and so forth.

I have also shown that many of these Khelods, or Galûthas, consisted of Phœno-Canaanites who, during the comparatively short period of their exile from Phœnicia, could have forgotten little or nothing of that high degree of culture for which they had once been so renowned: that they must still have remembered the fact that Western Europe had been extensively colonized by their race: and that, therefore, it is reasonable to conclude that the object of their migration about B.C. 619½ was to reunite their broken fortunes with those of their colonial brethren in Spain and France, and once more erect themselves into a settled and organized community that might ultimately develop into a powerful nation and achieve a position worthy of the descendants of ancestors so illustrious as, whether Phœno-Canaanites, Shûmîrites, or Kâldâ, they knew theirs to have been.

If, then, they abandoned Arârdhû about B.C. 619½, they could certainly have arrived at their destination, *via* the route above suggested, well before B.C. 578, since the journey could not have exceeded three or four years in duration.

I have also fully explained that in the names *Khelod* and *Galûtha* we probably see nothing but the original sources, or etymons, of those names which, in Greek and Roman orthography, were subsequently rendered—*Keltoi*, *Keltai*, *Galatai*, and *Celtæ* and *Galatæ*. I therefore submit that the great and powerful nation of whom the Bitûriges are said to have been the principal tribe, and who are described by Livy as having dwelt before B.C. 578 under the name of Kelts in that part of France where Bourges now stands, as having been ruled by a king named Ambigatus, and as having sent forth several streams of emigrants to Italy, Germany, and elsewhere, were none other than the descendants of the Khelods, or Galûthas, or Bît-Bhryges, of Biânia, or Vân. Moreover, seeing that many of them were of

Phœno-Canaanitish origin, what is more natural than the supposition that *the dispersed multitudes of the before-mentioned disintegrated Phœno-Canaanitish colonies in Spain and France gravitated in course of time towards this newly arisen State, and, after becoming absorbed into its community, acquired and thus augmented the names of Khelods, or Kelts, and Galûthas, or Galatai?* It may be that originally only the Shûmîrian and Kâldæan majority of the immigrants from Arârdhû were known as the Khelods, and that the Phœno-Canaanitish minority were known as the Gelôths, or Galûthas: that the Greeks and Romans first became acquainted, shortly prior to B.C. 578, only with the more powerful Khelods: and that in these possibilities, if facts, we have an explanation of the circumstance that the name Galatai, or Galatæ, did not arise amongst the Greeks and Romans till some considerable time after these peoples had become acquainted with the name Keltai, or Celtæ.

These considerations suggest another line of thought in connection with the origin of the *Akhœans*. Some scholars have sought to identify the Akhæans with those "Aqaiûsha of the Sea" who were amongst the peoples of the North who invaded Mazr in A.M. 2512, or B.C. 1484, in the reign of Pharaoh Meneptah, as allies of Maraiui, the Libyan Prince: but Prof. Sayce prefers to see the Aqaiûsha, if in any Akhæans, then in the Hyp-Akhæans of Kilikia, or the Greek colonists in Kyprus, rather than in the Akhæans of Homeric legend. However this may be, there seems room to speculate as to whether my migrant Khelods and Galûthas were not the same people as, or at least did not join themselves with, those Kelts who, according to Prof. Ridgeway, once dwelt in the neighbourhood of Styria, Carinthia, and Bavaria, and were responsible for what has been called the "Hallstadt culture"—those ancient Taurisci, or Norici, to whom he traces the culture of Homeric times as described in the Iliad, and with whom, or with a branch of whom, he identifies the Akhæans of the Trojan Age. Of course it will be said that this is not only impossible, but ridiculous, since Homer, who composed the Iliad, lived centuries before the approximate date to which I assign the arrival in Europe of the Khelods and Galûthas from Vân. *But are we so sure of the date commonly assigned to Homer?* Let us test the conventional view.

In Bk. II., c. 53, Herodotus tells us that in his own private

opinion Homer and Hesiod lived about four hundred years before his own time. Now, though Herodotus was born in B.C. 484, he did not write his history till he was well advanced in years. He is supposed to have been engaged at least upon its revision in his seventy-seventh year. But let us assume that he wrote Bk. II. in his sixtieth year, *i.e.* B.C. 424. Four hundred years before that give B.C. 824 as the approximate date at which, in his opinion, both Homer and Hesiod lived. Later scholarship, however, reduces Hesiod's times to B.C. 735. Well, there is not much certainty in all this.

But B.C. 824, or as it is sometimes roughly put, B.C. 850, for Homer, is impossible. *He certainly must have been alive after the Greek world first learnt of the existence and exploits of the Kimmerians*, to whom he himself refers as dwelling east of the Pontus Axinus (*Od.* xi. 14). The very earliest period at which this knowledge could have come to the Greeks was B.C. 676, the date of the first irruption of the Kimmerians into Lydia as the *Gimirrâ of Khobusna* on the eastern shores of the Axine. The wealth of Lydia must have been a revelation to them, and their depredations must have been frequent; for about B.C. 648, they sacked Sardis, killed Gûgû, or Gygês, and returned through Asia Minor, by the way they came, to Khobusna. In the reign of Ardyês (B.C. 648–621) they made another irruption: but on this occasion, on departing, they passed up north, *via* the Bosphorus, into the Crimea, where the Sâk-Gelôths, or *Skolotoi*, found them in B.C. 599. After having at that time been expelled thence by the Sâk-Gelôths, one portion of them, namely, the Eastern Kimmerians, or ancestors of the Kimbri, under a chief named Lygdamis, re-crossed the Bosphorus, and, irrupting all along the sea-coast, ravaged the entire maritime regions from Lydia to Kilikia, throughout which they established a dominion that is said to have lasted for a period of thirty years ending B.C. 569, when Alyattes expelled them, at least from Lydia.

It was this last invasion and Thirty Years' Occupation which, because of its calamities, Iônia remembered with such horror as to believe that the *Kimmerioi* sprang from the infernal regions, to which they are also assigned by Homer, who, it is important to remember, was himself an Iônian.

Now, though it is not actually impossible for the Greek world to have heard of the Kimmerians in connection with their raid in

B.C. 648–621, or even in connection with their earlier raid as the Gimirrâ in B.C. 676, still it is much more probable that *their first real knowledge—and particularly Iônia's first real knowledge—of them was obtained during the Thirty Years' Occupation of Lydia, Iônia, etc., from* B.C. 599 *to* B.C. 569. My conclusion, therefore, is that the age in which Homer flourished was some time towards the end of this thirty years' period.

This view receives strong support from considerations connected with the question of the age in which Hesiod flourished. We know that Hesiod named the *Skŭthai* or *Skolotoi*, along with the Ligures and others, as one of the chief peoples of the Earth. The name Skolotoi, even in its etymonic form of *Sâk-Gelôth*, could not have been even in existence, much less known to the Greco-Iônian world, prior to B.C. 731–712. We may be very certain, also, that it did not become known to that world till after the Sâk-Gelôths had been settled for some time in Moldavia and Bukhovina. Well, they did not even arrive there till B.C. 598 at the earliest. The difference, therefore, between that extreme date, and the date B.C. 544, for Hesiod, hereafter mentioned, may, I think, be taken as a measure to guide us in estimating when the Greco-Iônian world first heard of them and called them by their own careless rendering of the name Sâk-Gelôths, namely, Skolotoi. How and when the name Skŭthai arose, and what it signifies, I have discussed elsewhere. (See Book III., Part I., ch. vi.) It may be said, of course, that the above argument is all founded merely on my theory regarding the necessary existence of the supposititious etymon *Sâk-Gelôths*. Quite true; but it is also corroborated in a manner that took even myself by surprise. Without any object to serve in this connection, Mr. Dimbleby, at p. 88 of "The Date of Creation," in a line of chronology by progressive solar years, gives A.M. 3452, or B.C. 544, as "the heliacal rising of the star Sirius in the time of Hesiod." Thus it must have been at some indefinite time during the fifty-four years which had elapsed since the settlement of the Sâk-Gelôths in Moldavia, that the Greco-Iônian world became aware of their existence and identity. Thus, also, between Hesiod's date and Homer's there was only a difference of, say, twenty-five or thirty years. Of course, if the orthodox view is accepted, that they were separated by an interval of one hundred years, then either Hesiod lived about B.C. 444, which is absurd, or Homer lived one

hundred years before the Thirty Years' Period, which—on the data just given—is also absurd. We must not forget, however, that Herodotus was of opinion that they both lived about the same time.

I take it, then, that Hesiod lived about B.C. 544, *and Homer about* B.C. 574 *at the earliest, but possibly even after* B.C. 569, *when the Kimmerian Occupation ceased.* It must have been memories of that—as current throughout Iônia—which inspired him, as a good Iônian, to sing of the *Kimmerioi* as he did in the Odyssey.

Now, we have seen that the approximate date when the Greek world first became acquainted with the name Keltoi was some time shortly before B.C. 578, and that the Khelods and Galûthas from Vân were either identical with the Keltic Taurisci and Norici of "Hallstadt" or joined their fortunes with theirs—the entire body taking the name of Khelods under the Hellenized form Keltoi. I do not, of course, connect these Khelods with people so remote in time and so legendary as the Akhæans of the Iliad: for who knows whether they had any existence at all, save in the glorious imagination of Homer? But may it not be that these *Khelods* were the ancestors of the real historical *Akhæans?* And may it not be that on arrival they merged their identity under the *Aqaiûshan* or Akhæan name? They and their civilization, permeating Hellas in the days of Homer, would have been a new world to the poet, and hence his glorious epic!

It has been said that after the prosperity of the Phœnicians declined, their descendants or offshoots, the Karthaginians, succeeded to the possession of their European settlements (*H.A.S.*, Vol. I., Bk. I., c. iii., p. 63). This statement is liable to misconception, and that for two reasons.

The first reason is that conventional scholarship never distinguishes between the European colonies of the Hebrews and those of the Phœno-Canaanites, but regards them all as having belonged to the latter race. The second reason is that, after the downfall of the Beth-Sâk and the consequent waning of Phœnicia's interest in the European colonies, those that she had herself founded, with the exception of Gadeira and the Settlements in South Erin, rapidly declined, and, by about the fifth century B.C., they had entirely vanished! So completely and unquestionably was this the case that, at some uncertain period after B.C. 480, the Karthaginians, who had then attained a leading position in the

civilized world, actually sent out an important expedition under Himilco, for the express purpose of exploring the western coasts of Europe from Gadeira northwards. Karthage certainly never inherited Iberia. That was a Hebrew colony. Even during B.C. 235–220 when, under Hamilcar, Hasdrubal and Hannibal, the Karthaginians endeavoured to create for themselves a Spanish Empire, they left all the territories north of the Ebro severely alone. She certainly did not inherit Tarshish; for, as we have seen, up to B.C. 538, it was flourishing in independence; while there is reason to believe that, at some uncertain time between that date and Himilco's exploring expedition in B.C. 480, the entire community migrated to Southern Britain and amalgamated with the Hebrews who had been settled there since the Age of Solomon. And she certainly did not inherit this last-mentioned colony where, according to Himilco's report, the people were a—

"numerous race, endowed with spirit, with no little expertness, all busy with the cares of trade."

Had Karthage inherited or even known of these colonies, we should most indubitably have heard of more or less regular intercourse between her and them, and we should never have heard of Himilco's famous expedition. The fact that it was undertaken proves that all these Settlements, and even the great Phœno-Canaanitish colony in Southern Erin, were practically unknown to the Karthaginians, at least up to B.C. 480, or thereabouts.

What, then, *did* the Karthaginians inherit in Europe? And if they inherited anything, *when* did they inherit it?

As a matter of fact, they inherited nothing in Europe, not even Gadeira, nor had they any possessions there until the conquest of Spain as far north as the Ebro was effected by Hamilcar, Hasdrubal, and Hannibal in B.C. 235–220. Then, indeed, they did *acquire by deceit* the small, insular and much degenerated settlement of Gadeira, whose wealthy, luxurious, and licentious, but spiritless and enfeebled inhabitants had petitioned Karthage for aid against the aggressive tribes of the interior. At this time also Carthago Novo, now represented by Cartagena on the south-eastern coast in Murcia, was founded. Probably, too, it was only then that, in the deserted territories of the vanished Tarshishites, Karteia, Hispâl, and Cordova rose

into being; while Malaca and a few other Settlements of minor importance in the south were also re-established.

And how long did they retain these possessions? In B.C. 218 the Second Punic War began, and at its close in B.C. 201 all were lost!

Thus, I have traced the history of the colonization of Western Europe by the Hebrews and the Phœno-Canaanites, from the days of the Hebro-Phœnician Golden Age to the collapse of the Karthaginian power; and the result has been to reveal the fact that, so far as concerns colonial prosperity, all the glory goes to the Hebrews, while as for the Phœno-Canaanites, all that they succeeded in accomplishing was *the peopling of the regions now known as Spain and France with an innumerable multitude of civilized, Punic-speaking barbarians—the degenerate and widely dispersed descendants of divers disintegrated colonial communities.*

The only Hebrews left in the regions under notice were the Iberians, who were still dwelling as the dominant race amongst all those short, dark, dolichocephalic, old Illyrian, or *Illherrian* peoples, conventionally styled "Iberians," or "Silures," who inhabited the territories lying between the Ebro and the Rhone.

Nay, it is probable that the sole result of the Karthaginian connection with Spain during B.C. 235–220 was *to let loose upon the interior of the country further swarms of ruined and reckless Phœno-Canaanites, this time of Punic origin, who, there can be little doubt, eventually went to augment the Keltic race in Western Europe.* This conclusion is deducible from a circumstance connected with the fortunes of Iberia which happened shortly before the final invasion of the Romans in B.C. 218. At that time, we are informed—

> "The Iberii were disturbed in their possessions by the Celtæ, who had invaded the peninsula from Gaul, *or, as others would have it* (Masden, Hist. Crit. de España, Vol. II., p. 116, *et seq.*) *from Africa,* and subsequently settled in the northern districts" (*Penny Cyclopædia*).

The italics are mine. The point of this statement consists in the fact therein revealed that nothing definite was really known regarding the true origin and identity of these rude disturbers of Iberian tranquillity. Because they issued from the unsettled interior, and appeared upon the Iberian frontier as a rough and aggressive community, and no doubt racially resembled the Kelts,

in one of their ethnological aspects, they were vaguely supposed to have come from Gaul, and were identified with the Kelts. But—and to me this is very significant—they were also regarded in an equally indefinite way by others, who seem to have possessed information from some different source, as having been somehow or other connected with Africa, the northern regions of which, besides having been peopled for ages with blond races, had also for centuries been under the dominance of the Phœno-Canaanitish race. Does not all this uncertainty—this very swithering between Keltica and Africa—point to the conclusion that they were probably none other than the dispersed and degenerate communities of several of the colonies which the Karthaginians had attempted to found in Spain, but which, owing to the disturbed condition of the times, had collapsed and become disintegrated, like so many others in previous ages? Their altered circumstances, mode of life, and physical appearance would explain their resemblance to many of the Kelts in the interior of Gaul; while their Karthaginian descent and traditions would account for the report that they had originated from Africa.

At the same time there is nothing improbable in the hypothesis that they and the Kelts from Gaul made a joint attempt to "rush" Iberia. The fact that such an attempt was made, whether by the new-comers alone, or in collusion with the Kelts, furnishes us with a sufficient basis on which to erect the theory that, to avoid the recurrence of any such rude shocks and alarms and possible disaster, the Iberians proper, *i.e.* the descendants of the old dominant Hebrew community in Iberia, probably accompanied by many of the so-called "Iberians" amongst whom they dwelt, and whose interests were no doubt assimilated by then to those of the upper classes, or at least by a considerable number of half-breeds, shortly afterwards—*i.e.* sometime in the second century B.C., and therefore prior to the advent in Britain of the Senŏnes, Brythons, and Llœgrwys—migrated *en masse* to that country. There is, at least, in the minds of the learned, a firm conviction that at an early date South Britain was extensively populated by a so-called "Iberian" race hailing from Spain. The above considerations would therefore confirm this view, while they also rectify it in one important particular, by revealing the fact that for the most part the immigrants were of Hebraïc descent, and only partially descendants of the so-called

"Iberians," or "Silures" of the Continent. The real and much earlier overflow into Britain of the pure-blooded "Iberians," or *Illherri*-ans, would have been represented by the Maiatai in Albyn. When shortly afterwards, the Senŏnes, or Belgæ, the Llœgrwys, and the Brythons also passed over into Britain, a Keltic population flowed in upon all the continental territories thus successively abandoned. The names, however, of these territories did not thereupon become Keltic. They continued to be Belgic, Brythonic, Gasconian, and Aquitanian; and thus the Keltic immigrants acquired the names and appropriated the renown and traditions of the former inhabitants, by the mere fact of succeeding to their ancient continental seats.

The mass of the "Silures" remained in Spain and South France, and, out of an amalgamation between a portion of them and certain Keltic bands who came in amongst them, arose the race known as the *Keltiberians.*

In Cæsar's day (B.C. 100–44) the bulk of these "Iberians" who had not become Keltiberians were known as the Aquitanians; and in France Aquitania then extended from the Garumna (Garonne) to the Pyrenees, and from the sea on the west to the Cevennes on the east. Subsequently, in the time of Augustus (B.C. 44–A.D. 17) Aquitania was of much wider extent, and included regions inhabited by Kelts. Its northern boundary then reached as far as the Ligeris, or Loire. The most powerful people then inhabiting Aquitania were the Keltic tribe already referred to under the name Bitûriges, of whom one division, the Cubi, lived in their ancient territory around Bourges, and another, the Vivisci, or Ubisci, dwelt around Burdigala (Bordeaux).

In these three ways, therefore, I take it, the Keltic inhabitants of Western Europe originated and were built up, namely—

1st. By the dispersed communities of the disintegrated colonies that had been founded by the Phœno-Canaanites in the Hebro-Phœnician Age;

2nd. By the advent in Western Europe of the Khelods, Galûthas, or Bît-Bhryges, from Arârdhû about B.C. 619½–578, and by their amalgamation with the dispersions above mentioned during the succeeding two centuries. It may be that these dispersions called themselves, or were called, *Golah*—whence, perhaps, Gauls: but I prefer another derivation of this word, which I shall explain presently; and,

3rd. By further and ethnically identical accretions from the dispersed communities of the colonies that Karthage attempted to found towards the close of the third century B.C.

From the foregoing considerations it is obvious that the modern French people are a very mixed community; being in the north principally "Germanic," in consequence of the Frankish settlements of A.D. 240–496: in the central regions principally Keltic, or Phœno-Canaanitish; and in the south principally Aquitanian, *i.e.* descendants of the short, dark, dolichocephalic, old Illyrian (or, as I suggest, *Illherri*-an) race, conventionally known as the Continental "Iberians," or "Silurians," and associated with the Long Barrows of antiquity.

Let us now investigate the circumstances under which the Kelts, or Galatai, acquired that other name of *Gauls*, rendered in Greek orthography *Galloi*, and in Roman *Galli*—whence, of course, the name of their country, *Gallia*. The difficulties surrounding this subject will be in great measure overcome if we call to mind three important facts.

1. The first has reference to the word *Gael*, with which the word Gaul, and even the words Galatai and Kelt, have been persistently confounded in the most heartrending manner. Thus, the learned Dr. Liddell, in his *Student's Rome*, complacently informs us in a footnote on p. 117 that—

"Celt is strictly the same as Gael (*κελτ-αί, Γαλατ-αί, Gall-i, Gael*, being all one.")

As a matter of fact and of common sense, Gael (sing. *Gaidheal*, plur. *Gaidheil*) has nothing whatever to do with Kelt, Galatai, or even Gall. Dr. Liddell places them all side by side, and says, Look at the resemblance between them! This, and no more. He adduces no supplementary evidence in support of the idea that there is any relationship. And even when we do look at them, where is the resemblance? In fact, it is an altogether superficial and fanciful supposition, wholly baseless, and unworthy of an Oxford alumnus. It is about on a par with what Mr. Streator does with *Sarmatians* and *Samaritans*. Gael is simply the popular modern English way of pronouncing and writing the word Gaidheil, or Gwyddyl—the former being still the name of the Northern Gael of the Western Highlands in Scotland, and of

those claiming the same name in Ireland, while the latter was the name of the Southern Gael who (having derived from the Kimbri, or Picts) settled in Galloway and Western South-Britain. The Gaidheil originated from Skuitic Dalriada in North Antrim, while the Gwyddyl in part originated from Sguitic Dalaradia in South Antrim and Down. (See further Bk. III., Part II.) Suffice it here to remark that both Gaidheil and Gwyddyl, as etymological forms, were simply variants of the name borne by those Gadelians who, as already narrated, sailed according to tradition from Brigantia in Spain about B.C. 750 and, landing in Uladh, subjugated and eventually amalgamated with and imposed their name on, the Danân whom they found in possession of the country. Now, the Gaidheil Albannach, or modern Scottish Highlanders, call all people in their vicinity who do not live in Gaidhealtach, or "Gael Land," and are not Gaidheil, by the name *Gaoill* (sing. *Gaoll*), *i.e.* "Strangers," or "Foreigners"; and the so-called Gaidheil Eirionnach, or Irish Gael, *i.e.* the Keltic Irish who claim the name of Gaidheil, make a similar use of the word *Gall*. The Keltic Irish, be it noted, never dwelt on the Continent, while the Gadelians had departed from Spain about a century and a quarter before the people who brought with them the name Kelts, or Galatai, arrived in Europe. Moreover, the whole period of the residence of the Gadelians in Spain was under twenty or thirty years, at the most. Thus the Kelts could never have acquired any knowledge, much less the use, of the name Gael, in any of its forms, or of the names Gaoill, or Gall, from the Gadhels, or from the Keltic Irish. Of course, however, as the language spoken by the continental Kelts and those spoken by the Keltic Irish and the Gadhels of Uladh were very similar, being all branches of the ancient Language of Canaan, the continental Kelts, may, *ex hypothesi*, be considered as having had a word for "Strangers," or "Foreigners," very similar to the Gaoill of the Gael and the Gall of the Keltic Irish. This inference is corroborated by the fact that such a mode of alluding to "Strangers" is even now common in some of the formerly Keltic provinces of France. For instance, in speaking of the Poitevin, M. Edouard Ourliac says—

"Il affecte dans son langage une sorte de . . . naïveté feinte, dont il abuse surtout avec l'étranger, cela s'appelle la gouaille" (*Les Français*, Ch. Le Poitevin, p. 571).

We may also take it for granted that in the language of the Iberians (akin to those of the Continental and Irish Kelts and the Gadhels), there was also a similar word with a like meaning.

2. The second fact to be remembered is that, although the Greeks and Romans knew as early as the sixth century B.C. that the interior of Spain and France was inhabited by the Kelts, it was not until the fifth century that they acquired any definite knowledge either of these countries or of the peoples by whom they were inhabited; and even then their information was chiefly derived from the Iberians and was very meagre.

3. The third fact to be remembered is that, about the middle of the fifth century, B.C., or even earlier, there had arrived, *via* the country afterwards called Germany, and had settled down in Western Europe (1) to the north of Keltica a people named the *Senŏnes*, or *Belgæ*, who took possession of the regions watered by the upper courses of the Sequana, or Seine; (2) a kindred people called the *Brythons*, who in B.C. 250 were located in Armorica, or Brittany; and (3) another kindred people called the *Llœgrwys*, who in B.C. 250 were settled in Gwasgwyn, or Gascony, but probably arrived there from the country known as *Liguria*, spoken of by Hesiod, and which was doubtless a Romanized effort to pronounce *Llœgria*.

All these three peoples, as I have shown in Bk. III., Part II., were one of the two great branches into which the *Kimmerians* had divided themselves in B.C. 599—*i.e.* they were those "three peaceful people," all "of the first race of the Kymry," and all "of the same language," who are mentioned in the Fifth Welsh Triad, and whom I have called the *Kymri*, to distinguish them from the other branch, the *Kimbri*. Thus they were a partly Semitic, partly Amoritic race, being none other than a portion of the Ghûmric, Khûmric, or 'Omric tribe of Simeon; and therefore quite a distinct race from the Khelodic, or Galûthic, and Phœno-Canaanitish Kelts, or Galatai, amongst whom they settled, who were principally of Hamitic origin.

At the beginning of the fourth century B.C. a vast migrant host of the Senŏnes invaded Italy, and after ravaging the country and annihilating a Roman army, they in B.C. 390 captured and sacked Rome itself. In conventional history (by which I mean the works of writers who practically copy from each other, everybody accepting the statements and inherited opinions of his

predecessors, however absurd), they are persistently identified with the *Kelts*, who again are represented as having consisted of two great divisions, (1) the *Gael*, and (2) the *Cymru*, though neither the name Cymru nor the people so-called were then in existence. In fact, that name did not arise till about the seventh century A.D., when the Kimbri, or Phichts, from North Britain having come down and amalgamated with the Kymri in the South, the blended peoples called themselves "Brethren," *i.e.* Cymru. It was obviously a pointed but very apt play upon words.

Now, remembering all these facts, the questions before us are, How did the name *Gauls* arise? Who were the true Gauls? And are the Kelts or Galatai entitled to be so called?

We know that, as a matter of fact, they always have been so called; and hence the name Gallia, as applied to the territories inhabited by them and the Senŏnes, Brythons, and Llœgrwys. We shall find, however, that this was the result of confusion in the minds of the Greeks and Romans, a confusion that still makes chaos of modern conventional thought on these matters. Let us glance at the position taken up by the orthodox. Dr. Liddell, already quoted, tells us that Celt, being the same as Gael, Galatai, and Galli, is therefore—

"itself properly opposed to Cymri. But it is convenient to have one common name, and most modern writers have taken Celt or Kelt as the generic appellation of the race" (*Student's Rome*, p. 117, footnote).

Exactly: and that is how all the trouble has arisen. In the text on the same page he says—

"Of these Celts there were two great divisions commonly called Gael and Cymri, differing in habits and language. The ancient inhabitants of France were Gael."

By this he means Kelts. In that sense the statement is nonsense. They were only Gael in the sense and to the extent to which the Senŏnes in North Britain contributed to the formation of the Gaidhlig race in Uladh and West Albyn. Dr. Liddell then proceeds to narrate the story of the invasion of Italy and the sack of Rome in B.C. 390 by the Senŏnes, who, as we have seen, were not Kelts. He says—

"The tribe which took this course were of the Senŏnes, as all authors say, and therefore, we may suppose they were Gaelic; but it has been

thought they were mixed with Cymri, since the name of their king or chief was Brennus, and Brenhin is Cymric for a king. They are described as large-limbed, with fair skins, yellow hair and blue eyes."

The chaos of fact and thought revealed by these successive statements is almost overwhelming, seeing that the Senŏnes were not Kelts, and were not Gael, but were themselves the Kymri. Again, in the *Penny Cyclopædia*, art. Gael, we read as follows :—

"It has been generally assumed and admitted that the modern Gael are a portion of the Galli, or Gauls, of antiquity, the people who gave its former name to the country now called France, and who were principally, though by no means exclusively, known to the Greeks and Romans as the inhabitants of that region. Although, however, this opinion has been commonly adopted, the grounds upon which it has been taken up do not appear to be very conclusive."

The truth, therefore, was dawning at least upon the *Penny Cyclopædia*. These grounds are :—

1. Similarity of the two names Gael and Gaul : a similarity which, as I have shown, is not in itself very obvious, and cannot possibly be considered as otherwise than superficial and fanciful by any one acquainted with the real form and origin of the modern word Gael, or with the utterly different etymon of the word Galli.
2. Some traditional and historical testimony to the fact that Britain was originally partially peopled from Gaul : testimony which, as I have shown elsewhere, does not in any way prove that the people who passed over from Gaul on that occasion, namely, the Belgæ, or Senŏnes, the Brythons, and the Llœgrwys, were Gauls in the sense of being Kelts.
3. A few faint traces of identity of institutions and customs : which in those days of general contact between races in Europe establishes nothing as between the Senŏnes, Brythons, and Llœgrwys, and the Kelts : while, as between the Gael and the Kelts, the argument is almost pointless, except that some of the more northerly Senŏnes in Britain went to form the Gaidhlig and Gwyddylic peoples.
4. Traces of identity of language. This argument is now recognized as exploded. Identity of language may be evidence of race contact, or of intercourse between races, but is not necessarily proof of ethnic identity. Besides,

in this particular case the traces referred to are quite explicable when it is remembered that the language of the ancient Phœno-Canaanites and that of the Early Hebrews were very much alike, having once been merely complementary dialects of each other, both having been originally known as the Language of Canaan. Hence, the several languages spoken by the Gadelians of Uladh, the Kelts, the Senŏnes, Brythons, and Llœgrwys, and the Iberians, though of course differing in many respects, were very naturally extremely alike, for they all possessed one common basis. Even Sharon Turner, blindly accepting authority, has stepped into this deceptive old quagmire.

"Galatai seems to be only a more euphonious pronunciation of Keltoi; and Galli is probably but the abbreviation of Galatai." (*H.A.S.*, Vol. I., Bk. I., ch. ii., p. 44.)

Now, the theory that I would suggest in explanation of the name Γαλλοι, Galli, or Gauls, is this. When, about the middle of the fifth century B.C., or perhaps even earlier, the large-limbed, fair-skinned, blue-eyed, yellow-haired Senŏnes, Brythons, and Llœgrwys arrived in Western Europe and settled down amongst the almost equally manly but more commonly reddish-haired, though non-xanthous, and sometimes dark and shortish Kelts, or Galatai, these latter and doubtless the Iberians too, not knowing who the new-comers were, probably designated them by some such name as the Gaelic name *Gaoill*, the Kelto-Irish name *Gall*, or the Poitevin name *Gouailles*, meaning "Strangers" or "Foreigners." Subsequently, when, in B.C. 400–390, a huge mass of these "Strangers" detached themselves from the Senŏnian settlements among the upper courses of the Sequana, and, pouring into Italy, expelled the Umbrians, founded Sena, besieged Clusium, and, on the banks of the Allia, overwhelmed the Roman army that interfered with them, and finally laid the greater part of Rome itself in ashes, the future masters of the greater portion of the then known world became only too well acquainted with their name, which thenceforth took its place in history under the latinized form of *Galli*.

The Romans, however, were not ethnologists. As yet they were practically ignorant of the vast regions that lay north of the Alps. They knew nothing about the various races by whom

those regions were inhabited, save that for centuries the Kelts, or Galatai, had dwelt there, and that it was from thence that the Galli had issued. Now, as in the present year of grace, so in those ancient times, there flourished in Greece and Rome a very hardy plant called "conventional opinion." We have seen that "modern conventional opinion" lives in an atmosphere of almost incredible illusion, and thrives amid a wilderness of distorted facts. But it has not a monopoly of error. The mistaken views adopted by the Greeks and Romans were equally monstrous and equally widespread.

An instance of this may be seen in connection with our present subject. They took it for granted that, as the Senŏnians of B.C. 390 had issued out of Keltica, they were therefore Kelts. Kelts, or Galatai, Senŏnes, Brythons, and Llœgrwys, were all regarded as various divisions of one race—and to them all, indiscriminately, was applied the name of *Galloi*, *Galli*, or Gauls, signifying "Strangers" or "Foreigners" in the eyes of the Kelts and Iberians. To the country inhabited by the several races so designated in common was, of course, given the name of *Gallia*, or Gaul.

Strange to say, the people who were really entitled to the appellation Galli—namely, the Senŏnes, Brythons, and Llœgrwys, *i.e.* the three peoples whom I have called for convenience sake the Kymri—lost it after they abandoned their Continental Settlements about B.C. 100: while it has ever since stuck to the people who ought never to have been called by it, namely, the Kelts, or Galatai—merely another instance of a trick that fortune was continually playing upon the Beth-Sâk. No particular harm is now entailed by this, so long as we remember that, from an etymological point of view, there is absolutely no connection between Gael, Galli, Keltai, and Galatai as orthographic forms: that from an ethnological point of view the Gael and the Keltai, or Galatai, who, through Greek and Roman ignorance and carelessness, acquired the name of Galli, or Gauls, were quite distinct: and that the Senŏnes, Brythons, and Llœgrwys were also racially distinct from the Kelts or Galatai.

In order that no misconception may arise from any association of ideas between the name *Kymri* and the name *Kimbri*, it will be as well to state that though, from an ethnological point of view, the Kimbri and the three peoples whom I have called the

Kymri (see Bk. III., Part II., ch. i.) were identical, yet historically they were quite distinct; and from B.C. 599 to the end of the second century A.D.—when the Kimbri also arrived in Britain—their several careers were, from a geographical point of view, widely separate. This is all fully explained in Bk. III., Part II.

The reader has now some conception of the almost inextricable tangle of ideas that has resulted from the loose and careless way in which the Romans applied the names Kelts, Galatai, and Gauls to all the inhabitants of Western and Northern Europe who were not Iberians. Even Germanic races were included in these all-embracing names up till the first century B.C., when a distinction began to be drawn between the Kelts and the Germans, and the name of Kelts to be confined to the peoples inhabiting the country between the Rhine and the Pyrenees. Even then, however, a similar Kimmerian fog of confusion arose in connection with the various races conventionally styled *Germans* and *Teutons;* but this subject will require a chapter to itself (see Bk. II., ch. iv. and vi.).

BOOK II

FURTHER ETHNIC ORIGINS AND MOVEMENTS

CHAPTER I

THE MIṢRAYIM, THE MAS-SAGETAI, AND THE GOTHS

WE have seen that at some uncertain time between B.C. 801 and B.C. 731, or even up to B.C. 712, considerable bodies of panic-stricken Ephraïmites, Manassites, and others, fleeing from the prospect of Assyrian aggression, abandoned their territories in Palestine, and, settling in the country since known as the Delta of the Nile, gave rise to the names EGYPT and EGYPTIANS, signifying the *Protected People of the Goat.*

Previous to the establishment of this Hebraïc colony, the regions occupied by them had been part of Mazr—the home from time immemorial of a multitudinous, white-skinned, ruddy-complexioned, black-haired, but probably also often fair or red-haired, straight-profiled, regular-featured, and highly civilized race formerly dwelling in Pûn, but who, in the still remoter past, had probably originated from Atlantis.[1] Their own name for themselves is said to have been simply but proudly RÔMI, *i.e. Men,* or *The People:* but in the Old Testament the usual name, not only of the people, but also of the land, is *Mizraïm, Mesraïm* (מִצְרַיִם), or *Mesraïn* (Μεσραΐν)—plural forms of *Mesr, Masr, Mazr,* or *Mazor,* which latter is said to occur only in 2 *Kings* xix. 24; *Isa.* xix. 6; xxxvii. 25; and *Micah* vii. 12. Some scholars think, however, that the apparently dual form in *aïm* in *Gen.* x. 6, 13, is probably due to some misunderstanding, and prefer to write the name MIṢRAYIM. The Assyrian word was *Muṣri,* or *Miṣri,* rendered in Arabic *Miṣr.* It has been pointed out that in *Isa.* xi. 11, *Miṣrayim* or *Mizraïm,* is kept distinct from Pathros, or Upper Egypt; also that the *Egypt* mentioned in 1 *Kings* x. 28, *et seq.,* 2 *Kings* vii. 6, and 2 *Chron.* i. 16, was probably a *Mûṣri* in North Syria, near Kuê, or Kilikia; and that Assyrian records lead us to believe that there was a *Mûṣri* in north-west

[1] Atlantis, of course, was not always limited to the island of Poseidonis. It was once of vastly greater extent.

Arabia—nay, that this has sometimes been the region really meant when it has been thought that *Mazr* on the Nile was referred to.

Mizraïm is commonly said to signify "the two Mazrs," referring, of course, to Upper and Lower Mazr, and no doubt it has been thus used historically. And Mazr is said to mean "the frontier," or "fortified place." But are these the only meanings of which the words are susceptible? Are they their real, original meanings?

Very old names, we know, have a way of losing their original inherent significations—generally because they have a superficial but striking morphological resemblance to some word or words in the language of another race, perhaps contemporaneous, but usually subsequent: and so they acquire an imported, foreign meaning which, because it obtains historical currency, is in course of time unthinkingly regarded as the true meaning. It may be so in this case. Both Mizraïm or Miṣrayim, and Mazr seem to be radically identical with that other ancient Mizric word *Mas*, or *Massu*, otherwise *Mes*, or *Messou*, which, according to Emmanuel Deutsch—

"is of rather frequent occurrence on the monuments, and means child" (*Lit. Rem.*, p. 178).

It is from this word that the name Moses is derived (*ibid.*). But there is probably more in the name Mizraïm, or Miṣrayim, than this idea of "children." It seems also to contain the name of that supreme deity who, both on the Nile and on the Tigris and Euphrates, was known as *Râ*, who under other names was adored by the ancient Toltecs, and by the ancestors of the Incas, and the original seat of whose world-wide cult is traceable back to Atlantis. Thus Mizraïm, or Miṣrayim, perhaps means nothing more or less than *The Children of Râ*, i.e. *of the Light, or the Sun.*

They were not, however, aborigines of Mazr, but away back in the dim vista of the past, they had arrived in that country from the "divine land," *i.e.* the homeland of their deities, Râ and Hâthôr, and the region from which they had brought their sacred trees, the Persea, Sycamore, etc. The name of this land was Pûn—identical with the country known to us as Arabia Felix, or at least the southern coasts of Arabia, and probably also the opposite coasts of Africa.

That Arabia was the domicile of origin of the Miṣrayim is

corroborated by the fact that in the long subsequent period of Assyrian ascendancy the name of *Mash*, or *Mas*, still survived in the famous peninsula, and then corresponded to the regions afterwards called Arabia Petræa and the Nejd. In the inscriptions of the Assyrian kings—in those of Sârgon, for instance—the country of *Mas* is frequently mentioned. *Mash*, indeed, appears in that curious old document, the tenth chapter of *Genesis* (v. 23), as one of the so-called four sons of Aram, and further on (v. 30) we find that the northern frontier of the territories of the so-called sons of Joktan was *Mesha*, a variant of Mash, or Mas.

Whether or not we may see in this Prof. T. K. Cheyne's land of the *Mizrim*, I leave to others to decide.

Pûn of course, like Ethiopia opposite, was originally a Hamitic Settlement, *i.e.* it was peopled by a white-skinned race with a ruddy tinge in their complexion, and, in the colouring of their hair and eyes considerably more variety and charm than were found in the Semites: and away back of Pûn the curious may even trace the ancestors of the Miṣrayim to Atlantis—the ancient and illustrious cradle of all the higher races and all known civilizations. But that is beyond the scope of our present inquiries.

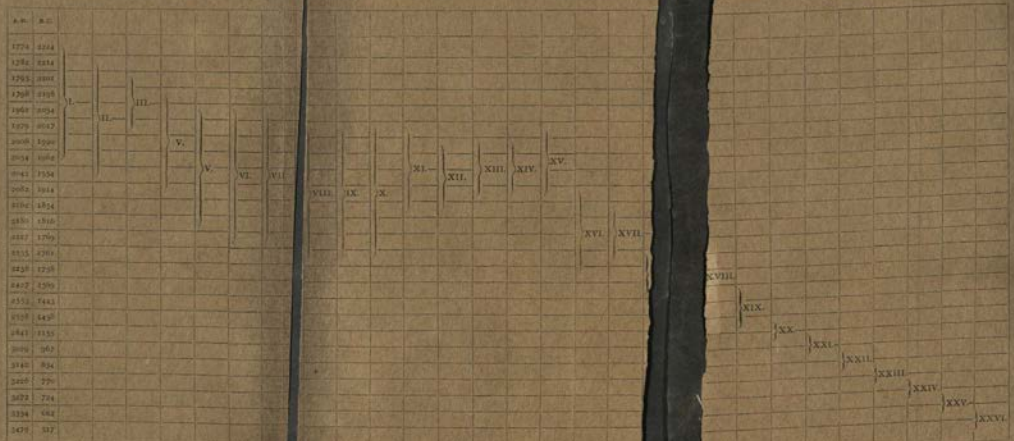
It is probable that upon the advent in the Nile Valley of the fair Mizric settlers from Pûn, they found the country inhabited by a small, short, dolichocephalic, dark-haired, black-eyed, glabrous, brunet race, akin to the predecessors of the Tamehû on the southern shores of Europe, and to the predecessors of the Semites and Hamites in Arabia. On these they superposed themselves, both in Mazr and in Ethiopia, and in course of time they also amalgamated with them, especially in Ethiopia; but *when* these ethnic beginnings took place is altogether unknown. With regard, however, to the *political* beginnings of Mazr, we are by no means without data. Facing p. 149 will be found a Table of the first twenty-six dynasties, showing the date, both A.M. and B.C., when each dynasty commenced, and when it ended; that, with the exception of the IIIrd, all down to the XVth were contemporaneous; and that the XVth and XVIIth were also contemporaneous, not only with each other, but also with the latter halves of several of their numerical predecessors; and also showing how all of them overlapped.

From this Table it will be seen that the foundations of the Mizric State, or States, were by no means laid in any such

fantastically remote age as some authorities would have us believe, but are assignable to A.M. 1772, or B.C. 2224.

The Ist and IInd dynasties are usually styled Thinite, but it does not appear to be at all certain that they ruled in that part of Mazr, which is commonly called Lower Egypt. They are not included in the list of kings drawn up by Seti I. and Rameses II., his son, the Oppressor of the Israelites. Where, then, was the seat of their power? In *Genesis* xiv. we read of a conflict between Kûdûr-lagamar (Chedor-laomer), King of Elâm, with certain allies, and the allied kings of Sodom, Gomorrah, Admah, Zeboiim, and Zoar, in the Vale of Siddim. In A.M. 2077, or B.C. 1919, Kûdûr-lagamar had overthrown the dynasty of Sârgon of Akkad, whose empire had extended into Syria, or the "land of the Amorite." These territories had therefore fallen to Kûdûr-lagamar, and the above-mentioned allied kings "of the plain" had served him for twelve years, *i.e.* from A.M. 2078 to 2089, or B.C. 1918 to 1907. In B.C. 1906 they rebelled, and in the fourteenth year, *i.e.* A.M. 2091, or B.C. 1905, their suzerain came against them, and before defeating them ravaged Ashteroth-karnaim, "the Zuzim in Ham," Shaveh-kiriathaim, Mount Seir to El-paran, Kadesh, the country of the Amalekites, and the Amorites in Hazazon-tamar (*verses* 4-7). A glance at the map shows that all this was in Southern Palestine. Moreover, in 1 *Chron.* iv. 39, 40, we read of the Simeonites having gone in a later age "to the entering of Gedor, even unto the east side of the valley" . . . "for they that dwelt there aforetime were of Ham." It is clear, therefore, that in the remote times of Sârgon I., Naram-sin, and Kûdûr-lagamar, Southern Palestine and perhaps the country to the south-east were, for some reason or other, specially associated with the Hamites—meaning, of course, not the Canaanites, but the race that was senior to them. May it not therefore be that the Ist and IInd dynasties flourished somewhere in that part of the world, as suggested by Mr. Dimbleby? Sârgon of Akkad, it seems, lived two hundred and fifty-four years after the so-called Confusion of Tongues. That was A.M. 1771: therefore his date was A.M. 2025, or B.C. 1971. Probably, therefore, the cessation of the Ist dynasty in A.M. 2034 or B.C. 1962, and of the IInd dynasty in A.M. 2042, or B.C. 1954, simply indicates that they fell as independent States when Sârgon extended his empire westwards. This would explain why their

CHRONOLOGICAL TABLE OF THE MISRIC DYNASTIES, SHOWING THAT SOME OF THEM WERE CONTEMPOR[illegible]CANEOUS, AND HOW THEY OVERLAPPED.



To face page 149.

kings were excluded from the so-called Abydos lists. Moreover, as the XIIIth, XIVth, and XVth dynasties, all in the Delta, were contemporaneous with the Ist and IInd, it is difficult, as M[illegible] Dimbleby points out, to imagine where room could have been found for them in so small an area as the Delta.

As the XVth dynasty began in the same year as the VIIIth, IXth, Xth, and XIth, *i.e.* A.M. 1979, or B.C. 2017, it might perhaps have been better had it been called the XIIth; and the XIIth, XIIIth, and XIVth been called the XIIIth, XIVth, and XVth. This XVth dynasty, however, was an intruding foreign Power, and perhaps that is why the others are given enumerational precedence.

It is probably to the rise of the power of Sârgon of Akkad that we must attribute the origin of the IIIrd dynasty in the eastern part of the Delta, and of the famous IVth dynasty at Memphis, or Noph. The founders of the IIIrd seem to have abandoned south-east Palestine shortly before A.M. 1795, or B.C. 2201. Theirs, however, was apparently a tentative effort. They were not strong, and they established themselves too near Arabia, and soon came to grief. The second attempt, on the other hand, proved a brilliant success. The founders of the IVth dynasty moved further afield and, on the western side of the Nile, consolidated their power in comparative isolation and peace. This dynasty was able to build three pyramids, and became the mother of no less than ten colonial dynasties—the Vth in the Elephantine canton, the VIth further south in Ethiopia, the VIIth probably midway between Memphis and Thebes, the VIIth and IXth unknown in the far south, the Xth located by Manetho near the Fâyûm, south-west of Memphis, the XIth at Thebes, and XIIth between the Fâyûm, and the Thebaïd, the XIIIth in the North Delta till the fall of Memphis in A.M. 2082, or B.C. 1914, when it was expelled by the Hyksos, or Shepherds, and the XIVth also in the North Delta, whence it was similarly expelled at the same time as the XIIIth.

Upon the overthrow of Akkad by Kûdûr-lagamar in A.M. 2077, or B.C. 1919, a host of nomads called Shâsûs seem to have abandoned or been driven from their haunts in and around Palestine, and to have arrived in the territories adjacent to the eastern frontier of the Delta. They were tall, strong, sharp-featured, and blond, with blue eyes, and reddish hair, eyebrows,

and beards. They were, in fact, Amorites, or akin to the Amorites, and therefore belonged to that multitudinous white race which for ages had peopled the Mediterranean Littoral, and who were afterwards, when further diffused, known as the Japhetites. In A.M. 1979, attracted by the wealth of the Delta, they seem to have invaded the country, overthrown the IIIrd dynasty, and established themselves as what is called the XVth dynasty, or, as it is better known, the Ist Hyksos, or Shepherd dynasty. In A.M. 2082, or B.C. 1914, this dynasty came to an end: and the reason is not far to seek. It had prospered and waxed strong, and, jealous of the power and splendour of its older neighbour, the IVth dynasty, it attacked and captured Memphis, the year before Abraham arrived there for his sojourn of two years, and established itself in Memphis as the XVIth dynasty, commonly called the IInd Shepherd, or Hyksos dynasty.

The XVIIth dynasty seems to have been a kind of double or joint State, the Shepherd kings ruling from Memphis, or Avaris, and the Mizric kings from Thebes.

The next dynasty began a new era in Mazr. The coalition government proved very short-lived, the power of the Shepherds —or, as they really perhaps should be called, the Shâsûs—was on the wane, and in A.M. 2235, or B.C. 1761, the XVIIth dynasty —the last in which they had an interest—came to an end. Thereupon, in that same year, Aahmes ascended the throne at Thebes; three years afterwards he overthrew the XVIth, or second Shâsû dynasty; and, by a matrimonial alliance with Nefertari, the dusky but comely queen of Ethiopia, he united all Mazr under the single sceptre of the "Double Crown."

It is on the tomb of Rekh-mâ-râ, a Vazîr of this celebrated dynasty, who flourished about B.C. 1680–1646, that the oldest ethnological record that we possess has been found—coloured portraits of the Negro, the Libyan, the Mazrite, and the Asiatic. It was in A.M. 2276, or B.C. 1720—the fourth year of the reign of Pharaoh Thothmes I.—that Joseph was basely sold into Mazr. It was the next Pharaoh, Thothmes II. (A.M. 2283–2288) who hanged the baker; and it was his successor, Thothmes III., who dreamt the dream of the seven ill-favoured and lean-fleshed kine devouring the seven well-favoured and fat-fleshed kine, and who exalted Joseph. It was also to this monarch that a poem belonging to his period declared that "the isles of the Daanau"

should be subject—which is the first mention yet found of these Fair Men of the North.

Here let us glance at KRETE—the large and beautiful island in the eastern Mediterranean, lying just south of the Morea, the Kyklades, and Rhodes—where another great and highly civilized, but maritime, State was flourishing at this time. Under MINOS—its greatest and wisest king, whose exact period is, however, unknown—it was, in fact, enjoying its Golden Age. KNOSSOS, its royal city, was, we are told by Strabo, first called *Cæratus*—in which, perhaps, we may see the etymon of Krete, and, according to Hesychius, it also once bore the appellation of *Tritta* to which, perhaps, we may not unreasonably trace the historical basis of the "Tritons" of later Greek mythology. How long before the age of the XVIIIth Mizric dynasty Krete, as a civilized Power, had been in existence, we do not know. Mr. and Mrs. Hawes, indeed, divide its history, as they suppose it to have been, into three main periods—Early Minoan, Middle Minoan, and Late Minoan—though why "Minoan" throughout it is not very easy to see; and each of these periods they again sub-divide into three parts: first, second, and third. The Early Minoan period they place in B.C. 2800–2200; the Middle Minoan period in B.C. 2200–1700, and the Late Minoan period in B.C. 1700–1200. But inasmuch as they assign the first Mizric Dynasty to B.C. 3315, which according to Planetary Chronology would be A.M. 681, and the other dynasties to periods proportionally early, and do not allow for the fact of the first fifteen, except the third, having been contemporaneous, it is rather difficult to follow their synchronization of Kretan with Mizric history.

As regards the ethnic constitution of the Kretan State, we must remember that the population of the northern Mediterranean coastlands consisted of two main types—a short, brunet, long-headed race, who had dwelt there from time immemorial, and a white race—tall, strong, and fair—called by the Miṣrayim the "Tamehû," who had arrived later and superposed themselves upon, and perhaps to some extent amalgamated with, the earlier populations. Arguing from physiology, and from the fact that Kretan art was, in principle at least, far superior to that of the highly cultured Miṣrayim, being truer to life and form than the conventional productions of the Mizric chisel and brush—and in fact showed the workings of a mind far more progressive and

susceptible to the True and Beautiful in Nature—such a mind, in short, as the superior types of the blond race have always exhibited—I incline to think that, though much of the culture of Krete must no doubt be credited to the smaller and darker element in the island-community, much also, and probably all the maritime ascendancy and legislative wisdom, must be ascribed to the dominant element of Tamehû stock or affinities.

The *Collapse of Krete*, which seems to have been effected by certain of the fair peoples on the northern mainland and the surrounding islands who were not sufficiently advanced, or were perhaps too decadent, to appreciate Minoan law and culture, gave birth amongst the same reckless communities to an era of widespread aggression against Mazr—aggressions which fired with similar emotions the somewhat kindred Tahennû of the Libyan coastlands. Here it may be observed that in the pyramid-texts of the VIth Mizric dynasty—A.M. 1962–2227, or B.C. 1034–1769—which probably flourished in Ethiopia, just beyond the second cataract near Wadi Halfa—the Mediterranean is called "the circle which surrounds Hanivû." Hanivû, therefore, according to Prof. Sayce, probably signified Southern Europe, and especially the peninsula of Hellas, but perhaps included also the seaboard of Asia Minor and the Archipelago (*Races of the Old Testament*, pp. 156–157). It seems to me, however, that the term rather applies to some wholly encircled or surrounded land—*e.g.* perhaps Krete, or even Kyprus.

Just a year before the Exodus of the Children of Israel, *i.e.* in A.M. 2512, or B.C. 1484, when Meneptah I. was Pharaoh, Mazr was invaded by a vast host of both races. The Fall of Knossos, therefore, had probably taken place shortly before B.C. 1484. A century later, in the reign of Rameses III., third Pharaoh of the XXth dynasty, which began in A.M. 2558, or B.C. 1438, there was another attempt by the Tahennû, who counted on the Tamehû of the North to assist them. In this, however, they were disappointed, and not until three years later did these Northmen, with whom were also the Kheta, or Hittites, renew the attack. All these assaults were repulsed. Three years afterwards the Mashuâsh of Tunisia—Herodotus's Maxyês—indulged in an invasion on their own account, but they were practically annihilated.

We must now revert to the XIXth dynasty. The second

Pharaoh of this line was Seti I. It was in A.M. 2433, or B.C. 1564—the fifth year of Seti's reign—that Moses was born; and it was in A.M. 2472, or B.C. 1524—the thirty-third year of the reign of Seti's son and successor, Rameses II., the Oppressor—that Moses fled from Mazr. It was in A.M. 2513, or B.C. 1483, towards the end of the reign of the next Pharaoh, Meneptah, that Moses returned to Mazr, and that the Exodus took place. Passing over several subsequent dynasties, we come to the XXVth, which was Ethiopian, and began with Shâbâka in A.M. 3272, or B.C. 724. He was succeeded in A.M. 3284, or B.C. 712, by Shâbâṭâka, the Sô of 2 *Kings* xvii. 4, with whom Hoshea, king of Israel, was said by Sârgon, Sâr of Nineveh, to have conspired.

We have seen that many of the Egyptians referred to at the beginning of this chapter ultimately abandoned the Delta, and, crossing the sea, settled in Pelasgia and various neighbouring islands as the Iônians of early Hellenic history. Great numbers, however, remained, and, though continuing to be called Egyptians, they practically became merged in the Mizric name. Even in the Delta, however, they found to their cost that they were not beyond the reach of Assyria's long arm and crushing grasp.

In A.M. 3293, or B.C. 703, towards the close of his reign, which lasted from A.M. 3284 to 3294, or B.C. 712 to 703, Sârgon II. conducted an expedition against Mazr, then reigned over by Shâbâṭâka, whom he routed at Raphia. *Isaiah* refers to the expedition in these words:—

> "So shall the king of Assyria lead away the captives of Egypt, and the exiles of Ethiopia, young and old, naked and barefoot, and with buttocks uncovered, to the shame of Egypt. And they shall be dismayed and ashamed, because of Ethiopia their expectation, and of Egypt their glory. And the inhabitant of this coastland shall say in that day, behold, such is our expectation, whither we fled for help to be delivered from the king of Assyria; and we, how shall we escape?" (*Isa.* xx. 4–6).

This "inhabitant of this coastland" was the Hebrew still residing in that mother-country from which so many Israelites had fled during the Period of Panic, A.M. 3101–3144, or B.C. 895–852, when Israel began to be "cut short"; or else it was the Hebrew who had fled to the Delta, and had found that his flight was in vain. Here, then, we have the wail that they sent up when they discovered what weak reeds were that mighty Mazr,

and that mighty Ethiopia, on whom they had relied so much. Moreover, this same wail is a confirmation of my theory regarding the origin of the Egyptians as distinguished from the Miṣrayim.

The deportations here referred to, if they in fact took place—and prophecy may have been the Hebrew way of recording such events—a mere literary form—were doubtless to the hilly regions of Arârdhû, or some other Assyrian possessions; and they serve to explain an otherwise puzzling passage in *Hosea:* "Ephraim shall return to Egypt, and they shall eat unclean food in Assyria" (ix. 3). We now see how they could have gone and probably did go, to both these widely separated countries. Moreover, towards the close of Esarhaddon's reign (A.M. 3317–3329, *i.e.* B.C. 679–667) that splendid warrior also invaded Mazr, then ruled by Pharaoh Taharka, an Ethiopian of considerable ability and much energy. With the exception of the Deltaïc region all Mazr appears to have been ravaged. Both Memphis (Noph, or Mimpe) and Thebes (Tapin, or No Ammon) were taken and sacked, and in fact the whole Nile Valley was overrun as far as the First Cataract. "Thousands of prisoners were taken and carried away captive; the Assyrian monarch was undisputed master of the entire land of Mizraïm from Migdol to Syene and from Pelusium to the City of Crocodiles. Upon conquest followed organization," the country being divided for administrative purposes into twenty vassal principalities (*Ancient Egypt*, by Rawlinson, p. 334). Then, in the first year of the reign of Asshur-bani-pâl, Esarhaddon's successor (B.C. 667), Taharka rebelled, dispossessed the vassal princes, and established himself once more in Memphis. However, Asshur-bani-pâl was soon on the spot, and defeated Taharka, who fled first to Thebes, and then to Kûsh, or Ethiopia. Asshur-bani-pâl thereupon restored the vassals, and having "strengthened the bonds more than in former days," he "with abundant plunder and much spoil in peace returned to Nineveh" (*Assyria*, pp. 373, 374). Hardly, however, had he arrived there when the redoubtable Taharka was again in the field. Thebes was re-taken and Memphis threatened, but on the arrival of an Assyrian army under Neko (who had been a State-prisoner in Nineveh, but had been liberated on terms), Taharka hastily evacuated Thebes and returned to Ethiopia, where he died shortly afterwards, *i.e.* about A.M. 3331, or B.C. 665. He was succeeded by his step-son, Rût-Ammon,

a bold and warlike prince, who once more occupied Thebes, defeated a combined Egyptian and Assyrian force near Memphis, which city he took, and put Neko to death. Asshur-bani-pâl now personally conducted a second expedition into Mazr, defeated Rût-Ammon on the frontier, recovered Memphis, and marched south, Rût-Ammon retiring before him. This was about B.C. 658 (Conv. date B.C. 666). This time Thebes was ruthlessly destroyed, much as Babylon had been destroyed by Sennacherib; enormous quantities of spoil were carried off, and "for the next ten years the Assyrian rule was undisturbed in Egypt" (*Assyria*, pp. 373–377; *Ancient Egypt*, pp. 336–338).

With our present data it is impossible to say to what extent the Miṣrayim were expatriated as a result of these successive Assyrian conquests. We know, however, that from as early as the reign of Asshur-natsir-pâl (B.C. 895–852) deportation on an extensive scale had been the established policy of Assyrian monarchs. It is not likely, therefore, that they would make any exception in the case of a rival communityso mightyand renowned as the Miṣrayim, and from the above extracts it is clear that many were taken into captivity. But, whatever their fate in this respect was at the hands of the Assyrians, it would seem to have been *a mere earnest of what afterwards befel them at the hands of* NEBUCHADREZZAR (*Nabû-khûdûrî-ûtsar*) *King of Babylon*. See *Jer.* xliii. 8–13; xlvi. 1–26; *Ezek.* xxix., xxx., xxxii. Some of these passages are, it is true, noticed in Ragozin's *Media*, pp. 183, 185, but they are there cited merely for the purpose of remarking that, although in themselves magnificent as a dirge, they were sung in anticipation of an event which never occurred. In this respect, however, Madame Ragozin's brief was incomplete. True, Scripture does not record the predicted invasion as a *fait accompli*, but that is partly explicable by the circumstance that shortly after Jeremiah's fateful announcement Jewish annals were violently cut short. That Nebuchadrezzar, however, did actually march victoriously into Egypt and occupy at least a part of the Delta—in particular Phut of the Iônians—is now unquestioned. He had previously inflicted a crushing defeat upon Pharaoh Neko at Karhemish in the Euphrates valley. This was in the year of his accession, A.M. 3398, or B.C. 598 (Conv. date B.C. 606). His invasion of Egypt, we know, took place in his thirty-seventh year, which therefore must have been A.M. 3434,

or B.C. 562. Hence B.C. 568, the date given by both Rawlinson and Sayce, is not quite accurate. The army that opposed his entry was commanded by a general named Aahmes, or Amasis, but him he overthrew, as also the garrison of the city of Phut-Yavan, or Phut of the Iônians. This we learn from "a broken fragment of the annals of Nebuchadrezzar" (*Races of the Old Testament*, p. 54). Leaving Saïs severely alone for the time being, he marched by way of On (Heliopolis) and Pibeseth (Bubastis) against Memphis and Thebes, which he took successively. He then pushed on to Syênê (Elephantine), which he also captured, and then sought to penetrate into Nubia. This idea, however, he had to abandon, by reason of a check administered to him by the forces of Nes-hor; so he returned down the Valley of the Nile, ravaging the entire country as he went. The Pharaoh at that time was Uâ-âb-râ, or Hophra, called by the Greeks Apries. He held his court at Saïs, but the result of Nebuchadrezzar's campaign was the elevation to the throne of Amasis, as a vassal of Babylon. Hophra, the deposed sovereign, appears to have been put to death in A.M. 3438, or B.C. 558.

If we give the whole of B.C. 562 to Nebuchadrezzar's campaign—which seems to have covered a great extent of country—then the operations connected with the actual deportation of the inhabitants (a tremendous task) must have fully occupied say, the next two years. We may therefore assign A.M. 3436, or B.C. 560, or thereabouts, as the probable date of the arrival of the MAS-GALÛTHAS, or CAPTIVE MIṢRAYIM in Babylonia.

Thus, then, as predicted, did Mazr, or Egypt—whichever name we give it—become "a base kingdom": for though it revived under Amasis, who reigned forty-four years, his son and successor, Psammetichos III., who ascended the throne in A.M. 3479, or B.C. 517, had hardly been seated thereon six months, when his kingdom was conquered by Kambujîyah (Cambyses) II. of Persia.

The revival above referred to during the reign of Amasis, is quite in accord with the language of *Ezekiel*, as recorded in c. xxix. 13; for the forty years there spoken of, may be taken to have commenced in A.M. 3398, or B.C. 598, when Nebuchadrezzar overthrew Neko at Karkhemish, and to have ended about A.M. 3438, or B.C. 558, when Hophra was slain.

Here let us note that ever since the time of the great Tûkûlti-pâl-esarra (Tiglath-pileser), or Pûl, who began to reign in A.M.

B.C. 737, the main policy of Assyria had been concentrated ort to subjugate all the lands lying between the Euphrates *Mediterranean*, and especially Syria, Phœnice, and e, with the object not only of controlling the western trade- but also of preparing the way for the overthrow of Mazr; en from that remote date, if not earlier, the mighty Mistress Nile had been acutely conscious of the peril that menaced her. ow, it appears that the ancient Miṣrayim, throughout their career, were accustomed to use the Zodiacal Circle as we use ck, beginning at A.M. 0, with the fourth month (our January) he sign of Cancer, and of publicly, or rather officially, cele- ting in connection therewith twelve festivals in every 360 rs, which is the revolution of the zodiac: *i.e.* one festival every years—or the period during which the stars belonging to h zodiacal division were visible in the south from a point to ich these divisions were brought in turn by one of the motions the Earth. Sometimes the festival celebrated was a Quadruple stival, or a Great Festival, *i.e.* one in every 10 years. This is own as the Egyptian, or Mizric cycle of 30 years; and it goes k, like every other cycle in planetary time, to the prime date, . 3996. This does not mean that before B.C. 3996 there was *duration*, nor does it mean that there was *no ordered existence* mongst the inhabitants of the earth. It only means that the resent cycles of time began from then and that *previously time ust have been cyclically measured, or measurable, on some other kosmical basis.* A.M. 0, or B.C. 3996, is generally called CREATION, but perhaps KOSMICAL RECONSTRUCTION[1] would be a better term. Now, records of several of the above-mentioned celebrations have actually been discovered. Not only do they refer to the Zodiacal Circle, but th[illegible]nu[illegible]ate the cycles of thirty years in consecutive order from A[illegible]e Mizric being identical with the biblical date. The first known is No. 67, an Ordinary Festival, celebrated in A.M. 2010, or B.C. 1986, in the 18th regnal year of Phios (Papi) I. of the VIth dynasty, in Ethiopia. Many others follow, six of them—Nos. 68, 72, 76, 80, 84, and 88—being Quadruple Festivals, respectively the 17th, 18th, 19th, 20th, 21st, and 22nd, and thus fortunately consecutive.

Moreover, ever since A.M. 0, the star Sirius has, at regular intervals of 162 years, and on each occasion just before th

[1] Probably this Kosmical Reconstruction is itself cyclical.

annual flooding of the Nile, risen heliacally, *i.e.* it can l
the East about twenty minutes before sunrise. This
Sirius was connected with the Mizric Sothic cycle, or
1460 years, being four times the number of days in the ye
the aid of this beautiful recurring phenomenon it has b
covered that *on several occasions Pharaohs of different Dynast*
actually celebrated the same Thirty Years' Festival. For ins
No. 68, the 17th Quadruple in A.M. 2040, or B.C. 1956, was
same time celebrated by Phios (Papi) I. of the VIth dy
in his 48th regnal year, by Usertesen I. of the XIIth dyn
in his 4th year, and by Râ-en-ûser, or Râthûres, of the
dynasty in his first year. This, therefore, is proof positive
these dynasties were contemporaneous. Again, No. 70
Ordinary Festival, in A.M. 2100, or B.C. 1896, was celebrated
Phios II. of the VIth dynasty in his 36th regnal year, and
Mentûhotep II., or Neb-kher-râ, of the XIth dynasty in
15th year. These dynasties, therefore, must also have been co
temporaneous. Those who maintain that the Mizric dynast
all succeeded each other from an exceedingly remote antiqui
have of course their own arguments. But coincidences such
the foregoing seem to me irresistible. We may therefore take
that the general scheme and chronology of the Table of Dynastie
facing p. 149 is fairly accurate.

Then comes Festival No. 103, Ordinary, in A.M. 3090,
B.C. 906, celebrated in his 20th year, by Osarkon II. of the XXIIn
dynasty. This brings us down to the period when, in the perso
of Asshur-natsir-pâl (A.M. 3101-3144, or B.C. 895-852), Assyri
resumed that career of aggression upon the countries lying t
the west which had been initiated by Tûkûlti-pâl-esârra I. and hi
successor of the First Empire. It corresp[illegible]y to the day
of Ahab and Jehoshaphat, kings respectively [illegible] and Judah

But, significantly enough, there has not yet been discovere
any record of any celebration of a Thirty Years' Festival during
the next cycle of 360 years, *i.e.* from A.M. 3240, or B.C. 756, to
A.M. 3600, or B.C. 396, though we have one on the cycle beginning
with A.M. 3600, namely, Festival No. 121, celebrated in the 18th
year of Nectanebus II. of the XXXIst dynasty, *i.e.* in A.M. 3630,
or B.C. 366. The above date, A.M. 3240, takes us to the days of
Tûkûlti-pâl-esârra, or Pûl, the founder of the Third Assyrian
Empire. He was one of the greatest Assyrian monarchs, and his

Greco-Asiatic variant of the older word *Skŭthai*, after the idea of *wanderers, migrants, nomads*, had been imported into it; and as the argument proceeds, it will, I think, be found that fact and inference combine to establish the soundness of this view.

When the Mas-Sagetai first appear in history, it is as a multitudinous race inhabiting that great and famous desert now known as the *Kârâ-Kûm*, or "Black Sands," which the Right Honourable Earl (then Mr. G. N.) Curzon has so graphically described as all but destitute of vegetation, and as stretching from the Caspian to the Oxus, and from Khorassan to Khiva and the Aral Sea, with intervals of dunes and so-called oāses, and occasionally great circular *tumuli* of a very mysterious nature, which are probably cemeteries of a forgotten age (*Russia in Cent. Asia*, pp. 69, 74). Says Herodotus :—

"This nation is said to be both powerful and valiant, dwelling towards the east and the rising sun, beyond the river Araxes, over against the Issedones; there are some who say that this nation is Sküthic" (Bk. I., c. 201).

It must be remembered that Herodotus was living in Halikarnassus, at the south-east corner of Asia Minor. As the principal portion of the Araxes, or modern Aras in Armenia (which he is said by some to have confused with the Oxus) flows from south to north, it follows that, by the expression "beyond the river Araxes" Herodotus must have meant to the east of that river. Moreover, that he also meant *very far* to the east is shown by the expression "towards the east and the rising sun." This view is corroborated by the following statement of the same historian :—

"The Caucasus, then, bounds the western side of this sea, which is called the Caspian; and on the east, towards the rising sun, succeeds a plain in extent unbounded in the prospect. A very great portion of this extensive plain is inhabited by the Massagetai" (Bk. I., c. 204).

The last sentence has also been rendered thus :—

"Of this great plain not-the-least (that is the greater) portion is shared (with others) by the Massagetai" (*Is. Wand.*, App., p. 152).

No plain answering to this description ever existed in the small tract of country lying between the Araxes and the Caspian, which some have erroneously regarded as the home of the

Mas-Sagetai. The plain referred to by Herodotus must therefore be the great Tûrkomâni wilderness called the *Kârâ Kûm*. Elsewhere I have attempted to show that the more fertile regions, or oāses, of this very wilderness was the country where, during B.C. 705–600, the Bît-Khûmrî, Beth-Sâk, Sâkhî, or Sâk-Gelôths, operating from Sâkes-Ani, or Sâk-Land, in the neighbourhood of the Araxes, as their temporary motherland, had established many flourishing colonies, each of which had a name of its own, the different communities, however, being all called Sâks, or Sâghs, and, as Herodotus tells us, being also known as Sküths. We can well understand, therefore, why Herodotus states that the greater portion of the above-mentioned wilderness was *shared with others* by the Mas-Sagetai. These others were the Sküthic Sâks, or Sâghs. To be more definite, the Sâks, or Sâghs of Airyân, having been in the country for about a century as first comers, had naturally appropriated the most fertile and desirable portions of it, while the later Mas[illegible]etai had, as naturally, to be content with those tracts which were less inviting. This fact amply accounts for the restlessness and aggressiveness on their part, which I shall revert to presently. From the desolation that broods over much of these boundless wastes, one naturally wonders with a certain amount of incredulity how they could ever have supported communities so multitudinous, flourishing, and civilized as the Sâ[illegible]ghs, of Airyân, to say nothing of the numerous Tûrânia[illegible]nts and encampments that existed all round them.

Though men of the sword, these colonists were also agriculturists, and, being descendants of the ancient Hebrews, they were specially skilled in the art of well-sinking and irrigation generally; and, to support the prolific and thriving inhabitants of their numerous townships, villages, and scattered homesteads, they must have cultivated the territories around them very extensively and successfully. Moreover, with regard to the *present* condition of those regions, we are informed that—

"the desert aspects of these regions are the consequences of that agriculture"—*i.e.* the agriculture of later Muhammadan and Persian times—"and afford a reflex proof that here men tilled and watered the soil in times regarding which we possess but the merest echoes of tradition" (*The Shores of Lake Aral*, p. 276, by H. Wood).

The same writer proceeds to say that it is really only in the

neighbourhood of the Caspian Sea that the death-like stretch of sand prevails, and that beyond that zone the Aralo-Caspian Steppes present the appearance rather of a *wilderness* than of a desert—wastes where herbage is so abundant that herds of wild asses find sufficient subsistence there. We have very strong grounds, he says—

" for asserting that the great sandy wastes east of the Caspian have actually been caused by the distribution of the Oxus waters over the surface of the country " (*Ib.* p. 280).

Since the absorption of Central Asia by Russia, it has become well known that the Oxus, or Amû Daryâ, no longer runs along its old bed by which it disembogued into the Caspian at the Balkan inlet of Krasnovodsk Bay and also through the Atrek, or ancient Ochus, on the south-east coast of that sea, but now discharges into the south end of Lake Aral. This deviation was not a natural one, but was entirely the work of the Ûsbeg Tûrkomâns of Khiva, effected at some uncertain time after the expulsion of the Tâtars from Muscovy. Even at that distant period these successors of the ancient Sâghs perceived the possibility of the Muscovite power spreading into Central Asia, and so they themselves diverted the great stream from its old bed into its present one. In the district of Khiva—as ancient Chorasm, or Khaurezm, is now called—there are still traces of what tradition avers to have been the original channels.

But even in times still more remote—namely, in ancient Akhæmenian days—the natural flow of these old waterways seems to have been checked and regulated in the most marvellous fashion. For according to Herodotus—

" There is a plain in Asia shut in on every side by a range of mountains, and there are five defiles in the mountain. This plain formerly belonged to the Chorasmians, situated on the confines of these Chorasmians, of the Hyrcanians, Parthians, Sarangæans, and Thamanæans; but since the Persians have had the empire it belongs to the king. From this range of mountains, then, that shuts in this plain, there flows a great river, the name of which is Aces; it formerly, being divided into five several channels, used to irrigate the lands of the nations before mentioned, being conducted to each nation through each separate defile " (Bk. III., c. 117).

From this it would appear that it was the Khaurezmians,

Sarangai, etc., who had originally harnessed the river for irrigational purposes. The historian then proceeds to narrate how the Persians shut off the flow of water through each defile, thus transforming the plain into a lake, and how they doled out the supply of water required by each community, exacting large sums of money therefor, in addition to the tribute. The Aces here mentioned seems to have been the Oxus.

Between Merv and the Oxus, and on the western confines of the desert of Khaurezm, there is, according to Wood, a considerable display of vegetation, and—

> "Besides the more or less sandy tracts, there are equally extensive areas of smooth, bare, sun-baked clay; and generally speaking it may be said, that there is far less sand distributed over the surface of the country than is generally supposed" (*Shores of Lake Aral*, p. 278).

On the eastern side of the Oxus stretch to the north the *Kizil Kûm*, or "Red Sands," and to the south the region and city of Bukhârâ, modern representative of ancient Sûghudhâ, or Sogdiana, and part of Bâctriana. Here lies the celebrated Valley of the Zerâfshân (Τα Ζαρίασπα, ἡ Ζαρίασπη), which, according to Lord Curzon, is a veritable Garden of Eden, and incomparably the most fertile part of Central Asia.

> "The wealth of this natural El Dorado is entirely water-derived and water-fed, and depends upon a system of canalization that is described by Arab historians as having prevailed unchanged in the ninth century A.D., the origin of which is fixed by many before the Christian Era, and which by some has even been thought to vie in antiquity with the kindred system in Egypt" (*Russia in Central Asia*, pp. 205, 206).

In view of the foregoing traditions, and of the fact that Airyân and parts of Tûrân, where evidences of all these magnificent irrigation works still exist and excite admiration, and where some of them are still in operation, was the seat of an extensive and flourishing Colonial Empire founded by the Sâk-Gelôthic race in B.C. 705-600 (honourably entreated during the period of Akhæmenian supremacy, scattered to the winds by Alexander the Great, but again powerful though unsettled in the days of Pârthian ascendancy), would it be too much to suggest that it was the Colonial Sâghs who both originated and carried out the idea of constructing and maintaining them?

There has been much learned discussion over Herodotus's various statements regarding the geographical features of western and central Asia, but it has all been more or less inconclusive and futile, and that for two main reasons. First, many of the disputants have taken his statements too seriously, though it is obvious that geography was *not* Herodotus' strong point; in fact, in many instances it is perfectly plain that he did not know what he was talking about. Secondly, the disputants themselves have been so wedded to ideas that are utterly erroneous regarding the Mas-Sagetai and other ancient races, that they have themselves been lost—and necessarily lost—in a cloud of words. With the more definite and accurate knowledge, however, that we now possess on all these subjects, it is not very difficult to see what really lay behind Herodotus's inconsistencies. It has been held by some that the Araxes mentioned by him in Bk. I., c. 201, *et seq.*, was not the river in Armenia so-called, but the far distant Jaxârtes, Sillis, or Syr-Daryâ; others think the historian meant the Oxus; while yet others are of opinion that the Volga was the stream he had in his mind. Well, be what he had in his mind whatever it might have been, we know that the Syr-Daryâ flows into the Sea of Aral *from the east*, and that the Amu Daryâ, or Oxus, flows into the same sea *from the south*, and that even when it flowed into the Caspian, it did so *from the north-east*; whereas Herodotus distinctly speaks of the Araxes as flowing in one unobstructed stream or channel from the Matienian Mountains into the Caspian—*i.e. from the west!* The locality that Herodotus was thinking of in this connection is clear from his reference to the Gyndes, which he says, also flowed, like the Araxes, from the Matienian Mountains, which Kyrus had to cross in his march against Babylon (as we now know either from Arbêla or from Elâm) and which, because one of his horses had been drowned in its waters, he in a spirit of pique distributed into three hundred and sixty trenches (*Ib.*, c. 189, 202). At the same time Herodotus tells us that the Araxes "is reported by some persons to be greater, by others less, than the Ister" (c. 202), and elsewhere he refers to it in connection with that great plain east of the Caspian, towards the rising sun, which was "in extent boundless in the prospect," and was inhabited, over against the Issedones, by the Mas-Sagetai, but shared by them with others (c. 201, 204). From this we would almost be justified

in supposing that the father of history confused his Matienian Mountains with the exceedingly remote Thiân Shân Range north of Kâshgâr where the Syr-Daryâ has its source. But, by way of tangling things up a little bit more, the circumstances in which he makes mention of the Araxes in Bk. IV., c. 11 as having been crossed by the Skŭths when, about B.C. 599, they entered the Kimmerian land on the northern shores of the Black Sea, clearly demonstrate that by the Araxes he meant the Armenian river.

From all this it is very evident that Herodotus was woefully lacking in the bump of locality. Emulating in anticipation Sir Boyle Roche's famous bird, which was able to be in two places at once, he invites us to accompany him sometimes to the neighbourhood of Arârdhû, sometimes to the vicinity of Babylon, and sometimes to the delightful oāses and interminable wildernesses and deserts of Airyân and Tûrân; but, wherever he conducts us, he naïvely asks us to believe that we are on the banks of one and the same stream—the Araxes! Further comment is needless. Since, however, the Jaxârtes and the Oxus have been dragged into the discussion, I shall merely warn the reader against the notion that it was in those regions that Kyrus was defeated and slain by the Mas-Sagetai. The reference to the Issedones—who are now thought to have been the ancestors of the Tibetans, though in my belief these are a very mixed race, and, with a main ethnic basis of Tûrânian blood, have probably also a strong Sâghian strain in them—seems to show that at one time the Mas-Sagetai had wandered very far afield; but we shall find that they eventually headed straight for Europe, and that it was on the banks of the Aras, while they were *en route* for the far west, that Kyrus met his fate at their hands.

Let us now consider Herodotus' statement regarding the ethnic identity of the Mas-Sagetai. Observe how guarded his language is. He does not himself say they were Skŭths. He merely remarks that there were some who were of that opinion. Now, how did this vague belief arise? It was one held—be it remembered—in the days of Herodotus, *i.e.* about B.C. 450, not in the days when the Mas-Sagetai first appeared in Airyân, *i.e.* about B.C. 537–530, at which date, indeed, nobody knows by what name they were alluded to. I suggest it could only have been *The Mas-Galûthas, The People of Mas*, or *The Wanderers of Mas.*

The name *Skŭthai* seems to have been known to Hesiod (about B.C. 544). Elsewhere I give my theory as to how the Hellenes got acquainted with it (Bk. III., Part II., ch. v.). Moreover, it is clear that, by the time of Herodotus's visit to Borysthenis (B.C. 450), it had got back to the real country of its origin—Airyân, where it arose in the form of a preliminary word something like *Sûghudhû*, or *Sâghudhû*. Further, other derivatives, such as *Sagetai*, *Sogdians*, etc., had also arisen, or were arising. Now, it seems to me that about the Herodotean Age the vague idea of *nomads*, *migrants*, *wanderers*, began to be popularly imported into the name *Skŭthai* through its variant *Sagetai:* and in this sense it became an easy mental process to regard and to designate as Sagetai, and eventually as Skŭthai, roving communities *other than those which were of genuine Sâghian descent.* This, of course, could take effect in two ways—(1) In connection with communities known to be then existing as wanderers, and (2) in connection with wandering communities who, even in those days, were only known as *ancients*. Now, the multitudinous wandering race of Airyân and Tûrân whose radical name, as we have seen, was *Mas*, could only have come under the latter head. In Herodotus's day, nay, even in and from the days of Darius Hystaspes, there was no known race bearing the name Massagetai, either in Asia or in Europe. There were Getai in Thrace who had been there since B.C. 509; there were Tyra-Getai in south Russia; and there were Thys-Sagetai dwelling on the Asiatic side of the Sea of Azoff; but the Wanderers of Mas had vanished from historic view ever since their memorable victory over Kyrus in A.M. 3475, or B.C. 521 (Conv. date B.C. 529) on the north banks of the Araxes in Caucasia. Thus the name Mas-Sagetai was a *coined* name applied by the Greeks of Herodotus's Age to those *then ancient wandering people* of whom they had heard in connection with the name *Mas*. It is interesting to note *passim*, that in Russian the words for "to wander" and "a wandering" are respectively скитаться, *Skitatsya*, and скитание, *Skitaniye*, which are *prima facie* derivatives from *Skŭthai*. It is clear, therefore, that these ancient Wanderers of Mas acquired their name of Mas-Sagetai quite accidentally, from Greeks who lived in an age considerably subsequent to their own: hence it follows that the vague belief held by some Greeks that the people under notice were of Skŭthic origin, being based on associations connected with that accidental

name, is quite untenable. Ethnologically, then, the Mas-Sagetai were not Skûths.

The author of *Israel's Wanderings*, in attempting to establish the erroneous hypothesis that they were Skûths, devotes several pages to the equally vain task of proving that the plain to which I have already alluded as lying between the Araxes and the Caspian Sea was their home (pp. 51, 53; App. 151–154). Elsewhere he consistently, though erroneously, deals with their descendants, the Getai of Thrace (B.C. 508) as if they were Skolotoi, or as he calls them, Israelites. At the same time he is apparently not quite sure that the Mas-Sagetai were not identical with the Syrians located by Tiglath-pilêser in Kîr in B.C. 724. As I have shown elsewhere, the Syrians just mentioned were identical with the later Alani. Who, then, were the Mas-Sagetaï?

It seems to me that their very name—SAGETAI, or WANDERERS OF MAS—reveals their origin and identity. I suggest that Mas was nothing but the Mizric word *Mas*, or *Massu*, *Mes*, or *Messou*, signifying "Child," and appearing also in *Masr*, *Mazr*, or *Mazor*, Miṣrayim, and the so-called dual form Mizraïm, Mesraïm, or Mesraïn —the name of the original, fair, ruddy, black or red-haired, regular-featured, straight-profiled inhabitants of the Nile Valley whom, as Ezekiel predicted, Nebuchadrezzar was to have overthrown and deported, and who were eventually to find themselves cast into the wilderness, scattered amongst the nations, and dispersed throughout the countries of the Earth.

As regards the time and circumstances under which the People of Mas, Mazr, or Miṣrayim, first appeared in Airyân and Tûrân as a free and independent nation, we may adopt several hypotheses.

(1) The first is that from about B.C. 562 the Babylonians, who probably called them the Mas-Galûtha, marched them off in droves through Syria and Mesopotamia to the wilds east of Elâm, and there, say about B.C. 560, set them adrift in Airyân and Tûrân. This view is supported by the fact that the resources of Babylon, and even of Babylonia, would have been strained to the utmost to supply so great a multitude, in addition to their own inhabitants with sustenance. This risk, or even this inconvenience, in the matter of food-supplies—to say nothing of housing or other accommodation—the Babylonians doubtless foresaw, and therefore simply passed the bulk of the captives through their territories.

(2) The second hypothesis is that they were settled under surveillance somewhere in Babylonia, their skill and labour being utilized to the advantage of their captors in connection with imperial and public works and other large undertakings; and that during the period A.M. 3436–3442, or B.C. 560–554, when Nebuchadrezzar lost his reason and the affairs of the Empire probably fell into disorder, or perhaps not till after his death in A.M. 3343½, or B.C. 552½, from which time the power of Babylon began to decline, they contrived to effect their escape.

(3) The third hypothesis is that they did not acquire their freedom till A.M. 3466, or B.C. 530, when Babylon was captured "by the sword of" Kyrus II., originally king of Anshân, but afterwards of the Medes and Persians. It would certainly, one might well think, have been an act quite in keeping with the reputed character of that great liberator, had he emancipated the Mas-Galûthas as well as the Bît-Yahûda, or House of Judah.

(4) There is, however, a fourth hypothesis, which in my opinion is preferable to all the foregoing.

There is reason to believe that the freedom gained by the Mas-Galûthas—however it came about—was not the result of any generosity on the part of Kyrus. That this great nation cherished against Kyrus feelings of peculiarly intense animosity, is clear from the conduct and expressions attributed to their queen, Tomyris, when in B.C. 521 she stuffed his head into a bag of blood that he might thus glut his thirst therefor. Had they owed their freedom to Kyrus in B.C. 530, these feelings could not have existed. Gratitude we could have understood, but not bitter hatred of this kind. Moreover, it is improbable that Kyrus would have liberated such captives only to attempt their re-subjugation a few years afterwards. Perhaps the solution of the problem is this. Like the Jews, the Mas-Galûtha were probably settled somewhere in Babylonia at the time when overtures were first made to Kyrus to come and assume the crown. The king of BABYLON was then Nabû-nahîd, who had ascended the throne in A.M. 3450, or B.C. 546, and we now know that in connection with the gods of the local priesthood he had deeply offended that powerful, proud, and venomous class. So wide was the breach, and so high ran feeling, that the whole community were divided into two great factions—one siding with the hierarchy, the other standing by the sovereign. The Jews, it

seems, threw in their lot with the priesthood. Treachery on the part of the latter had been at work as early as the month of Nisân (March–April) of the ninth regnal year of Nabû-nahîd, *i.e.* A.M. 3458 or B.C. 538, when, as we learn from inscriptions—

"Kurash, king of Parsu, collected his army and crossed the Tigris below Arbela."

It was not, however, till Sivân (May–June) of the following year, B.C. 537 (the tenth regnal year of Nabû-nahîd), that—

"Kurash came into Akkad from the land of the Elamites."

What exactly happened, is not known, as the inscriptions fail us after the words—"The Prefect of Erech." Kyrus, however, seems to have made an assault of some kind, and to have met with a very decided repulse. Perhaps Queen Tomyris and her people may have had something to do with this. At any rate, nothing more is recorded until the seventeenth regnal year of Nabû-nahîd, *i.e.* A.M. 3466, or B.C. 530, when the Persian army returned under Ûgbârû, or Gobryas, Governor of Gûtium, (Kûrdistân), and the final operations were begun. Kyrus opened hostilities at Opis on the Tigris, and, by the middle of the month of Thammuz, or Dumuzi (June–July), all was over. Sippar in the north made no resistance, and was occupied on the fourteenth day. Nabû-nahîd, who was there at the time, fled to that part of Babylon which lay west of the Euphrates. Ûgbârû pursued, and on the sixteenth entered that suburb without a fight, and captured Nabû-nahîd. This, however, did not mean that Babylon, as a whole, had fallen. The main city was on the eastern bank, and was still held by the king's son, Belshazzar. Kyrus himself did not arrive till the third day of the "dark month," Arah-Shamna, or Marchesvân (October–November). Thereafter siege was laid to the main city, and on the night of the eleventh Marchesvân the grand assault was successfully made by Ûgbârû, and, as stated in the Bible, Belshazzar was slain. The period from Kislev to Adar (November–December to February–March of B.C. 529) seems to have been spent by Kyrus in an ostentatious display of hypocritical—Madame Ragozin considers it sound and politic—veneration for the gods of the Râb-Mâgs, in generally settling affairs, and in issuing the Proclamation of his accession. At last comes the inevitable record

of the death of poor Nabû-nahîd. We know how easily Kyrus later on expressed for Yahveh sentiments equally profound as those he had pretended to cherish for Mardûk.

Now, as already observed, it is quite possible that in B.C. 537 the Miṣrayim and Egyptians supported Nabû-nahîd, and that having perhaps, by way of reward, or for reasons of policy, been treated with leniency, or it may be, having even been emancipated, they found themselves in circumstances which, before the great *dénouement*, enabled them to effect their escape. Be this as it may, the Priesthood, after the check in B.C. 537, evidently entered into further traitorous negotiations with the Persians, and in B.C. 530, on the arrival of Gobryas, whose march is said to have been unopposed, they treacherously delivered the city into his hands (*Media*, pp. 324–329).

Thus, then, we have revealed the very substantial grounds on which the Jews succeeded in winning Kyrus's royal favour; and similarly we can catch a glimpse of the probable reason why so much ill-feeling arose between Kyrus and the Mas-Galûtha. They had, *ex-hypothesi*, supported the cause of Nabû-nahîd, not that of the Priesthood; and therefore they *had opposed him*. Moreover, there can be little doubt that Kyrus feared that, were a numerous, highly-cultured and resourceful race like the Miṣrayim to be permitted to retain their newly-found independence, they might either attempt to return to their own land and restore its fallen fortunes, or else build up again their ancient civilization and power in some region in Asia too near to be pleasant from a Persian point of view. Thus, perhaps, was fulfilled the prediction :—

> " I will also vex the hearts of many peoples when I shall bring thy destruction," *i.e.* thy captive or exiled community, " among the nations, *into the countries which thou hast not known*. Yea, I will make many peoples amazed at thee, *and their kings shall be horribly afraid for thee*, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall (*Ezek.* xxxii. 9, 10).

Hence, it is probably at designs on the part of Kyrus, connected with the late captivity of the People of Mas in Babylonia, and his policy of bringing them once more under the yoke, that we must look, if we wish to discover the cause of that intense

hatred with which the very name of Kyrus seems to have inspired them. With regard to Tomyris herself, matters between her and him may have been of a more personal nature (*Herod.*, Bk. I., c. 205). It would be interesting to know the origin of this name Tomyris (Τόμυρις). Can it be traced to Mizric sources—to any female member, for instance, of Pharaoh Hophra's family? Or is it derivable in any way from the name Mœris, or Myris (Μοῖρις, Μύρις)? Long before the Miṣrayim were deported they had a monarch of their own blood so named—the maker of the celebrated lake called after him. The Μυρις in Τόμυρις is exactly the same word as the name of this ancient Pharaoh. The question, therefore, seems reducible to one concerning the nature of the prefix To. It may also be to this Mas-Sagetan queen that the ancient city and district of Merv, Merû, or Maour, is indebted for its name. She may also have been the foundress of *Tamyraca*, an ancient town and promontory at the innermost corner of the *Sinus Carcinitis* between the Crimea and the mouth of the Borysthenes, or Dniepr.

I shall assume, then, that at some time towards the end of Nabû-nahîd's reign, *i.e.* during B.C. 537–529, the People of Mas, including the Egyptians, effected their escape from Babylonia, and made their *début* in Airyân and Tûrân as the Mas-Galûtha: roaming about the whole country, and settling down from time to time in any region where they could find sustenance, and which was not actually occupied by the Colonial Sâghs: and that *long subsequently*, when into the name *Sagetai* had been imported the idea of "nomads," they became known to the Greeks as the ancient *Mas-Sagetai*, or *Wanderers of Mas*.

Confirmation of my hypothesis that they were indeed the Miṣrayim is to be found in Herodotus' statement that the peculiar custom of hanging up a quiver or a staff in front of a woman's chariot by any man who desired to enjoy her company, was common to them and the Nasamoneans, who were a Libyan people dwelling near the Great Syrtis on the northern coast of Africa.

It is interesting to ponder for a moment over the fact that for some years the HOUSE OF JUDAH and the MIṢRAYIM—their former haughty taskmasters—were fellow-captives: though the lot of the Jews must have been preferable to that of the Miṣrayim, since, within the limits of the kingdom, they seem to have been allowed

almost unrestricted liberty—nay, they enjoyed local autonomy under their own laws and their own *Rosh Galûtha*, or "Prince of the Captivity." What a strange vicissitude of fortune! What a reversal of the positions they once held! What an example of the irony of Fate! May not this extraordinary coincidence of their joint presence in humiliating circumstances in an alien land far removed from their respective home-countries, shed some light on the origin of the Massorah, which, it is said, is shrouded in deep mystery? (*Cham. Encyc.*, art. "Massorah"). Can it be that it was compiled at this period in Babylon, and that it was from the Mizric community, then in bondage in Babylonia, that the exiled Jews acquired much of that peculiar learning and love of expressing ideas in precise, scientific terms, for which, after the Returns, they became so distinguished?

To proceed. All over the probable route taken by the Mas-Galûtha when issuing from Babylonia and all over Airyân—the scene of their wanderings—many names are to be found which at first sight possess every appearance of having had a possibly Mizric origin. For instance, there were—Mazra, to the west of Kasvin and north of Abhar; Masar, east of Resht on the southern shores of the Caspian; Mashed in Pârthia; Shak-i-Mashad in Hazareh; Mazar Kûyû (*i.e.* the Well of Mazar) in Sogdiana; Mazar-i-Sherîf in Bâctriana; Mazar in the Pâmîrs; and Mas-sâga in the district of modern Kâbul—a town that seems to indicate some local amalgamation between a portion of the People of Mas and a division of the Sâghian community. In some of these cases, however, the derivative is probably nothing but the Turkish word *mezar*, "burying-ground."

Now, since the People of Mas could not *possibly* have appeared in Airyân and Tûrân as the Wanderers of Mas prior to about B.C. 560, and *probably* did not so appear till after B.C. 537, it is equally impossible that, by their aggressions on the Sâkhî, or Sâk-Gelôths of Sâkland (who *afterwards* became known as the Skŭthai) they were the people who, according to Herodotus, forced that community to abandon Asia and to migrate to and settle in Southern Europe: for, as I have shown elsewhere, the Sâk-Gelôths entered Europe from Sâkland about B.C. 599, when they expelled the Gimirrâ from the "Kimmerian Land," and they settled in Arsareth, *i.e.* Moldavia and Bukhovina, about B.C. 598—after which time and before B.C. 544 (though *precisely when* is not

known) the Greco-Iônian world first began to hear of them as the Sâk-Gelôths—rendered by them Skolotoi—and to learn that they were "descendants of Sak," whence the Greek equivalent Skŭthai, as elsewhere fully explained. The necessities of chronology, therefore, preclude the possibility that it was Massagetan aggressions which compelled them to migrate (*Herod.* iv. c. 11).

Let us now advance a step further. There can be little doubt that, after their victory in B.C. 521 on the banks of the Aras over Kyrus, not many months elapsed ere Tomyris led her people out of Asia into Europe by the same route that the Sâkhî, or Sâk-Gelôths had taken in B.C. 600–599, *i.e. via* the passes through the Caucasus, down the valley of the Kûbân, and so to Tamyrăca, which then no doubt received its name. It is even possible to trace their progress further westward, past the river Tyras, where a portion of their community (if such they were) settled for a time under the name of the Tyra-, Tyri-, or Tyrangetai, and into the valley of the lower Ister, or Danube. The first great swarm, forming indeed the main body, are plainly discoverable in the celebrated GETAI, whom Megabazus, general of Darius Hystaspes, subdued about B.C. 509, after the abandonment by that great monarch of his disastrous expedition into European Skŭthia. The Getai were then settled in the regions now known as Thrace and Bulgaria, south of the Danube. How long they had been there prior to B.C. 509, it is impossible to say. These are the people whom Herodotus describes as "the most valiant and the most just of the Thracians" (Bk. IV., c. 91–96), and as believing in the doctrine of immortality, which was certainly familiar to the ancient Miṣrayim, who, indeed, long before the birth of Moses, spoke of the Supreme Source of Life as Nuk-pu-nuk, *i.e.* not *I am that I am*, but *I am who am*, signifying simply The Eternal. It is by no means certain that this doctrine was believed in, or even known to, the early Hebrews. It does not really mean that we are immortal, but that, as the source of our mortal life is the Eternal, it matters nothing that we die, since we only die to live again in some new form, after a period of further development in the never-ending process of kosmical evolution. The realization of this great truth constitutes our victory over death. Herodotus also speaks of the Getai as knowing a deity called by the curious name of Zalmoxis, or Zamolxis. As always with

the ancient Greeks and Romans, when they could not explain the true origin of a name, they promptly invented one. Their ingenious and poetic, because racially childish, minds revelled in that sort of amusement—much to the benefit of literature, but much more to the confusion of history. In this case Zalmoxis was said to have been so named from the bear's skin (Ζαλμος), in which he was clothed as soon as he was born. The origin however, of the name is very apparent, now that we know the Mizric descent of the Getai, and requires no such strained, fanciful, and trifling interpretation. In Zalmoxis—presuming that the Greeks got the name right—we probably see nothing but a Mizric metamorphosis, after many years of fading memories in exile, of the phrase Jah-El-Moses, *i.e.* Jah, the God of Moses. The whole story of Zalmoxis, as related by Herodotus in c. 95, is but a distorted reminiscence of the superior learning, culture, and refinement of Moses, as compared with that of the captive Hebrews of Mazr, of the journeyings to the Promised Land, of all that he taught them in religion, politics, law, and various other sciences, and of his mysterious disappearance from amongst them at the time of his death. It is this story of Zalmoxis which has misled the author of *Israel's Wanderings*. Failing to perceive that this strange freak of popular memory indicates a probable Mizric origin for the Getai, as well as suggesting a possible Hebrew origin, Mr. Milner has fallen into the excusable error of regarding them as ethnically identical with the inhabitants of European Sküthia.

Another link connecting this great race with the Miṣrayim is the fact that, when in Asia as the Wanderers of Mas, they are said to have "worshipped the Sun only of all the gods" (*Herod.* i. c. 216): for at one time—*i.e.* some time during the reign of Amenophis III. (A.M. 2358–2394, or B.C. 1638–1602, and probably shortly after Joseph's death in A.M. 2369, of B.C. 1627—a heresy began to arise in Mazr connected with the Asiatic Baal as adored in the Solar Disk, and the next Pharaoh tried to force the new religion upon his subjects, and changed his own name to Khu-n-aten, "the glory of the solar disk." Moreover, at what is now known as Tel-el-Amarna he erected a magnificent temple in honour of the disk, not far from the Nile on the eastern side. The pantheistic cult of the later Egyptians, as distinguished from the Miṣrayim, was probably more subtly spiritual than is generally

thought. In its esoteric aspects it may have enshrined the doctrine of the working of Horus, or *the Christ*, throughout the whole vast sphere of Kosmical Evolution. Even they, however, worshipped the Sun at On, or Heliopolis—but this, too, may have been a branch of the same conception of spiritual development through *the Christ* in Kosmical Evolution. The same ideas were, I believe, at the bottom of the complex religious system of the older Miṣrayim. If it be a fact that Mazr was a colony of ancient Atlantis, and that, as we are informed by Donnelly, "Sun-worship as the ancient religion of Atlantis, underlies all the superstitions of the colonies of that country" (*Atlantis*, p. 285), then the name *Miṣ-râ-yim*, or *Miz-râ-im*, itself may originally have meant nothing but Children of the Sun, from *Mas*, "child," and *Râ*, "sun," or "the light."

There is yet another fact which we must remember in connection with these vague Getan traditions concerning Zalmoxis, and that is that many of the Beth-Sâkian community known as the Egyptians, as distinguished from the Miṣrayim proper, also went into captivity with the latter in B.C. 562–560. They, at any rate, if not the Miṣrayim, could possibly and naturally have preserved such peculiar memories.

By the year B.C. 509, then, we have the Getai in Thrace and modern Bulgaria, the Tyra-Getai on the banks of the lower Dniester, and the Thys-Sagetai on the Asiatic side of the Sea of Azoff, or rather the sea that was afterwards so called. Thus, in the extreme east, in remote days, and in the nearer east, in days less remote, these Wanderers of Mas possessed intact their accidental Greek-given surname of *Sagetai*, as in the names Mas-Sagetai and Thys-Sagetai; but, as time went on and they progressed further westward, the surname seems to have become mutilated, the linguistic genius of the race, or the new countries in which they found themselves, and the language of which they adopted at least in Thrace, bringing about the disappearance of the *Sa* in *Sagetai*, as in the names Tyra-Getai and Getai alone. Moreover, from the entire disappearance of the original prænomen *Mas*, it is evident that, as the mighty wandering host moved further and further westward, they either came to have no great wish to perpetuate the memory of the fall that they had sustained from their former lofty estate as the Miṣrayim, or else the remembrance of their illustrious origin had, with the flight of time and under

their altered conditions of existence, begun to fade away—only surviving in mysterious and nebulous traditions such as those we have just been considering.

Perhaps the Tyra-Getai and the Thys-Sagetai were ultimately absorbed by the main mass settled in Thrace under the name of Getai, but as to these communities, see further Chapter vi., *post*, in connection with the *Dâkî*.

We next hear of the Getai in B.C. 350 as having abandoned their former settlements south of the Danube, and as having migrated under the same name of Getai to the territories north of that river, now called Wallachia in Southern Rumania,[1] and as having also spread westward across Illyria, as far as Northern Italy. It is even probable that some of them found their way at this time into what was afterwards called Germany, as far as the Harz Mountains: for Aristotle (B.C. 384–322) refers to this region under the name of the Hercynian Forest, and states that the Ister originates there. Now, strange to say, there was also a great and celebrated forest with a strikingly similar name in Asia, *i.e.* the Hyrcanian Forest, situate south-east of the Caspian in modern Mazanderan. As, in the course of their sojourn in and migration from Airyân, the Wanderers of Mas must have become intimately acquainted with this region, may we not suppose that when they arrived in south-east Germany as the Getai and found a similar forest there, it awoke old memories, and that it was really they who, for this reason, gave it a name which has come down to us as the Hercynian Forest?

About B.C. 335, just prior to his great emprise against the East, Alexander the Great made a raid across the Danube upon the Getai who were dwelling there, but they wisely retired on his approach, and only left him some booty to carry off.

After receiving the submission of the Riparian Tribes, Alexander marched against the Taulantioi and other inhabitants of Illyris Græca—now represented by Albania—and reduced them to obedience (*Students' Greece*, p. 528). Illyris, or Illyricum—more rarely Illyria—included in its widest signification all the land west of Macedonia and east of Italy and Rhætia, extending south as far as the valleys of the Save and Drave, and the junction of these rivers with the Danube (*Sm. Class. Dict.*). It is believed,

[1] *Quære*—Whether the etymon of Rumania could have been the old Mizric word RÔMI, "Men," or "The People"?

however, that originally the name was rather an ethnological than a territorial one; and at least as regards the Roman name Illyricum, we know that it did not always correspond with the country of the Illyrians proper. Now, there is, I find, an old Basque word, *Illherri*, meaning "Churchyard": it may be, therefore, that the name Illyrians originally signified "The People of the Burial-Mounds." According to Prof. Pott, the Wallachians, the Moldavians,[1] and the Transylvanians, on one side, and the Albanians on the other, form a common national stock, as far as their blood, not as far as their language, is concerned—"the Old Illyrian" (*Survey of Languages*, by Max Müller, p. 61). This old stock, in Prof. Pott's opinion, occupied from the most ancient times the same seats as the Hellenic nations; nay, it probably preceded the Hellenes in its occupation of the Greek peninsula; if, he says, the name Pelasgoi had really an ethnic meaning, and were not an unsubstantial and merely chronological designation of early Aborigines in general, the Illyrians would best answer to this name; the Dacians, he adds, and the Getæ (wrongly, he says, identified by J. Grimm, in his *History of the German Language*, with the Goths), the Thracians, perhaps even the Macedonians, the Pannonians, and even the Veneti and other Illyrian settlers in Italy, belonged to this ancient stock (*Ibid.*, p. 60). Now, though it may be that the Illyrians proper are, and in Alexander's time were, the representatives of the ancient Pelasgoi, I cannot concur in the view that the Getai were of the same stock. To have been so they must have been a short, brunet, or at least melanochroic, and long-headed race. Can it be said that this was the Getan type? Were not these latter rather a race of big, fair men, like their assumed ancestors, the Mas-Sagetai, on the one side, and their assumed descendants, the Goths, on the other? I can understand, of course, that being in the territories of the Illyrians, they temporarily superimposed themselves on the latter; but that is all. They were merely sojourners in Illyria—not indigenes.

I suggest that the Illyrians—the indigenes of the "Country of the Burial-Mounds"—were the broken-up and since much mixed descendants of that small, dark, dolichocephalic, far-spread race of Southern Europe who are styled by ethnologists the "People of the Long-Barrows."

[1] This name seems traceable to the Dacians, once known as the Dâkhân, or Dâghân; *i.e.* Dâhî, the *v* being merely a softened permutation of the original *kh*, or *gh*.

About B.C. 326 Zopyrion, Governor of Thrace, led another expedition against the Getai, but it ended in disaster.

We now come to the testimony of the famous navigator Pytheas, which we get from the geographer Strabo (Bk. I., 23, 63; II. 114). There, we are told that about B.C. 325 Pytheas, having gone to Thule, turned southward, and passing the country afterwards known as Jutland, proceeded eastward along the coasts of the GUTTONES and TEUTONES. This, of course, is what Strabo says. Now, Strabo lived long after Pytheas's time—say B.C. 54–A.D. 24. We do not know the exact words of Pytheas. Well, seeing that the Teutones only arrived in the Codanian Isles for the first time about B.C. 100, shortly after their defeat by Marius near Aquæ Sextiæ (Aix) in Gaul, it follows that Pytheas could not have said that he sailed along the coasts of the Teutones. Strabo, therefore, could only thus have been referring to the locality by way of identifying its position to a public who, like himself, *then* knew that the Teutones *had once* dwelt in that part of the world. As regards the Guttones, Pytheas may or may not have made use of their name. As Getai they had, as we have seen, begun to diffuse themselves from the neighbourhood of the Danube as early as B.C. 350. All we can say, therefore, is that it is *possible* that at the time of Pytheas's voyage they had reached the vicinity of the shores of the Baltic. What we really *know* is obtained from Tacitus who, writing towards the close of the first century A.D., informs us that in his time the Goths were near the mouth of the Vistula (*Annal.* II; *De Mor. Ger.* 43). They were still there in the time of the Antonines—A.D. 180. The idea that they were ever seated in Scandinavia may be brushed aside. Tacitus says nothing of their having been there. What gave rise to this hardy old error is clear. It was simply the fact that at least as early as B.C. 58 there had been dwelling in those parts of Sweden which later on formed the prefectures of Gottenborg and Borhus, Wenersborg, Mariestadt, Linköping, and Isle of Gothland (Ey-Göta-Land) a numerous people called the YÖTAR (so pronounced, but spelt in Swedish GÖTAR); *but they were quite a different race from the* GOTHS.

In B.C. 291 such of the Getai as still remained in Rumania were again invaded by Lysimachus, the successor in Thrace of Alexander the Great. This expedition, however, like Zopyrion's, came to terrible grief, and was compelled to surrender *en masse*

to Dromichaetes, the Getan king, who, however, generously restored Lysimachus to liberty.

Shortly after these events the Getai appear to have departed from Rumania, and their abandoned territories to have been occupied by those terrible Kimbri who had once been dominant in Asia Minor. At any rate, in B.C. 114 the Kimbri marched on Italy from the region known to us as Wallachia, where they had then been settled for some time. It was probably their arrival from Caucasia which induced the Getai to abandon Wallachia.

By B.C. 100 the Getai had spread far into the interior of the country afterwards called Germany, and ultimately, as already mentioned, settled in the extreme north-west, near the mouth of the Vistula, on what is now known as the Prussian coast of the Baltic; and there their name of Getai became metamorphosed into the following variants, *i.e.* GUTHAI, GUTÆ, GOUTHOI, GOTTI, GOTHI, GOTHONES, GUTTONES, GOTHIUDA, and so forth—names which, it cannot be too strongly emphasized, are not to be confounded with the later name *Yötar*, spelt in Sweden *Götar*, as to which see Bk. III., Part III., Chapters iv. and vii.

All thought on the subject of the ethnic origins of north-west Europe has hitherto been obscured, and its activities, if not paralyzed, at least woefully misdirected, by *the utterly erroneous idea that those regions were the primitive home of the fair races whose names are now associated therewith in connection with early historical times.*

We have seen an instance of this in the baseless theory regarding what Ripley calls the Nordic, and Deniker the Teutonic race.

We have seen another instance in the belief that the Kimbri defeated by Marius in B.C. 101, and I suppose their allies the Teutones also, had originated, before their invasion of Italy, from the neighbourhood of the country afterwards called the *Chersonesus Cimbrica*, instead of, as the fact really was, having, in their flight after their defeat, *gone there for the first time in their lives.*

We now meet with another similar instance in the belief, first started by Cassiodorus of Ravenna (whose history of the Goths was abridged by Jornandes, and who also confused their exploits with those of the Asen, or Skŭths—an artless little national delusion with which the Germans were also obsessed) that the Goths originated from the Scandinavian Peninsula. Procopius and Paulus Diaconus were of the same erroneous opinion. So

also, apparently, was M. St. Martin. Gibbon seems to have regarded Cassiodorus as a recorder of vainglorious myths. Malte Brun considered that there were strong reasons for thinking that the Goths were in possession of Ey-Gothland and Reid-Gothland two hundred and fifty years before the time of Julius Cæsar. Geijer also, the historian of Sweden, is said to have ably maintained the Scandinavian origin. St. Martin averred that the Goths were unquestionably the same with the Getæ of the earlier historians. Milman, however, remarks that this identity is by no means generally admitted. The Asiatic origin of the Goths, he says, is almost certain from the affinity of their language to the Sanskrit and Persian. In fact, according to the learned Bopp, Gothic is the link between Sanskrit and the modern so-called Teutonic dialects—an opinion which, of course, is entirely acceptable from my point of view, which regards the Goths as the descendants of the Wanderers of Mas, originating from Airyân and Tûrân where no doubt they acquired some form of the Airyânian tongue (*Decline and Fall*, Milman's ed., pp. 163–165, notes). Gibbon's opinion was that the Goths were anciently of the *Suevian race*, and occupied, in the time of Tacitus and long before, Mecklenburgh, Pomerania, South Prussia, and north-west Poland (*Ibid.*, p. 163, note). This, however, I respectfully challenge.

Who were the SUEVIAN RACE? They were the Äsir, or Skŭths whom, about the middle of the third century A.D., Odin, after he conquered the Germans of East Saxony, North Bavaria, and Westphalia, and aggrandized the "Saxons" between the Elbe and the Eyder, had led across the Sound and settled in that part of the Scandinavian Peninsula which is now called Sweden. There, they amalgamated with people of their own blood who had arrived there long before them, namely, that portion of the *Yŏta* who are known, according to Swedish orthography, as the *Götar*, which name has nothing to do historically, though it has etymologically, with the name Goths. This amalgamation and settlement is known as the founding of *Lesser Swi-thiod* (so called to distinguish it from a *Greater Swi-thiod* with which they had all formerly been connected in Tyrkland, *i.e.* Airyân and Tûrân); and the name *Sweden* means simply the *âni*, or *ân*, *i.e.* "country" of the *Swi-*, or *Swe-*, *Svi-*, or *Sve-Thiod*, *i.e.* the *Swi* or *Svi People*—locally and shortly called the *Swi-ar* or *Svi-ar*. The terminal *ar* was merely the plural form.

This *Swi*, or *Svi*,[1] I believe, was some obscure permutation or variant of the etymon *Sâgh*, though I am not at present able to demonstrate it; and I also suspect that the *Sig* in *Sigtûna*—a town in Upland—has a similar etymological pedigree. Those who may consider this fanciful will probably say that it comes from *Sieg*, "Victory," "Conquest"; but this is impossible, as Odin and the Götar whom he found in the country when he got there never even fought. A compact was come to, because it was found that they all hailed from Airyân. Now, from this great northern community of the SWIAR, or SVIAR—the heroes of their day and the demi-gods of a later day—was derived the subsequent name which in Latin was rendered *Suiones*, and it was they who were the original founders, and for a time the mainstay, of the famous confederacy of the *Suevi*, *Suebi*, or *Suabi*, to which the Hermunduri were with several other Germanic tribes admitted—a tribe which, as we shall see in Chapter vi., *post*, eventually appropriated the name Suebi, or Suabi, to itself—a trick that (so superior and renowned was the Sâkian race) non-Sâkian races, whenever they got the chance, seem to have delighted in playing upon the super-race, right down "the ringing grooves of time." That the Goths belonged to this Äsic, or Suevic race, as held by Gibbon, is impossible, seeing that it was by the Asen that, somewhere about A.D. 220, the Goths were hurled out of their ancient Baltic seats and precipitated southwards upon the startled frontiers of Rome. Elsewhere Gibbon speaks of—

"the lucky though accidental resemblance of the name Gĕtæ,"

and says that it—

"infused among the credulous Goths a vain persuasion that, in a remote age, their own ancestors, already seated in the Dacian provinces, had received instructions of Zamolxis, and checked the victorious arms of *Sesostris* and Darius! (*Ibid.*, p. 198).

The italics and note of exclamation are mine. Milman's remark is that the connection between the Getai and the Goths was still, in his opinion incorrectly, maintained by some learned writers. But why they should *not* have continued to maintain it, I fail to see. Neither Gibbon nor Milman adduces any grounds which support their view. Bosworth makes a better display.

[1] The *w* or *v* is probably traceable to the *gh* in the original name *Sâgh*.

On the other hand, a wide survey of the great events of history, so far as they may be regarded as relevant to the issue, seems to me to establish the identity of the two peoples. As for Turner, true he speaks of the Getæ and Goths as Scythian tribes, and indeed as the most celebrated of their branches (*H.A.S.*, Vol. I., Bk. II., c. i. p. 113), wherein, of course, he errs; but he also says—

"That the Getæ were Goths cannot be doubted. The Getæ were the same as the Daci, or as they were more anciently called, Davi.[1] Hence the Greek terms for slaves in their comedies, which Terence has borrowed, Geta and Davus, Strabo, lib. vii., 467" (*Ibid.*, note 27).

The Getai were Goths. Yes; but I respectfully dissent from Turner's statement regarding the DACI, who in my opinion *were not either Getai or Goths, but descendants of the Eastern Dâghî, or Dahæ, and ancestors of the later* ALAMÂNS.

The chief argument of those who maintained that the Goths and the Getai were not identical was that, as stated by Strabo, the Getai and the Thracians spoke the same language, and that the Thracian and the Gothic, or Old-German, were quite distinct languages. The Rev. Dr. Bosworth, in his erudite work, *The Origin of the Germanic and Scandinavian Languages and Nations*, p. 114, states that had Jornandes—

"only been guided by the languages of these nations, he would have seen that the Getæ must have a different origin to the Goths."

At the present day, however, such an argument has no force. The Kimbri, when they were defeated by Marius, spoke a form of Keltic. But when, after contact with the Yöta of Ey and Reid-Yöta-Land, they entered Albyn as the Phichts, the later arrivals spoke the same language as the Yöta did. Language may or may not contribute to the proof of identity of races, according to circumstances. In itself it is only a proof of race-contact. Now, the Getai had been dwelling in Thrace ever since about B.C. 509. Is it surprising that later on they are found speaking the same language as the Thracians?

As, however, the reader is already in possession of my statement of the case—and particularly of my theory regarding the Mizric origin of the Wanderers of Mas, or Mas-Sagetai—it is unnecessary for me to comment on these various opinions any

[1] This *v* is doubtless traceable back to the *gh* in the original name *Dâghî*.

further. Suffice it to say, that the above-mentioned names Ey-Gothland and Reid-Gothland are etymologically illegitimate, the real names of those regions having had nothing whatever to do with the Goths. They should be written Ey-Göta-Land and Reid-Göta-Land respectively—the *Göta* (which is Swedish orthography), in both cases being pronounced *Yöta*. See Bk. III., Part III., Chapters iv. and vii.

Thus, then, the MIṢRAYIM who disappeared from the Nile Valley somewhere about B.C. 562–560, have been discovered in B.C. 100 as the GOTHS of NORTH-WESTERN EUROPE. We shall find that their movements across Europe from Thracia to Germany were principally occasioned by pressure from another multitudinous race called the *Sarmatians* (formerly the ancient *Northern Medes*) who had arrived in Eastern Europe from Asia as early as the close of the sixth century B.C.

In A.D. 100, according to Tacitus, the Guttones, or Goths, were still settled near the Frishches Haff, but not on the sea-coast. He distinguishes them from the Gothini, a tribe dwelling more to the east who, he says, spoke a dialect of the Keltic language. Perhaps, therefore, they were merely Gothicized Kelts.

About a century and a half later, *i.e.* about A.D. 220, *the entire* GOTHIC RACE, *as is well known, were suddenly and violently expelled from their Baltic Settlements and precipitated southward upon the Danubian Provinces of Rome.* Conventional history has never clearly realized the circumstances in which this mighty avalanche of humanity was set in motion. Even Gibbon was driven to adopt indefinite and conjectural language on the subject, for he says—

"Either a pestilence or a famine, a victory or a defeat, an oracle of the gods, or the eloquence of a daring leader, were sufficient to impel the Gothic arms on the milder climate of the South" (c. x., p. 166).

As a matter of fact, the impelling force was simply *the arrival upon the coasts of the Baltic from the regions of Kieff in southern Russia of the migrant* ASEN, *identical with the* SKOLOTOI *of* EUROPEAN SKÜTHIA, *as augmented by the Âshâ-worshipping* SÂGHS *from* AIRYÂN *and parts of* TÛRÂN. In the great stampede other nations were involved, namely, the Germanic Franks, the Alani, and various Sarmatian tribes. It was an appalling cataclysm, and before it the once mighty Roman Empire first reeled

and finally collapsed. Their thunderous onslaughts upon the dominions of the Cæsars commenced in A.D. 222–235, when they burst into the province of Dâkia (*Dacia*), the scene of their ancient settlements during B.C. 350–291. Eventually they divided into two great bodies—the Ostro-Goths and the Visi-Goths. How the former abandoned their encampments in Pannonia for settlements in Thrace, in the neighbourhood of the Byzantine Court; how, about A.D. 490–493, under Theodoric, the entire community migrated to Italy, and, after effecting its conquest, permanently settled down there and lost their name; and how the Visi-Goths also became eventually absorbed into the general mass of humanity in Europe, need not be described.

In considering what were the physical characteristics of the community thus *ex hypothesi* deported wholesale from Mazr, we must remember that, roughly speaking, the Dwellers on the Nile in the sixth century B.C. comprised at least three distinct types, namely—

(1) The Miṣrayim proper;
(2) The Egyptians of the Delta; and,
(3) The Ethiopians of Kâsh, of whom the kings, nobles priests, and dominant classes were, at least originally, white, the rest being dark in various shades.

Nebuchadrezzar's captives seem to have consisted of types (1) and (2), and probably for the most part of type (1). This—the Miṣrayim—is now recognized as having belonged to the White, or Noachian family of mankind. They were not, however, originally a blond race, like the Tahennû, or Libyans, and Amorites, but were of that variety of white humanity whose skins, like those of the Italians, become a rich red under the influence of the sun—their women and children having been always fairer than the men. They had straight profiles, massive jaws, and smooth black or red, and sometimes even fair, hair. Moreover, like the Italians, the second toe of their feet was longer than the first (*Races of the Old Testament*, by Sayce, pp. 83 *et seq.*; Article on "Egyptian Antiquities" in *Nature* of 21st April, 1898, p. 579). They were well-proportioned and muscular, of medium height, and had delicate feet and hands. These characteristics were doubtless due to the food they ate and the life they usually lived on the Nile. It is surely not too much to say that the physical characteristics of the Gothic race were, and of the later Italians are,

not inconsistent with those of their assumed ancestors. The increased height of the Goths and their robust frames were the natural outcome of their roving and martial career—but were not wholly due to that. It must be remembered that the Miṣrayim of the XVIIIth dynasty—B.C. 1761–1569—were very different ethnically and physically from their Mizric forefathers. The type had completely changed. The long residence in the land of the dominant Hyksos had introduced into the community a very noticeable Amoritic strain. Even after the expulsion of the Shepherds, they left behind them a widespread mixed populace who were eventually absorbed. Moreover, the Conquest of Syria by Thothmes III. brought to Mazr countless Syrians of all ranks, who settled permanently in the land. Of what race these were it would be hard to say. They are generally called Semites, but I imagine many of them were akin to the Amorites. Furthermore, it must not be forgotten that from a very early age vast numbers of Tahennû, or Libyans—very similar racially to the Amorites, *i.e.* tall, blond, strong men—had established themselves permanently throughout the Western Delta. All this must be taken into consideration in connection with the personal appearance of the later Goths.

The physical characteristics of the Egyptians of the Delta —as distinguished from the Miṣrayim proper—must, of course, have been even more strikingly Amoritic, seeing that they consisted largely, if not chiefly, of Beth-Sâk, who, we know, had a very powerful strain of Tahennûan and Tamehûan blood in them. They were of good stature, robust, shapely, and fair, but rather rosy and white than ruddy and white; in short, much like the type of which King David is said to have been a representative.

CHAPTER II

THE MEDES, THE SARMATIANS, AND THE SLÂVS

HERODOTUS tells us that when (B.C. 450) he visited Borysthenis, there dwelt on the east borders of Sküthia "a great and populous nation" called the BÛDÎNÎ (*Boudinoi*), and also another great community called the SARMATIANS (*Sauromatai*). These last occupied a desolate region east of the Tanaïs, or Don. On the south their country began from the innermost recess of the Pălus Mæōtis, or Sea of Azoff, and towards the north it extended as far as one might journey in fifteen days. Further north lay the country of the Bûdînî, thickly covered with trees of all kinds, and boasting at least one spacious lake, noted for its "otters and beavers, and other square-faced animals" (IV., c. 21, 108). Carey translates the passage γλαυκόν τε και πυῤῥόν, concerning these Bûdînî, thus: "paint their whole bodies with a deep blue and red." Others, however, interpret it as meaning: "with blue eyes and red hair." Herodotus does not tell us definitely what language the Bûdînî spoke, but he says that the Sarmatians spoke a corrupt form of the Sküthic language, and that they did this "from the first" (c. 117). He also mentions another people called the NEURI, dwelling in the vicinity of a large lake out of which flowed the Tyras (Dniester), and by which their country was separated from Sküthia. This places them somewhere in the north-west of Galicia (c. 17, 51). We are also informed that—

> "The Neuri observe Scythian customs. One generation before the expedition of Darius, it happened to them to be driven out of their whole country by serpents; for their country produced many serpents, and a much greater number came down upon them from the deserts above; until, being hard-pressed they abandoned their territory, and settled among the Budini. These men seem to be magicians for," etc. (c. 105).

There were also on the confines of European Sküthia other

non-Skŭthic communities, but, for the purposes of this chapter, it is unnecessary to notice them particularly. As regards the date when the Sarmatians, Budini, and Neuri first appeared in Europe and settled in the regions above referred to, nothing definite is known. It is certain, however, that they were there as early as B.C. 512, the approximate date of Darius' so-called expedition into Skŭthia; for the Skŭths, on that occasion, sought counsel and aid from them and their other neighbours. Their reply, however, was not satisfactory. They did not see why they should actively oppose the Persians, since in their belief the latter had come, not to attack them, but solely to take vengeance on the Skŭths for having formerly subjected Asia to their rule (c. 102, 118). The tradition regarding the "Serpents from the mountains" was conveniently forgotten. The sequel is very amusing. Not only does it reveal how the Skŭths turned the tables on these unneighbourly neighbours, but it makes it very clear that Darius *never set eyes on the real Skŭthia at all!* Of the Persian cavalry, their cavalry invariably made mince-meat, but from the main army they always retired, not out of fear, but in accordance with what had ever been their mode of warfare. It was a deliberate and adroit retreat—always one day's march ahead of the invader. The latter, keenly pursuing, was led astutely —where? Into the several countries—one after another—of the above-mentioned unneighbourly neighbours! The Agathyrsi alone saw through it, and protested. Thereupon the Skŭths gave up the joke (c. 125). They continued, however, to "make sport" of the Great King. Such, at least, was the opinion of Gobryas, and Darius himself eventually realized its truth (c. 134). The inglorious end we know. Indeed, it was by a pure accident that he and his retreating host—some of whom he even left in the lurch—were not annihilated. From the whole story, as told by Herodotus, it is obvious that the Skŭths treated the illustrious Akhaimenian with good-humoured contempt, played with him and his army as they liked, and from start to finish fooled not only him but also the spunkless and over-cautious Sarmatians to the top of their bent.

We may, I think, take it for granted that these latter—the Sarmatai, Budini, Neuri, Melanchlæni, Agathyrsi, etc.—all gradually amalgamated, and eventually became known under the generic name of the SARMATIANS.

From them, as augmented in later times by many of the so-called "Medic" and "Trans-Tigris" races who poured out of Asia in the days of the Pârthian Supremacy, are descended *some* of that multitudinous and mysterious modern race who, under the generic name of *Slavs*, form the bulk of the populations of Russia in Europe, parts of Eastern Germany, Russian, German, and Austrian Poland, Austria, and the Balkan States. Most of them, however, probably trace back to the still more ancient and obscure *Broadheads* of the "Round Barrow" Age.

The question now arises, whence came these Sarmatian peoples when, prior to B.C. 512, they first appeared upon the confines of European Sküthia? And who were they originally?

I propose to show that they were the descendants of the ancient NORTHERN MEDES.

The Medes, called by the Assyrians the *Mâdâ*, and by the Greeks the *Matai*, were one of the principal representatives in the East of one of those three fair sub-divisions of the Noachic family of mankind which, to the exclusion of the coloured divisions, are ethnographically dealt with in the ostensibly genealogical lists of *Genesis*—namely, the Japhetites. But they were not pure Japhetites. Their putative progenitor was *Madai* (x. 2), but this name, like all the others in the same chapter, had a symbolical rather than a definite value. It represented a people, just as Hellen in subsequent times stood for the Hellenic race. After setting out the genealogies of the three Noachic divisions above referred to, the Mosaïc narrative (v. 32) concludes thus—

"And of these were the nations divided in the earth after the flood."

This statement—for ages complacently disregarded by the orthodox—clearly intimates that, *besides the Noachic race dealt with by Moses, there were other races or nations in the earth, both before and after the Flood;* and that, after the dispersion of the three Noachic divisions at Babel in the plain of Shinar (Shûmir, Sûmer, Sûngîr, or Singar), the latter settled amongst the various "other nations." Speaking roughly, these "other nations" were the Tûrânian, the Dravidian, the Negritic, and other dark races. As many of the Hamites settled amongst the Negro races, these latter, even by the learned, were for long regarded as descendants of Ham.

I have elsewhere shown that, unless we go back to the dim

and distant days of Atlantis, the Mediterranean Littoral was probably the original seat of the two fairest divisions of the White race—the *Tahennû*, or "Crystal clear" inhabitants of ancient Libya, and the *Tamehû*, or "Fair Men of the North," who occupied the southern shores of ancient Europe. I have also suggested that these white races of Europe and Libya, as, in course of time, they gradually diffused themselves eastward into Asia under the names of AMORITES, etc., were really the basis on which Moses must have worked when, in his own literary style, and for his own purposes, he spoke of the descendants of JAPHET in the tenth chapter of *Genesis*. I have also shown how these white races eventually occupied the hilly parts of the region now known as Central Asia—the Tûrânian races being then in possession of the oāsic parts, and doubtless too strong at that time to be ousted—and how it is probable that they then and therefore acquired their hitherto mysterious name of AIRYÂNIANS, which, like *E-i-lâmites*, may have simply meant "Highlanders," or "Mountaineers." I have also shown how some of these, separating from their brethren, went off eastwards, and entered India as the *Ailas*, or *Aryans*: how of those that remained, some kept their stock more or less pure, and became the *Airyânians* who developed the Avesta, while others, amalgamating freely with the Tûrânians, developed in course of time into what came to be called the MEDIC RACE—of whom some were specially distinguished as the *Northern Medes*, others as the *Mâdai Arîbi* (perhaps identical with the *Sabmands*), and still others as the *Medes of the Rising Sun*—who were probably the Avestic race above referred to. It is very possible that, during the diffusion of the white races throughout Western Asia, before they arrived in Airyân, similar amalgamations with the local Tûrânian populations had taken place, and so gave rise to tall, fair, broad-headed races who, streaming back into Europe, became known as the men of the "Round Barrows." Many of the multitudinous so-called Slâvs in Europe are doubtless the direct descendants of these BROADHEADS, for I do not contend that *all* the Slâvic races came from the Sarmatians. The Northern Medes inhabited that expanse of country—for the most part mountainous, but with many fertile tracts—which is now known as the north-west portion of Irân, and is represented by the provinces Azerbaijân, Ardelân, Irâq Ajamî, and part of Kûrdistân

With regard to the origin of the name MEDES (Iônian *Medoi*, for *Matai*), as borne by the northern division of the race, Heeren remarks as follows :—

"The Arians and Medes were originally the same race, the Medes according to Herodotus, having anciently borne the name of Arians. Either the dynasty of the Medes had already dissolved this union, or the Persians judged it expedient to weaken a race once so powerful by subdividing it, and thus Aria came to be formed into a distinct satrapy, and the Arians to rank as a separate race" (Vol. I., p. 162).

What Herodotus says is this. He is speaking of the Medes mentioned in his account of the nations who comprised the great army which Xerxes led against Greece in B.C. 480, and he says of them that they—

"were formerly called Arians by all nations; but when Medea of Colchis came from Athens to these Arians, they also changed their names; the Medes themselves give this account of their nation" (Bk. VII., c. 62).

Of course, Herodotus would not be himself if he did not give a fanciful explanation of whatever difficulty lay before him. Fortunately, the airy imaginings of the ancient Greeks were often based on a substratum of fact. What, then, is the substratum on which this particular statement may reasonably be thought to rest? The original Japhetites, or Arians, before they amalgamated with the Tûrânian aborigines amongst whom they settled, were a well-organized community, possessed of very superior natural parts, as is attested by what we know regarding the early Aryans. But with those of them who remained in Western and Central Airyân, it was far otherwise. By mixing with the decadent Tûrânians they considerably degraded themselves, for they were thereby thrown back to a condition approaching barbarism. Their first appearance in authentic history is in connection with the military exploits of Râmmân-nirâri III., king of Assyria from B.C. 804 to B.C. 775, when they are referred to under the name of Madai, and as dwelling in the neighbourhood of the Zâgros Range.

Now, COLCHIS, as we know, was a Hebrew colony, founded by a body of those Northern Danites who fled from Palestine at some uncertain date between B.C. 950 and B.C. 731, and who, prior to

what a generation ago was called the dawn of authentic Greek history, had conducted an expedition under their then name of Danai from the Morea into Aea, the former name of Colchis. In those early days, which mark the close of the Hebro-Phœnician Golden Age, Hebrew and Phœnician civilization had reached its zenith; and how lofty and splendid that was, may be judged by the glories of its offspring, the civilization of ancient Hellas. These considerations enable us to form some conception of the high state of development to which ancient Colchis must have attained. Hence, in the above Herodotean story, regarding the arrival of the mythical Medea from Colchis amongst the barbarous Arians, and of the adoption by their northern division of the name of Medes in honour of her, do we not see merely an allegorical statement of the introduction of civilization amongst the Northern Medes, by some members of the Colchian community with whom the name of MEDEA was specially associated?

However, the civilization that they may then have acquired was, like that of the modern "Kultured" Huns, only a veneer, and even this they lost. We now know that Herodotus's account of the so-called *Revolt of the Medes* in B.C. 710–705, when Sârgon II. reigned in Nineveh, has no basis in fact, and that, save for outbreaks on the part of turbulent local chiefs, Media was undoubtedly under Assyria's yoke up to the end of Esarhaddon's reign (B.C. 667), and never afterwards made any attempt to throw it off till Frâvartish's ill-advised act of hostility in B.C. 625. At last came the memorable year A.M. 3376½, or B.C. 619½, when the SÂKHÎ, or SÂK-GELÔTHS (afterwards known to the Greco-Roman world as the Skolotoi, or Skŭths), issued in their quietly accumulated might from Sâkland in the northern highlands, and, having first, in the neighbourhood of Ararât, not only overwhelmed the Vânites, but also crushingly defeated the forces of Media under Kyaxârês (who had been investing Nineveh, but, hearing of the advance of the Sâkhî, had marched north to intercept them), descended like a tempest upon Nineveh, took and sacked it, scattered its armies, and practically destroyed for ever the power of Assyria. *This was really the event which is commonly called the* FALL OF ASSHUR. *The Nineveh that was subsequently captured in* B.C. 598 (*after a two years' siege*) *by Kyaxârês and Napobolassar of Babylon, was the merest shadow of its former self. The Sâk-Gelôths were now masters of all Asia as then known,*

though it was not then called Asia. Even the Miṣrayim (still dwelling on the Nile) humbled themselves before a host of them that plunged off on a career of conquest into Syria and Palestine. For twenty years they remained in Sâkland, retaining their military ascendancy over other nations; and during that period they *not only founded many powerful and flourishing colonies throughout Airyân, but they also established their form of civilization wherever they went.* This appears to have been a blend of their own original culture with those which prevailed in Assyria and Arârdhû. *It was, in fact, from them, and especially from the Colonial Sâghs and the people of Colchis, that the Medes and Airyânians and also the later Persians acquired the civilization that is commonly associated with the joint names of the Medes and Persians.*

In the subsequent days of Babylonian and Medic supremacy (B.C. 598–530), the name MEDES, which properly belonged only to the NORTHERN MEDES became extended to the Airyânians further east, and thus acquired a broad, generic character. But when, after B.C. 530, the Persians under Kyrus the Great obtained the ascendant, they formed the whole territory of the Medes and Airyânians into two satrapies, styling the northern one *Media*, and the south-eastern one *Aria*. The generic name of Medes, however, remained applicable to them all—what Herodotus calls the "Medic manners and customs" extending as far eastward as the confines of Bâctriana (*Heeren*, Vol. I., p. 162, note). Indeed, in later days the name Medes (*Medi, Matæ*) was loosely applied by the Roman poets to all the Asiatic races in general, east of the Tigris, especially to the non-Medic Pârthians.

Knowing, now, who the Northern Medes really were, let us try to ascertain whether any evidence exists whereby an ethnic connection may be established between them and the Sarmatians whom Herodotus describes as settled in South-East Russia about B.C. 512.

If we analyze the word Σαυρομάται, or Σαρμάται, we find that it consists of two parts (1) μάται, which obviously signifies Medes, and (2) the adjectival prefix or prænomen Σαυρο, or Σαρ. We meet with this same prænomen in the word Σαρ-αγγαι, Sâr-Angai, the name of a Sâghian community in ancient Airyân. It is also recognizable in Σαρ-γέτια, Sâr-Getia, the name, when the Getai were in Rumania, of a tributary, since called the Strel, or Strey,

of the river Marosh in Transylvania. It is not really a Greek word, but a Greek attempt, embalmed in Greek letters, to pronounce some Eastern, and probably Medic, or perhaps Sâghian, word. It seems to have signified "Northern." My reasons for so thinking are these. We know that the Slâvs of Russia, if not elsewhere, are the modern representatives of the ancient Sarmatians. In modern Russian the word for "northern" is *Sayvernwi* (сѣверный), and the word for "north" is *Sayver* (сѣверъ). When the latter is conjoined with another word, it becomes *Sayvero* (сѣверо). Thus, *Sáyvero-zápatt* (сѣверо-зàпадъ), signifies "north-west," and *Sáyvero-vostók* (сѣверо-востòкъ) "north-east." Now, where other Europeans use the letter *u*, the Russians, like many Asiatics, use their в, *i.e.* our *v*. For instance, take the word Caucasus and its Greek equivalent ὁ Καυκασος. In Russian it is rendered Кавкàзъ, *i.e. Kavkass*. It follows that their word *Sáyvero*, signifying "north," might, in Greek orthography, be rendered Σαυερο, and in English *Sauero*. It is not difficult to imagine this ultimately developing into the final Greek form Σαυρο, *Sauro*, as seen in Σαυρομάτοι. Thus Sauro-Matai probably represents, in Greek orthography, simply the attempt of the Greeks to express the sound of the name by which the Sarmatians called themselves, or were called, when they first entered Europe at the close of the sixth century B.C., and that this name meant nothing more or less than NORTHERN-MEDES. Indeed, the author of *Israel's Wanderings* expressly says that this is so (p. 76), but it does not appear on what grounds he makes the statement.

Here let me notice also the word *Maiōtai*, or *Mæōtæ*, as seen in the name ἡ Μαιῶτις λίμνη, *Mæotis Pălus*, or Sea of Azoff, and in the name of certain tribes who anciently dwelt on its shores, *i.e.* the Μαιῶται, Μαιῶτικοί, *Maiōtai*, *Maiōtiki*. Doubtless these people were also descendants of the ancient Matai, or Medes, and gave the lake their name.

Again, according to Herodotus, the ancient Medes consisted of several tribes, and amongst them was one that he calls the *Bûdii*. But immediately north of the country to the east of the Tanaïs, or Don, inhabited by the Sauro-Matai about B.C. 512, dwelt that "great and populous nation" already referred to under the name of *Bûdînî*. In view of the resemblance that exists between these two names, Bûdii and Bûdînî, and of the fact that I have already established the Medic origin of the

Sauro-Matai, is it not extremely probable that the Bûdînî were the descendants of the Budii? I have spoken of the resemblance between the two names, but I might have said identity. Radically, that is as regards the *Bûd* that was common to both, they were absolutely the same. The *înî* which terminates one, and the *ii* which terminates the other, being merely accidentals, need not be considered; for they were additions made by the Greeks and Romans respectively, and were not constituents of the original native names. It has been said (*Israel's Wanderings*, p. 60) that both names signify "the separated people," a statement that is founded on the fact that the Hebrew root *bûddh* means "alone." But what, it will be asked, have Hebrew roots to do with the names of Medic tribes? Much, in many ways. Not only must the early relations between Hebrew Colchis and the Northern Medes have exerted some influence over the latter, but the complete ascendancy in B.C. 619½–600 of the Sâkhî, or Sâk-Gelôths, and thereafter the power and influence of their descendants the Colonial Sâghs of Airyân and parts of Tûrân, not merely in matters military, but in regard to religion, government, manners, customs, and, in short, civilization generally, must also have left a deep, widespread and abiding impress upon all the other inhabitants of that part of the world. This must especially have been the case in regard to language—though it should be admitted that, in consequence of the early departure of the Northern Medes, including the Bûdii and the Mâgî, the Medes were less inoculated with Sâkian culture than were the Airyânians and the later Persians. Be this as it may, Herodotus himself says that the Sarmatai spoke from the first a corrupt form of the Skŭthic, which is, of course, to say the early Sâghian, language.

With regard to the later Persians and Airyânians, or *Arii*, who shall say what share was not due to the Sâghs in the formation and development of the Avestan and old Persian, or Pahlavic, language and literature, from, say B.C. 700 to Pârthian times? If, then, the Budii acquired their name of "the separated people" when the division took place between the Northern Medes, of whom they were a considerable part, and the Airyânians further east, how much more reason would they have had, when dwelling on the upper courses of the Volga as the Bûdînî, to continue to call themselves by a name which signified that they had been

cut off, or had cut themselves off, from their kindred in Airyân?

Again, Ahûrâ-Mazdeism was the religion of the Colonial Sâghs. So long as it retained its original purely spiritual character, its central doctrine was *Âshâ*, meaning "Righteousness," "Purity," etc. Hence as the followers of Âshâ the Colonial Sâghs eventually acquired the name of the *People of Âshâ*, i.e., *Âsh-ân*, or *Âs-ân*, and their countries became known collectively as *Asia*. The Sarmatians of European Russia, however, were not, and never had been, worshippers of Âshâ. Prior to their abandonment of Media they had had a religion of their own—a kind of Black Art or Tantricism—and there had grown up amongst them a hierarchical community who had become so numerous and influential that they eventually monopolized nearly all the real power of the State. So celebrated were they for their knowledge and skill in connection with the science and art of Occultism, that from their name, which was Mâgî (*Magoi*), the word *magic*—applied to the practices of those who pretend to possess the undoubted "Wisdom" of this ancient priestly body—is said to have originated. But it was really much older than this, for it is traceable back to early Babylonian times, and to the pretensions and craft of those Shûmîrian priests whose highest order were known as *Râb-Mâgs*. Originally, there can be little doubt, it came from the Tûrânians, who formed the ethnic substratum of both Babylonians and Medes.

Eventually, as we know, the sovereignty of Media was acquired by Kyrus II., king of Persia and Anshân. The conventional date of his invasion of the territory of the Sabmands (who in some way seem to have been connected with Media) is B.C. 553, and that of the overthrow of Astyagês, the Sabmand, is B.C. 550. These dates, however, require correction. According to one of the Babylonian tablets, the overthrow of Ishtûvîgû occurred "in the sixth year," *i.e.* the sixth regnal year, of Nabû-nahîd, or Nabonidus. Nebuchadrezzar died in A.M. 3343½, or B.C. 552½. Evil-merodach succeeded, and reigned two years. Nergal-zûr-zûr, or Sharezzur, succeeded in A.M. 3446, or B.C. 550, and reigned about three years. Labâsi-kûrdûr, his son and a mere child, succeeded in A.M. 3449, or B.C. 547. Then came Nabû-nahîd in A.M. 3450, or B.C. 546, who reigned about seventeen years. Obviously, "in the sixth year" applies only to him, for the

others all reigned less than six years. The sixth year of Nabû-nahîd must have been A.M. 3455, or B.C. 541. The invasion, therefore, of Ishṭûvîgû's dominions by Kyrus must have been in A.M. 3452, or B.C. 544, and the overthrow (about which time he peaceably acquired Media), being three years afterwards, must have been in B.C. 541. These calculations are by Astronomical Time, combined with Babylonian records, and are therefore not likely to be wrong.

Now, this Sabmandic upset, and transfer of sovereignty in Media—which Babylon apparently did nothing to avert—evoked amongst the Northern Medes and such of the obscurely related Sabmands as had not joined in the treachery of the pro-Persian party, a secret but undying spirit of enmity against their new over-lords. This evinced itself in several attempts on their part to restore the former *régime*. The chief conspirators were the Mâgî. Under Astyagês (whether the Sabmand or the Mede) they had been closely connected with the throne; and, not to speak of the spiritual sway—if it can be dignified with that name—that they exercised over the superstitious minds of the people, they had also been in the habit of performing judicial functions. With the advent, however, of Persian rule, they were deprived of much of this "excellency of dignity and of power." However, their plots to subvert the new administration and to revive their own supremacy were invariably unsuccessful; and after the death of Kyrus in A.M. 3475, or B.C. 521, upon the failure of the last and most noted of all their intrigues, when Smerdis, one of themselves, was put forward as the legitimate heir to the throne, there was a general massacre of the order.

Here, then, in B.C. 521 *et seq.*, we have a state of affairs in Media singularly favourable to the hypothesis that the survivors of the Mâgî, in order to save their own lives, fled the country; and, as they were the leaders of a huge national party, it is reasonable to suppose that this fact, added to their extraordinary influence over the minds and feelings of the masses, resulted in their example being followed by a considerable portion of the loyal native community.

Turning now to Russia, we find the Sauro-Matai, the Bûdînî, and the Neurî dwelling about B.C. 512 on the confines of European Skûthia; and, with regard to two of these three communities, we have already seen that it is probable that they were of Medic

origin. Is it not, therefore, apparent that in the Neurî we behold simply a branch of the old Mâgî—that portion of them which had abandoned Media shortly after B.C. 521? They possessed traditions of a time, vaguely assigned to one generation before Darius's expedition into Skŭthia—a tradition which harmonizes exactly with our facts—when they were driven out of their former homeland by "serpents" that not only lived in their midst, but also came down in much greater numbers from the "deserts above." What were these "deserts above" if not a symbolical allusion to the hardy mountaineers of Anshân to whom the Northern Medes had been subjected, and whom the Mâgî had hated with such a bitter hatred? And what were the "serpents produced by their own country," if not a similar allusion to those treacherous fellow-countrymen of theirs who, headed by Harpagus, had, at the critical moment of the great battle with Kyrus, thrown in their fortunes with the invaders, and were thus regarded with equal scorn and enmity by the Mâgî? Finally, what was the *magic* in which the Neurî are said to have been adepts, if not the wisdom and arts of the Mâgî, transplanted with them from one country to another, and playfully alluded to by the Skolotoi under the hoax of each Neurian becoming a wolf for a few days, and being then restored to his original form and nature.

The Neurî, then, I take it, were a body of the Medic Mâgî, or Priesthood, who, posing as patriots, scorned to acknowledge the over-lordship of the rough and illiterate mountaineers by whom they had been physically subdued, and who held not only their conquerors, but also those of their own nation who had proved traitors, in such utter detestation and fear that, after B.C. 521, in consequence of the famous massacres, they abandoned Northern Media, accompanied by large bodies of their countrymen, some of whom called themselves NORTHERN MEDES (*Sauro-Matai*), while others preferred the name of EXILES (*Bûdînî*), and ever afterwards referred to the Persians and such of their former countrymen as had bowed down to and worshipped the Rising Sun, under the opprobrious epithet of "serpents."

Further, we have seen that a very considerable portion of the Persian race, as dominant in Akhæmenian times—if not, indeed, the bulk of them—consisted of a hill-people in Anshân who were then known as the *Kâssî*, or *Kûshites* (afterwards as the *Dahæ* or *Dâghî*), and who, although there was a strain of Hittite

blood in them, were yet *a very fair branch of the white, Hamitic stock of mankind, and probably an offshoot from the original white Kâsh, or Kâs, of Ethiopia, the ancestors of the Amhârî.* When, about B.C. 112 *et seq.*, the Persians abandoned their country, and migrated in a body to Europe with the Sâghs of Airyân, this Anshânic race of Kâssî must, of course, have disappeared from Asia. *But apparently the ancient Kâssî were diffused over a wider area than Anshân.*[1] In and about the Northern Zâgros there dwells to this day a rude and predatory people called the Kûrds, descendants of the old Kardûchi of the same hilly region, anciently called Gordyēne, or Corduēne. If not ethnically identical with the ancient Kâssî of Anshân, these Kardûchi were certainly akin to them, though they probably had more of the Hittite strain than had the Anshânîs. Nominally, they used to be regarded as Medes, but they were not racially Medes, and practically they always remained independent of the Medic Government. In later times the Greeks called them the *Kossaioi*, and their country *Kossaia.*

Now, is it not a somewhat remarkable coincidence that, in the days when the Tsars of Muscovy and the kings of Poland were still dwelling in fear of the Tâtars, each of the great rivers of the country in Europe to which the Northern Medes fled shortly after B.C. 521—the Dnieper, the Don, the Volga, and the Yaïk, or Urâl—was held by a self-governing military community answering in almost every respect to these ancient Kardûchi, (*Kossaioi Cossæi*)? I refer, of course, to the *Kazaks*, or *Cossacks*, of history and romance—the genuine Free Cossacks who inhabited the debateable land which separated the territories of the Slâvs from those of the Tâtars. The most celebrated of them were the Zaporovians of the Dnieper, and the Cossacks of the Don. By language and sympathy, though not racially, they were Slâvs; yet, while professing allegiance to the Tsar, they did not think it necessary to obey him, except when it suited them to do so. Towards them the Tsar assumed a similar attitude. He called them his subjects, but he never sought to impose his will upon them; and when policy dictated, he disowned them (*Russia*, by Sir D. Mackenzie Wallace, pp. 354, 355). Does not this

[1] Later on we shall find communities of them appearing further East under such names as *Dahæ*, *Tokhârî*, *Tûshârâs*, and *Kûshâns*. Though white they were barbarous.

description exactly hit off the ancient Cossæi, their character and manners, and their relations with the Medes? Their very name is clearly a survival from those by which they used to be known of old.

Again, I have dealt elsewhere with that generic name of ARIANS (*Arivi, Arii*) by which the ancient Medes used to call themselves, and I have shown that its original meaning was not "Honourable," or "Noble," as has long been thought, but probably merely "Highlanders." At the same time, some such signification as "Honourable," or "Noble," did doubtless get *imported* into it; and in this connection another line of thought arises. If the ancient Sauro-Matai were descended from the still more ancient Northern Medes, then, since the latter, whether legitimately or illegitimately, undoubtedly arrogated to themselves this name of Arians, and since the Slâvs of Russia, the Balkan States, and Russian, German, and Austrian Poland, are to some extent the modern representatives of the ancient Sauromatai, though also deriving from the still more ancient Broadheads of the "Round Barrows," we might expect to find in the Slâvic languages some word answering to the word Arians, and in which the imported idea conveyed by the latter may be considered to have survived. Well, as a matter of fact, such a word exists in the very name Slâv itself. Every genuine Russian calls himself a *Slavyanin* (славянинъ), which is merely the substantive of the adjective *Slavnwi*, signifying "Glorious" "Renowned," "Honourable," "Excellent."

There are many other philological links in the connecting chain. For instance, *Bog* (Богъ), pronounced *Bok*, is clearly derived from the old Airyânian word *Bhâg*, "a god," *Bhâgâ* "gods." *Chetwirye* (четыре), "four," is obviously the descendant of old Persian or Avestan *Cathware; Brat* (братъ), "brother," comes from Avestan and Pahlavî *Bratar; Zhena* (жена), "woman," from Avestan *Gena* and Sanskrit *Gna* (cf. Greek γυνή); but perhaps the most interesting instance of all is the Russian word (медвѣдь) *Medvedi*, "bear"; for if we go back to Avestan and its sister language Sanskrit, we find that the Medes gave Bruin that name because he was the "Honey-Knower"—"Honey" being in Avestan and Sanskrit *Madhû*, and "Knower" coming from *Vîd*. It may also be noticed that in Medic the word for "dog" was *Spako*, and for "bitch" *Spaka* (*Herod.*, Bk. I., c. 110). In modern Russian "dog" is Собака, *Sobaka*.

In later days, *i.e.* from about B.C. 112 onwards, in consequence of shock and chaos in Airyân, introduced by the advancing hordes of Barbarism, of the example set by the Sâghs and Persians, and of the westward sweep of Pârthian Dominion, further streams of Arii, or Airyânians, and even of heterogeneous Eastern communities who were all loosely styled *Medi* and Trans-Tigris races by the Roman poets and *litterati*, poured into Europe and augmented the so-called Sarmatian or Slâvic name; but it is probable that the so-called Slâvic race is descended not only from the original swarm of Northern Medes who settled in Russia sometime between B.C. 521 and 512, as above described, but also from the ancient Broad-Heads of the Round Barrows; while it is undoubted that many of the communities who are now, and have long been, popularly regarded as Germans, and even as Prussians, are ethnically either Slâvic, in the above broad sense, or descended from the *Arii*, *Medi*, and Trans-Tigris peoples just referred to, but, as regards the Germans, especially from the Persians.

The early departure of the Northern Medes from Asia prevented them, of course, from acquiring from the Sâghs of Airyân, as did the later Persians of Akhæmenian times, that system of writing which, amongst the Anglo-Saxons, the Norsemen, and the Germanic tribes, was known as the *Fûthorks*, and probably accounts for the fact that *the Slâvs, of all the ancient inhabitants of Northern Europe, did not possess those peculiar forms of the alphabet*, if I may so use that word in this connection. Indeed, they do not seem to have had any system of writing; for the present Russian alphabet is said to have been constructed for them out of the Greek alphabet, the Roman Abecedarium, one or two Asiatic, and several other invented characters, by some Moravian missionaries who went to evangelize them in the ninth century A.D.

In conclusion, may it not be said that the silent conflict and smouldering enmity which almost always result from contact between the Germanic and Slâvic natures (*Russia*, p. 38), is only what might be expected in view of the similar enmity that in ancient days the Medic and Persian natures mutually inspired?

CHAPTER III

ISHMAEL AND THE ARABIANS

MANY years ago an intrepid and observant Englishman, disguised as a medical practitioner, and intimately acquainted with Arabic, travelled through Northern, Central, and Eastern Arabia, with the object of learning as much as he could of the country and its inhabitants, their history, traditions, manners, and customs. This was Palgrave, and the result of his enterprise was given to the world in his book entitled *Central and Eastern Arabia.* In Chapter ix., pp. 355, 356, after explaining why the terms *Kahtanic* and *Ishmaelitic* have in his mind rather a symbolic than a definite value, he states that—

"Kahtan, or in Hebrew orthography Jektan, is acknowledged by all Arabs for the first author and founder of their race and nationality, while his residence is no less unanimously fixed in Yemen."

"The same remarks and the same degree of proof may be applied to what we learn from Arab or Hebrew records concerning Ishmael and his establishment *in Northern Arabia.*"

Then, after referring to the supposed baselessness of the Arabian tradition regarding the marriage of Ishmael, not with a Mizric woman, as the Bible is supposed to aver (though for Mizric we should now read Mizrith),[1] but into the family of Djorhem, a descendant of Kahtan, he concludes :—

"Hitherto we have been travelling among the northern races; we are now" (Palgrave was then in Riad, the capital of Nejed) "on the confines of the southern; thus far our hosts have laid claim to be the children of Nezar and Ishmael; a little further on they will entitle themselves descendants of Ya'areb and Kahtan."

Thus, while an Ishmaelitic settlement in remote days in Northern Arabia, and the Ishmaelitic ancestry, doubtless equally remote and very much diluted, of some of the inhabitants of those

[1] This refers to the *Muṣri* of N. Arabia.

parts, was something more than a baseless dream, still it is clear that, of the races peopling the remaining part—and that the largest, most important, and most habitable part of Arabia, the part, indeed, in virtue of which alone the inhabitants can in any sense be regarded as a nation—the origin is *wholly and solely Kahtanic or Jektanic*. Let us try to ascertain what is precisely the nature of the claim of the Northern races to an Ishmaelitic ancestry. We shall find that it is practically unfounded.

In the first place, who are these Northern races?

They are, first, the people known as the *Bîdâwîn*, or Bedouins. Many of them are miserable nomadic tribes, such as the Sherarat Arabs. True, in the extreme north may be found Bîdâwîn like the—

"Sebaa, Ru'alah, Fidha'an, and their brethren, whose large droves of sheep, joined to their numerous studs of horses, supply them with a certain opulence and means of trade, enabling them to live, if not altogether like civilized beings, at least free from the privations and misery of mere savage life" (p. 22).

Thus, while the condition even of the best of them is only such as Palgrave describes, the Bedouins, as a race, are very far down in the scale of civilization. Much of the popular notion regarding them is due to the *charming but unconscionable romancing of French writers*, who, aiming chiefly at effect, seem to have been in the habit of creating a fanciful Arabia of their own, rather than describing the Arabia of plain reality. It is to them, apparently, that Palgrave alludes, when he says—

"I only wish that those who indulge their imagination in ideal portraits of desert life, and conceive the Bedouins and their condition to be worthy of admiration or of envy, would pass but three days in a Sherarat encampment" (p. 24).

What, then, is Palgrave's picture of the Northern races of Arabia, so far as they are Bedouins?

"Unstable as water, thou shalt not excel, is an imprecation which if originally meant for Reuben, has descended in all its plenitude on the Bedouins of Arabia" (p. 9).

"The Bedouin does not fight for his home, he has none; nor for his country, that is anywhere; nor for his honour, he never heard of it; nor for his religion, he owns and cares for none" (p. 34).

"These wanderers must not be taken for a true sample of the Arab race, or for its genuine type; they are only a degenerate branch of the great tree, not its root or main-stock. In a word, they are a pastoral population, grown out of and around the fixed nation . . . and condemned to savage life, with all its concomitants of ignorance and vice, by the circumstances of their condition" (p. 34).

It is quite possible, and no doubt to some extent true, that some Ishmaelitic blood (perhaps a few pice in the rupee) courses in the veins of these Bedouins, if only in view of the fact that the immediate descendants of Ishmael are recorded to have dwelt so near Northern Arabia as in the wilderness of Paran. But those days are exceedingly remote, and, besides the much that we know, infinitely more that we do not know has happened since then to modify and even to change altogether the racial characteristics of the inhabitants; and after Palgrave's evidence regarding the physical and moral condition of the present Bedouins, no one can seriously maintain that they are a nation, much less the "great multitude" and the "great nation" into which it was promised that Ishmael would grow (*Gen.* xvi. 10–12; xvii. 20).

The Bedouins, therefore, being eliminated from the inquiry, are there any other races in North Arabia to whom it may be said that the promise is applicable, and who may accordingly be regarded as the national Ishmaelites? So far as the inhabitants of that part of Arabia are not Bedouins, they may be considered from an ethnic point of view to be represented by clans such as the Ajman, Oteybah, Meteyr, etc., and the more settled inhabitants of Wâdi Djowf and Djebel Shomer. Of these, the most numerous, powerful, and important are the *Shomerites*. I shall therefore take them as representative of the others. They appear to be a very fine race, and their origin was as follows:—

"At an early, indeed the earliest known period in the history of Central Arabia, *the numerous and powerful tribe of T'ai first arrived from Yemen*, occupied the district included by the parallel mountain chains of which the northern-most was then entitled Djebel 'Aja now Djebel Shomer, and its southerly sister Djebel Solma, a name it has preserved to the present day. Some of the clan dwelt in the towns and villages scattered through the valleys, while others followed the roving life which forms and maintains the Bedouin."

Thus the origin even of the Bedouins is partly traceable to these Shomerites from Yêmen.

"About the year 500 of our era occurred the celebrated conflict between the *tribes of the Nejed*, headed by Koleyb Wail, chief of Taghleb, and the *armies of Yemen* led by the Lakhmite chief, which ended in the overthrow of the latter, and the entire deliverance of Nejed from the Kahtanic yoke. In this war *T'ai, though of Yemenite origin*, sided with the Nejdean clans of Rebee'a."

Palgrave then refers to the death of Koleyb, who was treacherously murdered by his kinsman Djessâs, and to civil wars that arose between these very clans.

"This caused many important changes in the relative position of the central tribes, and a large settlement of Beni Taghleb, Beni 'Abs, and Howâzin took place within the limits of Djebel Shomer, where the new settlers united with the elder inhabitants, or Beni T'ai, *and from this union sprang the tribe of Shomer*" (pp. 117, 118).

So, too, with regard to the inhabitants of *Wâdi Djowf*—

"in pedigree they lay claim to be descended from the great clan of T'ai,"

which, as we have seen, originated from Kahtanic Yêmen, and is—

"celebrated in old Arab history; and indeed whatever we know for certain of the localization and extent of that tribe in Northern Arabia, and a certain similarity of ways and customs, so far as we can institute a comparison between their present condition and the scanty records of the past, seems to confirm their title to that lineage, though intermixed, it would seem, with other neighbouring tribes, especially Bekr and Howâzin" (pp. 61, 62).

These two great communities, then, the Djowfites and Shomerites, may, I believe, be considered as forming the bulk of the fixed population of North Central Arabia.

Thus, of the Northern and North Central races of Arabia, neither the Bedouins on account of their character and condition, and partly of their lineage, nor the Shomerites and Djowfites on account of their Kahtanic origin, have any claim to be regarded as the great and multitudinous nation into which the Ishmaelites were to develop. These Ishmaelites, of whom we are in search, must be a fair race —as fair, indeed, as the British, who are the modern representatives of the Beth-Sâk—for Ishmael was as fair as Isaac, being the son, like the latter, of Semitic Abraham; and his mother, being an Arabian of Muṣri (not Mazr), was probably equally fair.

Moreover, he himself married a Mizrith (not Mizric) woman (*Gen.* xxi. 21).

The multitudinous *Kahtanic Arabs* are, of course, out of the question; for, though Jektan, Joktan, or Kahtan, was a son of Shem, and therefore belonged to the fair stock of humanity, yet *Ishmael did not come of his line. He was a descendant of Peleg*, Joktan's brother. Moreover, the original Kahtanic Arabs did not preserve their purity. Southern Arabia, where they settled, was thickly populated with dark African races. With these they amalgamated; and, to a great extent, all those Arabs who now claim Kahtan for their progenitor are about as much entitled to be called Kahtanic as the multi-coloured and sometimes coal-black millions of Bengal and Assam are entitled to call themselves, which they nevertheless do, Aryâns.

There only remain, therefore, to be considered the claims of the *inhabitants of Kaseem, and of Northern and Central Nejed, exclusive of the Nejed provinces of 'Aared, Aflaj, Yemâmah, Hareek, and Dowâsir;* for, from and including these provinces southwards, the inhabitants of Arabia are all admittedly Kahtanic. Well, as regards the *Kaseemites*, they may be considered to be a *mixture of their neighbours from Hejâz and the Shomerites, the latter type decidedly predominating* (p. 256). As regards the *Northern and Central population of Nejed*, exclusive of the five Kahtanic provinces just mentioned, they claim—

"nor is there any positive reason for disputing their claim—to be descended from the great tribes of T'ai, Wâ'il, Mazin, Harb, Kenânah, Sedoos, Taghleb, and others celebrated in Arab records: *but all, except T'ai* (which, as we have seen, is of Yemenite origin), *tracing back their origin to Kahtan, Rebee'a and Modar. . . .* With these have been mingled from time to time *families immigrant from Yemen, and owning Kahtan for parent.* The Anezah of the Syrian desert, with Bishr, Howeytat, and the Shomer of Euphrates, belong ultimately to the same stock" (p. 459).

Thus, then, we arrive at the conclusion that there is in Arabia, even in Northern and Central Arabia, *no race of Ishmaelitic descent answering to the great and multitudinous nation into which it was predicted that Ishmael would grow.*

Finally, it may be well to refer to the baselessness of another popular belief concerning the Arabians, and that is *the delusion that they have always preserved their independence*, the foot of no

invader having ever stood triumphantly upon the soil of their country. In view of recent progress in Assyriology, this idea must be given up. Even Herodotus, calls Sennacherib "King of the Arabians"; and, though this may be explained by the fact that Arabia has sometimes been regarded as extending as far north as the southern portion of Mesopotamia, a portion of South Palestine, and a portion of North-East Mazr, yet there is other evidence to show that the Assyrians penetrated as conquerors into Arabia Proper. Esarhaddon, for instance, did this; eight Arabian chiefs, or kings, being defeated by him and slain, and their wealth and gods carried away to Nineveh. Some scholars even think he marched as far as Yêmen (*Assyria*, pp. 337, 338). Moreover, Arabia suffered an even more calamitous invasion by Asshur-bani-pâl, Esarhaddon's successor. This monarch seems to have got as far as Nejed at least, for his inscriptions speak of his having—

"ascended a lofty country, passed through forests of which the shadow was vast, with trees great and strong . . . a road of mighty wood,"

and of having even ventured across the Nefûd beyond—

"to the midst of Vas, a place arid and very difficult, where only the birds of heaven and the wild asses are."

In this expedition the spoil in camels and captives appears to have been astounding (*Ibid.*, p. 408).

Clearly, therefore, if we wish to discover the modern representatives of the Children of Ishmael, *we must seek for them in some country other than Arabia*. To this task I shall apply myself in the next chapter.

CHAPTER IV

ORIGIN OF THE PRUSSIANS

FROM the earliest beginnings of their life as a nation, the Ishmaelites—somewhat like their cousins the Abramites—presented the spectacle of a community divided into twelve principalities, corresponding to the twelve sons of Ishmael, namely—

1. Nebaioth.	4. Mibsam	7 Massa	10. Jetur.
2. Kedar.	5. Mishma.	8. Hadad.	11. Naphish.
3. Abdeel.	6. Dumah.	9. Tema.	12. Kedemah.

Under these names, in their several villages and encampments, they are said to have—

"dwelt from Havilah unto Shur that is before Egypt, as thou goest toward Assyria" (*Gen.* xxv. 12–18).

Practically this corresponded with the north-west portion of the region known as the Sinaïtic peninsula in Arabia Petræa. Moreover, as of the Abramites, so of the Ishmaelites, it was promised that they would grow into—

"a great and multitudinous nation" (*Gen.* xvi. 10–12; xvii. 20; xxi. 14–21).

As regards the *Kedemah* (a name which means *Eastern:* see Bennett's *Genesis*, p. 260), it may or may not be assumed that they were identical with the *Kadmonites* (*Men of the East*) mentioned in *Gen.* xv. 19; but it is very probable that they were the same people as the *Beni Kedem*, or *Children of the East*, mentioned in *Judges* vi. 3, as allies of Midian and Amalek, and in *Ezekiel* xxv. 3–11, as enemies of Edom, Ammon, and Moab. If so, it may be taken for granted that in them we have also the ancestors of the *Sharakyoun*, or *People from the East*, to whom reference will hereafter be made.

The question arises, where, amongst the present inhabitants of the Earth, can we find a people possessing characteristics and a history identifying them as the modern representatives of the twelve principalities above enumerated? In this connection popular thought has for many years been, and still is, directed to the inhabitants of Arabia. This conventional and time-honoured belief is, however, no longer tenable, as I have shown in my last chapter. Let us therefore turn our attention to quarters other than Arabia.

Except for the travelling company mentioned in *Genesis* xxxvii. 25, as passing by Dothan, and to whom Joseph was sold by his brethren, *circ.* A.M. 2276 or B.C. 1720, the first notice of any people whom it is possible to regard as the descendants of the twelve original communities who settled in the Wilderness of Shur, is that concerning the *Hagarenes*, *Hagarites*, or *Hagrites*, who, in the days of Saul (B.C. 1095–B.C. 1055) are recorded to have warred with and been defeated by the Reubenites in the country east of Gilead (1 *Chron.* v. 10). Further on, in the same chapter, we are also told that the combined forces of Reuben, Gad, and Eastern Manasseh warred with the Hagrites and with Jetur, Naphish, and Nodab, and other confederate peoples, and defeated them with prodigious slaughter, and expelled them from the country east of Jordan (vv. 19–21). The names Jetur and Naphish occur among the names of Ishmael's twelve sons; and Hagar was, of course, Ishmael's mother. Hence, although it is possible that the Hagarites, or Hagrites, were descendants of Hagar otherwise than by Abraham, still it is improbable, and the mention of these two names Jetur and Naphish in conjunction with the name Hagrites, renders it probable (if the name Hagrites be connected with Hagar) that in all these people we may recognize veritable descendants of Ishmael's twelve sons who, for some unknown reason, had assumed or been given, not the name of their ancestor Ishmael, but that of their ancestress Hagar. It may, however, be held by some that the names Hagarenes, Hagarites, and Hagrites, though applying to the Ishmaelites, had nothing to do with the name of the patriarch's mother Hagar. They may have arisen, it may be said, from the fact that in the north-east of Arabia there is a province called *Hejer*, and also, in the northern part of the Hejâz, a town or district called *Hajar*; and according to Haydn, the Hagarenes are supposed to have

once inhabited these regions, though the probability of their having been settled in the latter place is less than that regarding Hejer. But in this connection it has to be pointed out that in the ancient days under notice there used to be an Arabian State called *Muzr* (in Assyrian *Muṣri*) in possession of portions of Northern Arabia and Southern Syria, and that the word "Egyptian" in *Genesis* xvi. 1, 3, which has usually been deemed to mean *Mizric*, is really a word (*Mizrith*) which has not that meaning, but is probably an adjectival form of the first mentioned name *Muzr*, *Miṣr*, or *Muṣri*, Hagar, therefore, was of Arabian not Egyptian origin, and it is probable that ancient *Muzr* or *Muṣri*, in Northern Arabia and the more modern *Hejer* in north-eastern Arabia are one and the same country. Moreover, the origin of the name Hejer may itself be traceable back to Hagar (*Bible Dict.*, art. Hagarenes). The next reference to the Ishmaelites discoverable in Sacred Writ is that made by *Isaiah* about A.M. 3293, or B.C. 703, in his visions concerning Dumah, Tema, and Kedar (xxi. 11–17). There Dumah, at least, is associated with Mount Seir in Arabia Petræa, in the near vicinity of their original settlements in the Wilderness of Shur; and therefore, though Tema and Kedar are associated in the following verses with Arabia, it is probable that by this name Arabia nothing more was meant than Arabia Petræa. Indeed, from these passages, read in connection with *Gen.* xxv. 12–18, it is clear that, though the Ishmaelites were a roving, predatory race, the regions known as ancient Idumæa, Edom, or Petræa, were always their headquarters. Bands of them may from time to time have made temporary excursions into the northern parts of Arabia Proper, but there is no evidence to show that, as a race, they ever settled in that country; and, as I showed in my last chapter, Palgrave's testimony regarding the Kahtanic origin of the inhabitants of Arabia as far north as Wady Djowf, supports this view. During the period of their stay in Petræa we may well believe that intercourse of a desultory nature took place between them and the women of the wandering Arab tribes that hovered about on their confines; and, no doubt, to these casual relations are attributed those traditions which afterwards existed amongst the Bedouins, concerning their Ishmaelitic ancestry; but, beyond admitting this, we need not attach any weight to them.

The most important evidence, however, that we possess

regarding the localization from time to time of people who may reasonably be deemed the lineal descendants of Ishmael, and who may be considered to fulfil the necessary conditions attaching to that honour in respect of multitudinousness and national greatness, is to be found in connection with the fortunes of the *Children of Nebaioth*, Ishmael's first-born son. It must be remembered that to the families of his concubines Abraham made gifts, and sent them away from Isaac, "eastward unto the east Country" (*Gen.* xxv. 6, 7); that is, eastward from Hebron, which is where Abraham was then settled. Now, Abraham's concubines were Hagar and Keturah. There was nothing to prevent some of the children of Ishmael from accompanying these emigrants, and hence the supposition of the learned is by no means improbable that Nebaioth—

"settled in Mesopotamia where his descendants became united with an ancient Chaldæan race, 'the Nabat'; of this mixed race, afterwards known as the Nabathæans, a part became established in Mount Seir" (*Haydn's Bib. Dict.*, art. Nebaioth),

or, to be more definite, in the regions west of modern Ma'an, in and around Wâdi Serhan and Wâdi Jowf. According to Sir William Smith—

"the Nabathæans of Greek and Roman history occupied nearly the whole of Arabia Petræa, along the north-east coast of the Red Sea, on both sides of the Ælanitic Gulf (*i.e.* the Gulf of Akaba) and in the Idumæan mountains (Mount of Seir), where they had their celebrated rock-hewn capital Petra."

Petra originally belonged to the Edomites, but afterwards it came into the possession of the Nabathæans.

"At first they were a roving, pastoral people; but, as their position gave them the command of the trade between Arabia and the west, they prosecuted that trade with great energy, establishing regular caravans between Leuce Come, a port of the Red Sea, in the north-west part of Arabia, and the port of Rhinocolura (El Arish) on the Mediterranean, upon the frontiers of Palestine and Egypt" (*S. C. D.*, art. "Năbătæi").

From Rhinocolura, or the "Place of the cut-off noses," the Arabian merchandise destined for Europe was in those days shipped to Smyrna, then, as now, one of the greatest emporiums of the trade between Europe and the East. Thence it passed on by regular caravan services to *Brusa, Broussa, Boursa,* or

Prusa ad Olympum, a great city of Bithynia on the north side of Mount Olympus and situate twenty-five miles from Nicæa. But, before arriving at Prusa, the caravans had to pass through the celebrated Iron Gates in *Mount Teuthras* in *Teuthrania*—names which doubtless originated in the general worship there of that Mizric deity which, by a people who were its devotees and were afterwards erroneously supposed to be of Germanic descent, was called *Teut*. Its Mizric name was *Toth*, or *Thoth*, and its Greek and Roman equivalents were respectively *Hermes* and *Mercurius*. Here, in Prusa, in connection with their extensive and thriving commerce, Nabathæans had established a great and flourishing colony—if, indeed, Prusa was not really a Nabathæan city, and the people of Prusa for the most part Nabathæans. Moreover, in course of time they became devotees of *Teut*, and so acquired the name which in Roman orthography has come down to us as *Teutones, Teutoni*. It is part of my hypothesis that, as such, they were identical with the *Teutones*, or *Teutoni*, who appeared in B.C. 113 as the allies of the *Kimbri* during the celebrated invasion by the latter of Italy, and that it was in Bithynia that the Kimbri fell in with them in the third century B.C. after the departure of the former from Lydia. The probability of these assumptions will shortly appear; for I shall now proceed to show that the Nabathæan main-stock of Arabia Petræa can be traced to the same regions in North-Western Europe as those in which the Teutonic allies of the Kimbri ultimately settled after they returned to the Continent from their temporary homes in the Codanian Isles; and also that they can be identified with a numerous people hailing from the East with whom the Teutones finally amalgamated, namely, the *Sharakyoun*, or *Sharkeyn*. The name Teutons (*Teutones, Teutoni*) has nothing whatever to do with the name *Deutsch*, which is the true and peculiar name of the German race, as distinguished from the Prussians. *Deutsch*, with its variants *Dutsch, Dietsch, Teutsch*, comes from the Old German *Diot*, "People," akin to the old Yötan word *Thiod*. The other name *Leute* would seem to be related to the Slâvic or Sarmatian word *Liudi*, also meaning "People." From *Diot* are derived the adjectives *Diotisc, Diutisc*, and from *Thiod* the adjective *Theotisc*, all signifying "belonging or relating to a people." The national name *Theodisci, Theotisci*, or *Theudisci*, as it was originally, and *Deutsch*, as it is now, did

not arise till the time of the Carlovingian dynasty, about A.D. 751–987.

Reverting now to Sir William Smith's article on the Nabathæans, we read as follows :—

"Sustained by this traffic, a powerful monarchy grew up, which resisted all the attacks of the Greek kings of Syria, and which, sometimes at least, extended its power as far north as Syria. Thus, in the reign of Caligula (A.D. 37–41) even after the Nabathæans had nominally submitted to Rome, we find, etc., etc. The Mahometan conquest" (A.D. 622) "finally overthrew the power of the Nabathæans, which had long been declining; their country soon became a haunt of the wandering Arabs of the Desert; and their very name disappeared."

In other words, as is very obvious, the Nabathæans—with whom by this time the Hagrites, Jetur, Naphish, Nodab, and all the other divisions, if any, of the Ishmaelites, had doubtless amalgamated—*had abandoned their country*. It is even probable that their migration really commenced in the reign of Caligula; for it is by no means likely that a race so proud and tenacious of their independence as the Ishmaelites would tamely submit to the yoke even of the Romans, whether nominal or actual. We may therefore reasonably suppose that, like the subjects of Pârthia, those of Nabathæa were divisible into Nabathæans *by race*, and Nabathæans who were such *merely in a political sense and nominally;* and that in the time of Caligula it was the former who abandoned the country, leaving the latter to be conquered in A.D. 105–107 by Cornelius Palma, and finally scattered to the winds by the Muslim Arabs in A.D. 622.

The Nabathæans, then, having thus passed away in A.D. 37–41 from the scenes of their historical existence, the question arises, what became of them? *Ex hypothesi* they are to-day represented by the *Prussian people*, as distinguished from the *Germans* (Die Deutschen). Let us therefore see how far this hypothesis is sustainable.

In Prussia, it is said, we see a State comprising twelve Principalities. These, I presume, are the following :—

1. Prussia Proper.	5. Brandenburg.	9. Westphalia.
2. Posen.	6. Saxony.	10. Nassau.
3. Pomerania.	7. Schleswig-Holstein and Heligoland.	11. Rhenish Prussia.
4. Silesia.	8. Hanover.	12. Hohenzollern.

In this respect, I believe, Prussia is unique amongst modern nations. As regards the origin of the people, we are told that—

"Beyond the fact of their having come into temporary conflict with the Goths and other (*sic*) Teutonic hordes, prior to the great exodus of the latter from their northern homes, little is known of the people till the 10th C., when they first appear in history under the name of *Borussi*, or Prussians" (*Chambers's Encyc.*)

At the earlier of the two periods above alluded to, the *Borûssi*, or *Prûssi*, were pagans, and were also known as the *Sharakyoun*, or *Sharkeyn* (Σαρακηνοί, *Saracêni*), signifying *The People from the East Country*, or *Sharq Ene*, or *Ani*, a name and a people that were probably identical with the Beni Kedem and the Kedemah already referred to, and who must on no account be confused with those later Muhammadan Arabs who, in the days of the Crusades, were popularly styled the *Saracens*. This latter name is indeed etymologically identical with Sharakyoun, but—*pace* Mr. Syed Ameer Ali—its application to the Muslim conquerors of a subsequent age was accidental and derivative.

By whom, then, had the Borûssi, or Sharakyoun, been represented, and where had they from time to time been located during the centuries that preceded their collision with the Goths in the third century A.D.?

We shall find that if we answer this question, we thereby also solve the problem as to who the Nabathæans really were, and where they had from time to time been located, from the collapse of their monarchy in Caligula's time up till, say the tenth century A.D. The word Sharakyoun, or Sharkeyn, was—

"corrupted by the Greeks into *Sarakenoi*, from which the Romans derived their word *Saraceni*. The epithet *Sarakenoi* was applied by the Greek writers (from the 1st C. of the Christian Era) to some tribes of Bedouin Arabs in Eastern Arabia, though they do not agree among themselves as to the particular tribe so denominated. Pliny and Ammianus place the S. in Arabia Petræa and Mesopotamia, on the common frontier of the Roman and Persian empires" (*Chamb. Encyc.*).

Thus, during the early part of the period that we are investigating, we find the Sharakyoun occupying the very regions in which, up till that period, the Nabathæans, Hagrites, Jetur, Naphish, Nodab, and probably also Kedemah, or the Beni Kedem, had been settled.

About ten years after the abandonment of Petræa by the Nabathæans, *i.e. cir.* A.D. 50, the Romans came into conflict with a powerful people called the *Siracêni*, *Sirăci*, or *Siraces*, Σιρακηνοί, Σιρακοί, Σιρακες, dwelling in *Siracêne*, Σιρακηνή, the country to the east of the Palus Mæôtis, or Sea of Azoff, as far as the river Rha, or Volga; and again in A.D. 109 the Legions fell in with the same people in the reign of Commodus, and were defeated by them.

Now, there happens to have been in those days a district called *Siracêne* in Hyrcania by the Caspian Sea, and also another in that part of Armenia which is watered by the upper courses of the river Araxes, or Aras.

What, then, is more likely than that these Siracêni of the Sea of Azoff were the Nabathæans who, after migrating from Petræa, had intended to return to the old home-country of the Nabat in Mesopotamia, but, after sojourning, during the ten years above referred to, first in Hyrcania and then in Armenia, leaving traces of their presence in both countries in the two *Siracênes*, had finally arrived in the similarly named territories where the Roman Legions first encountered them; and that, after being disturbed in this rude manner, they migrated into North-Western Europe, once more encountered and defeated the Imperial forces, and ultimately, in the third century A.D., appeared as the Sharakyoun, or Sharkeyn, on the confines of the Gothic Settlements by the Vistula?

It is hardly open to doubt that Σαρακηνοί and *Saracêni* are identical with *Siracêni* and Σιρακηνοί; and, if this be so, then, as the former signify *People from the East Country*, that must also be the meaning of the latter.

It must be remembered that in those days Islâm was unknown. Its founder, Muhammad, was only born in A.D. 570, and it was not till about A.D. 610 that he received his first "revelation." Hence, it is unquestionable that, in the days of these early Sharakyoun, or Saracêni—as distinguished from the Arabian Musalmâns familiarly designated by the name of Saracens, and who only appear in history, as such, from about A.D. 622 in connection with the rise and spread of Islam—paganism was rife; even the ancestors of the early Musalmâns having been pagans, and living in what Muhammad called "the times of ignorance." Thus, the paganism of the Sharakyoun, when they arrived in

North-Western Europe at the commencement of the third century A.D., is only what might have been expected.

But how, it will be asked, did the Sharakyoun acquire the name of Borûssi, or Prûssi? The answer is, by falling in and amalgamating with the *Teutones*, or *People of Boursa, Broussa, Prusa*, or *Prusias*, at some uncertain date prior to the collision with the Goths; for this latter event happened when Borûssi, or Prûssi, had become the name of the united people. As already explained, there is every reason to think that the Teutones were ethnically identical with them, having, when in Bithynia, been originally a colony of Nabathæans carrying on commerce in Prusa. The fact that the two peoples amalgamated, not by itself, but in the light of all the other evidence, is a reflex corroboration of this theory of their identity.

Are these conclusions regarding the Ishmaelitic descent of the Prussians supported by any other considerations? I think so.

As I have shown elsewhere, the hypothesis that the British are the modern representatives of the ancient Beth-Sâk is one that is hardly open to doubt, except by minds that deliberately refuse to accord just weight to the facts and inferences and probabilities upon which that hypothesis, as stated by me, is based. Hence, seeing that Ishmael was Isaac's half-brother, the modern representatives of his descendants should be related to the British. Do not the Prussians fulfil this condition of their assumed identity? They are commonly believed to be related to the British, though common belief by itself is not always a convincing recommendation, and though the grounds on which the popular belief rests are largely erroneous. Again, since the process of racial settlement in Europe may now be regarded as having attained finality—save that heaven alone knows what high future awaits the Slâvic race—we may even, *pace* modern "Philistinism," look upon the well-known passage concerning Ishmael—

> "his hand shall be against every man, and every man's hand against him; and he shall dwell in the presence (or, over against, or, to the east) of all his brethren" (*Gen.* xvi. 12).

as a piece of vindicated prophecy; for, as regards the reference to the territorial situation of the Ishmaelites, we have only to glance at a map of Europe to see that the relative situations of Great Britain and Prussia correspond to the prediction; and, as

regards the statement that Ishmael's hand would be against every man, and every man's hand against him, this has ever been singularly true of the Prussians as a nation, or at least as true of them in the different stages of their national existence, as of the various clans of Northern and North-Central Arabia, in the different stages of their certainly *never* national existence. Indeed, in an article by Gustav Krause, in the *Spectator* of 25th March, 1893, reviewing a book entitled *The Growth of German Unity*, reference is made to—

"the rise and aggrandizement of Prussia, which, for some reason or other, has always been, and will probably remain the most universally unpopular of European nationalities."

That modern Prussia is still sustaining the same ill-conditioned *rôle* amongst the nations, is evident from the following apposite excerpt from the *Times* of 21st October, 1914 :—

"It is refreshing to observe that the *Berliner Tageblatt*, no doubt acting in obedience to official inspiration, has suddenly discovered that England is not the real enemy after all.[1] The real enemy, it would seem, is Russia. 'Every loss of power by England,' says the magnanimous *Tageblatt*, 'means for Russia a further gain of strength, influence, and freedom of movement.' We gather that our nation is therefore to be spared, and is not at present doomed to extinction. While we are thankful for the respite, it must be pointed out that the *Tageblatt* still labours under a misapprehension. If England is not the real enemy of Germany, then neither is Russia. The real enemy of Germany is the whole world. The crime of Belgium has finally alienated from her all human sympathy. Wherever she turns, she has not a sincere friend upon the face of the earth. She has made herself an Ishmaelite among the nations. Even Austria-Hungary hates her with fierce and resentful bitterness, and rues the day when she weakly consented to go into battle not beside her, but behind her. The Magyars would break from her banners to-morrow if they saw a fair chance. Within her own borders the South German States only answer the Prussian summons for the old-fashioned reason that if they do not all hang together they may hang separately. When Germany is looking for her enemies she needs most of all a mirror. Her own worst enemy is herself."

So revoltingly cruel and bestial is the officially sanctioned

[1] Since then, of course, the vials of German hatred and wrath have been poured upon England alone. It has been called, in Germany of course, "a pure spiritual hatred," whatever that may mean. Perhaps the Kaiser knows, as he has recently conferred the Order of the Red Eagle on Ernst Lissauer, the sweet-singer of Hunland.

conduct of her troops of all ranks in the present war, that if there be any truth in the doctrine of Re-incarnation, there is much to justify the belief that the existing race of Junkerdom are really a host of wild-animal monads who are undergoing their first experience of embodiment in the physical plane as human beings. From this point of view, but from this alone, I admit that my theory of the origin of the Prussians from the Ishmaelites may seem unsound.

Who are the Ishmaelitic nation? Not the Bedouins, north, south, east, or west, alone; not the Djowfites alone; not even all of these collectively, whether regarded as the inhabitants of Arabia or as the Arabic hordes that spread themselves abroad over Europe, Asia, and Africa contemporaneously with the rise of Islâm; for they were all of Kahtânic origin; and in Arabia they are not, and never have been, so united as to merit the name of a *nation*. As for Prussia, not only is the hypothesis of her ethnic identity with Ishmael probable, not only is she a *nation*, but, as the head of the mighty German Empire, she is *eminently a great nation;* and she is also a multitudinous and prolific nation—as witness the colonial schemes of Bismarck, and the steady flow of emigration by which, since the Franco-German War in 1870, she has annually proved how insufficient are her home-territories for the support of her ever-increasing population.

Lastly, Prussia is said to consist of twelve Principalities; and what, in the light of all the foregoing proofs of her identity, are these, if they do not represent, as far as one can expect them now to represent, the twelve Principalities that corresponded with the twelve sons of Ishmael?

Thus, it may be regarded as satisfactorily determined that *the Prussians, and they only, are the* TEUTONS; *that, under neither of these names can this people be considered as of either Skŭthic or Germanic origin; and that their relationship to the British is based solely on the fact that Ishmael's father was Abraham.*

In Chapter vi., *post*, I allude to the long-standing popular delusion that "Freedom," "Liberty," has always been the watchword of the Germanic race. I have also shown that the conception was really a living, dynamic force while, and only so long as, the Sâkian race remained on German soil. When *they* departed, so did that great conception and the resolution to realize it. But we have now seen that an ethnological distinction

must be drawn between the Germans and the Prussians. What, then, was or is the Prussian Ideal in this respect? Is it the same as the German Ideal? No. The Germans have none. Is it the same as the Sâkian, *i.e.* the British, Ideal? Again no. What, then, is it? Is it that of the ancient Arab?

"The Arab was free, but his freedom was not like that of the old Greek, or the modern Englishman or American, a civil freedom enjoyed in common with his brethren; it was the mere absence of any legal restraint upon his action. Every man of a free tribe was himself his own Cæsar and Chosrœs; every man asserted the royal prerogative of avenging his injuries by the sword" (*Hist. and Conquests of the Saracens*, by E. A. Freeman, p. 27).

I do not say that, *amongst themselves*, the Prussians consider the individual to be above the civil law. But the Prussians, as a nation, are the dominant element in the German Empire. Theirs is, moreover, a military supremacy, and as such it undoubtedly rests on the theory that the military may, nay, must, "assert the royal prerogative of avenging its injuries by the sword." Witness Zabern and the official announcement regarding the maintenance of military prestige, which followed upon that disgraceful incident. We may even go further and say that the Prussian Ideal is FORCE—FORCE in *their* hands, used for the purpose of crushing some nations and subjugating all others, and of imposing upon them the Prussian conception of Culture. And what is that? The Jack-boot—a Prussian imperial, royal, aristocratic, and military, nay, even naval, supremacy: the rest of mankind—MUD! Now, no conception of Liberty in which the Government does not duly consider and still less respects the Governed, which postulates the forcible dominance of the many, civilized and uncivilized, by the arrogant few, and which for ever debars the many from developing along the lines of their own ideas of Culture, is a conception of Liberty at all. Shorn of its theatrical pomp and show, its scientific setting, its vaunted organization, its imperial rhetoric, and its ridiculously familiar references to a partial Deity, Hohenzollern ambition is BARBARISM pure and simple. In short, the opening days of August, 1914, have revealed beyond all doubt that the real peril by which civilized Europe has for some time been menaced, and which has at last suddenly burst upon a startled and horrified world, is not the once dreaded *Yellow Peril*, but the *Potsdam Peril*.

Assyria once played the same *rôle*—that of the Wild-Beast amongst the nations—and her end was utter destruction.

Thus, the wholly different psychological natures of these three peoples—the British, the Prussians, and the Germans—stand self-revealed by their respective attitudes towards this great principle of Liberty. They indicate, also, the different stages of development in evolution to which the three peoples have respectively attained. Ours, we believe, is the more advanced stage; but Progress consists of stages—many stages—and needs must that all, even the first, be traversed, ere Humanity attains its final Goal.

CHAPTER V

ORIGIN OF THE HESSIANS AND THE DUTCH

IN this chapter I propose to show that the ancient *Khâttî*, *Khetâ*, *Children of Heth*, or *Hittites* (Kheth, Χετ ; *Gen.* xxiii.) are the people from whom, at least principally, the descent of the inhabitants of modern Hesse-Darmstadt, Hesse-Kassel, Hesse-Homburg, and Holland may be inferred with the least violation of probability.

In Mizric inscriptions referring to the Asiatic campaigns of the Pharaohs during B.C. 1700–1300, frequent allusion is made to the *Khetâ*—a wide-spread, powerful, and cultured race originally of mixed Tûrânian and Semitic, or rather perhaps Hamitic, and later of additional Japhetic, and therefore fair stock, who were the only enemies with whom the then ascendant Miṣrayim treated on equal terms, and whom they mention with respect, as foes worthy of themselves (*Assyria*, p. 29). In calling the Hittites a people of Hamitic stock, Madame Ragozin does not seem to be quite correct. To this great race belonged the Hittites of Hebron, from whom Abram purchased the field of Machpelah (*Ibid.*, p. 32 ; *Gen.* xxiii.), and also those other Hittites who were in occupation of most of Syria when Canaan was subsequently, *i.e.* about A.M. 2553, or B.C. 1443, invaded by the Abiri, or Children of Israel. In Assyrian records the territories just referred to are vaguely called the Lands of Khâttî, that being the Assyrian equivalent of the Mizric name Khetâ. But, says Madame Ragozin, the Hittites of Canaan—

" were only the southern branch of a vigorous Hamitic stock which had its headquarters in the Taurus range, its continuation Mount Masios, and the Armenian mountains " (p. 30).

Moreover, Professor A. H. Sayce's researches have revealed

the fact that soon after the fifteenth century B.C., much also of Asia Minor was for centuries subject to their sway, and extensively permeated by their civilization (*Media*, p. 198). As a matter of fact, in earlier ages even Elâm was included in their empire. In the northern hilly regions, where their numbers and their power were chiefly concentrated, the Khâttî attained the zenith of their glory about B.C. 1380, the date of the great battle of Kadesh, and subsequent treaty between them and the Miṣrayim, when Assyria was only just emerging from obscurity (*Assyria*, p. 29). From about that time, however, the power of Assyria rapidly waxed, while that of the Khâttî, who from their position were her principal enemies, gradually but steadily waned. True, from Syria and the country just south of the Amanos range, they maintained frequent conflicts, not only with Nineveh, but also with the smaller more northern states of Vân and Mûzâzir and the chiefs of Nâïri-land; but about B.C. 720–715 their empire outside of Asia Minor was finally broken up by Sârgon II. Now, in B.C. 10, Drusus, the Roman general, in his third campaign against "Germany," conquered a people called the Catti, or Chatti. This name would be more correctly spelt Khatti, for thus is its true phonetic value properly expressed. The same people were also defeated by Germanicus in A.D. 15. They were one of the most important communities or nations in ancient "Germany," and occupied even then the territories belonging to the Electorate and Grand Duchy of Hesse. Both these names Chatti, or Khatti, and Hesse, are connected with the names Khattuarii (*Chattuarii*) and Khasuarii (*Chasuarii*), which may also be rendered *Khatt-wara*, or *Het-wara* and *Khas-wara*, or *Hesse-wara*; for the terminal *uarii* is merely the latinized form of *Wârâ*, an old Slâvic word signifying a "compact," "league," "alliance," or "confederacy" (*Students' Gibbon*, p. 514). There is no reason to suppose that the modern Hessians are not descended from these confederate Khatti of B.C. 10. I suggest that until the contrary is established, we are entitled, upon the facts above set forth, to assume that the former community are the lineal representatives of the latter.

Unfortunately, neither history nor modern research affords any evidence of the journeyings of the Eastern Khâttî or Khetâ from Asia Minor and the region of the Amanos Range into North-Western Europe: unless we may believe what is not indeed,

less possible, reasonable, and credible than many tenets of conventional history, that a branch of them had migrated northwards through the Caucasus in the fifth century B.C. or even earlier, and were identical with the Katiari (*Catiari*) referred to by Herodotus in his account of European Sküthia—as (from hearsay, and probably only Colonial Greek hearsay) he understood it to exist in B.C. 450 (IV., c. 6, 16). Regarded in this light the name Katiari was not really that of any Sküthic people at all, but would simply have meant the same as the later name Khattuarii, or Kattuarii, *i.e.* the *wara*, or confederacy of the Khatti, or Katti, and was probably the loose Greek mode of rendering the original Sarmatian name for these confederates. Thus, also, would be satisfactorily explained the hypothesis which, independently of this, we are compelled to assume, that the Khatti of B.C. 10 must at one time have been under Slâvic or Sarmatian influences, in order to have acquired the word *wara*. In view, however, of the solid fact that so many ancient nations are known to have disappeared from time to time from Asia, not only in name, but also as races; and of the further solid fact that coincidently Europe became transformed into a seething wilderness of peoples all hailing from the East, and generally bearing names possessing a remarkable resemblance to the names borne by the old Asiatic races that had vanished from historic view; and of the third solid fact, that, as regards the principal race-stocks of early Europe, there is abundant evidence, for the most part *dehors* conventional history, in support of their identity with the principal Eastern race-stocks of antiquity; it is at least highly probable, nay, more probable than anything that can be averred to the contrary, that the Khâttî of Asia Minor and Amanos, the Katiari of European Sküthia, and the later Khatti of North-Western Europe were all one and the same people. If that be so, it follows that the Hessians are a portion of the modern representatives of the ancient Khâttî, Khetâ, or Hittites, and that they are consequently not Germans, and not Prussians.

The *Batavi* may also be regarded as of similar origin; for, according to Tacitus (*Germania*, 29), they were originally a tribe of the Chatti. The Khâttî of Asia Minor and Amanos, after entering Europe, as they probably did, in the company of the early Northern-Medic, or Sarmatian streams, some time after B.C. 521 (*Herod.* iv., c. 119), and after ultimately settling down in

the midst of that portion of the Persian flood that eventually occupied the south-west tracts of Germany, doubtless saw their own language fall into desuetude and, in adopting that of their Germanic neighbours, they acquired one which lent itself to metamorphoses, such as the change from the ancient *t*, or *th*, in Khetâ and Kheth, or Heth, to the more recent *s* of Chas-uarii, or the *ss* of modern Hesse, or Hessen. For instance, where we British say *water*, or *what*, the Germans say *wasser*, and *was*. The language of the Anglo-Saxons, upon which our language is largely based, was originally derived, through the Sâghs and Sâk-Gelôths, and also through the same people under their previous name of Bît-Khûmrî, or Beth-'Omri, from the Language of Canaan spoken by the Early Hebrews. Now, with this latter the language of the ancient Hittites must also have had at least some affinities, for territorially they were in part Canaanites. It is therefore comparatively easy to understand how, like the change from the *t* to *ss*, as in *water* and *wasser*, the original Canaanitish word *Kheth*, surviving in Khatt-wara and Het-wara, got metamorphosed, after contact with the Germanic race, into the *Khas* and *Hesse* of Khas-wara and Hesse-wara, or Hessen-wara.

Whether the later Dutch were descended from the Batavi is a question which has not always been answered in the affirmative; but the correct view seems to be that they are a very mixed people, comprising heavy strains not only of Batavian, but also of Saxon and Frankish blood, whatever these last two names signify, and also, no doubt, a strain of German blood, and even a Keltic strain.

That the Batavi, however, were anything but a Germanic people, is clear from their long and close alliance with the Romans against the entire Germanic world. Had they been Germans, this would have been despicable and wholly unforgivable. Motley, who thought they were Germans, refers to it very sadly. But, as a race absolutely unrelated to, and probably without any sympathetic ties connecting them with, the Germans, their national attitude and conduct are quite understandable :—

" Such was the importance of the Batavian support, that even the insurrection of the Batavi under Civilis could not prevent their restoration to the friendship of the proud conquerors of the world. As long as their name appears in history, the Batavi were the allies of the Romans. But that the present Dutch are the direct offspring of the

Batavi, is still a controverted point; for the Batavians were exhausted by the never-ceasing levies of troops, and by the bloody battles of the Romans, often decided by Batavian valour, and being the last supports of the tottering empire, they were crushed and almost annihilated by its downfall. The Germanic crowds of Saxons, Francs, and Cauchi rushing on the borders of the Roman Empire, could not suffer these *socii*, these *amici et sodales populi Romani*, to dwell with them on the same spot. . . . Eumenius states that towards the end of the third century, the *Insula Batavorum* was possessed by Francic tribes. At last, about A.D. 470, the name of Batavi disappears for ever from history" (*Origin of the Germ. and Scand. Lang., Nations*, etc., by Dr. J. Bosworth, pp. 93, 94, note).

Erasmus, Junius, Dousa, Grotius, and Scriverius however, all maintain the Batavian descent. Grotius, indeed, boldly asserts that—

"the ever-succeeding invaders of the *Insula Batavorum* were swallowed up in the bulk of the Batavian population, and that of course the present Dutch are the genuine offspring of the Batavians" (*Ibid.*, p. 93, note).

Lastly, the hypothesis that the modern Hessians and Dutch are the lineal descendants and representatives of the ancient Khâttî, or Hittites, if maintainable, has a special value, in that, like the theory of the partially Canaanitish origin of the Southern French, it enables us to form a tolerably just conception of what the physical characteristics and personal appearance of the ancient Hitto-Canaanites must have been like. In this connection the argument from personal appearance is much more trustworthy than it is in the case of the French. The ancient Goths were probably the most perfect type of the so-called Hamitic stock, but unfortunately they have for some time been extinct as a separate race. At first sight, perhaps, the dumpy figures of the Dutch would incline one to doubt that they and the fine tall Hessians were originally of the same race; but it only needs to be remembered that many of the Hittites had Amoritic blood in their veins, dating from Kretan times, and also that the Hessians have for centuries been settled among the Prussians, a particularly tall, well-proportioned race; while Batavian interblendings with the Germanic tribes—a noticeably short and thick-set folk—doubtless account to some extent for the squat forms of the inhabitants of Holland. On the other hand, the

French are an exceedingly conglomerate people. If, as is probable, the ethnic constitution of a moiety of them be traceable to Keltic sources, a quarter is Frankish, whatever that many stand for, and originally, at least, it included as many Sâkian tribes as German ones; while the remaining quarter are probably the descendants of those short, dark, long-headed tribes who are usually called the "Iberians," or "Silurians" of early Southern Europe—*i.e.* the Old Illyrians, or, as I suggest, *Illherri*-ans, or People of the Burial Mounds, or Long Barrows.

CHAPTER VI

ORIGIN OF THE GERMANIC RACE

WE are now in a position to consider the question, Who were the Ancient Germans? According to the age-long belief of the ordinary "man in the street," and even of his teachers, no ethnological distinction subsists between the Germans and the Prussians. Both are usually associated in a large, grand, obscure way with the Skŭths, the Goths, and the Teutons, who, again, are as vaguely supposed to have been, if not identical peoples under different names, at least closely related to each other. But, as to what these names really connoted, popular opinion and its guides, if asked to reduce their ideas into some clearly defined, tangible form, would, I suspect—no doubt with some exceptions—be unable to give any satisfactory reply. As a rule, our older writers confine themselves on these subjects to a dignified and complacent statement of the cloudiest generalities. When, however, as sometimes happens, *e.g.* in the case of Dr. Liddell in connection with the Gael, the Kelts, and the Gauls, or of Sharon Turner when he says that the Kelts were one of the branches of the Kimmerians, which last-mentioned term, he adds, like German, or Gaul, was a generic appellation (*H.A.S.*, Vol. I., Bk., I. c. ii., p. 44)—when, I say, one or other of them, in an unguarded moment strays from the misty realm of the indefinite, and descends into the pellucid arena of specific averment regarding the origin and identity of particular communities, ancient or modern, then the utter welter of unrelated fact and inference into which he is forthwith plunged, can only be described as equalled by the artless unconsciousness that he displays of the real nature of his situation.

For instance, one of the best recognized authorities from whom we derive our information regarding the various races of early Europe is, I suppose, Sharon Turner. But, if any one thing be plainer than another, it is that the views of this estimable historian

regarding the Skŭths, Goths, Teutons, Germans, and their mutual ethnic relations, are of the most nebulous and misleading character. Otherwise he could never have made the following deliberate statement :—

"I have no doubt of the correctness of Mr. Pinkerton's general notion, that the German, Scythian, and Gothic nations were of the same generic family" (*Ibid.*, Vol. I., Bk. II., c. i., p. 108, note).

Nor could he ever have given utterance to so chaotic a wilderness of thought as is presented in his opinion that the—

"Jutes, Angles, and Saxons, seem to have been co-eval twigs of the same Teutonic branch of the great Scythian or Gothic tree" (*Ibid.*, c. v., p. 171, note).

Nor could he ever have committed himself to a statement so hopelessly confused as the following, namely, that the—

"Saxons were a German or Teutonic, that is, a Gothic or Scythian tribe" (*Ibid.*, c. i. p. 114).

Really, one hardly knows whether to laugh or to cry over such a bewildering display of mixed nescience and error on the part of one of our historical luminaries.

Elsewhere I have elucidated the origin and fortunes of the several divisions of the Sâkian race, and of the Kelts, or Galatai, the Slâvs, the Goths, the Teutons, and divers other ancient races, up to certain points in their respective careers, and by so doing I have to a great extent cleared the befogged and encumbered approaches to our present subject; for we are now enabled to effect a very necessary preliminary purpose.

This is, that, before venturing to determine what peoples of ancient Europe *were included* in that great stream of emigration from the East which eventually, when settled in Europe, became known as the Deutsch or Germanic race, we may specify certain communities which *cannot possibly be considered under that head.*

Imprimis, we must exclude the three principal divisions of the Sâkian race, namely, (1) the Kimbri, and those Senŏnes, or Belgæ, Llœgrwys, and Brythons who in the seventh century A.D., when amalgamated with a portion of the Kimbri, acquired the name of Cymru, (2) the Skolotoi, Skŭths, or Âsen, including, of

course, their descendants the Northmen, (3) those Sâghs who never amalgamated with the European Skŭths, but figured in history as the Saxons, Angles, and Jutes, or Göta (pronounced Yöta). We must also exclude the Danes of Scandinavia, and the Gaidheil and Gwyddyl of Uladh.

2ndly.—We must exclude the Sarmatians, and such Slâvs as came of them, and therefore the Lygii; for, from the name of one of the several tribes into which they were divided, *i.e.* the Arii, it is clear that they were of Medic, or Arian descent. It is possible that the name of another of these tribes, *i.e.* the Bûrii, was merely, through some supposable phonetic process, a corruption of the ancient Medic names Bûdii and Bûdînî. With these Sarmatian Slâvs, all the still more ancient Slâvic peoples who come of the old Broadheads must also be excluded.

3rdly.—We must exclude the Kelts, or Galatai, and with them the short, dark, long-headed "Iberians," "Silures," Old Illyrians, or *Illherri*-ans, or Long Barrow race, though they undoubtedly form a sort of background, or substratum, to the Germanic race throughout Germany.

4thly.—We must exclude the Goths.

5thly.—We must exclude the Prussians, or Teutons. The name *Teutones*, or *Teutoni*, was never employed either by the Germans themselves or by the Romans, as a general name for the whole German nation (*Encyc. Brit.*, art. Teutones). Moreover, it and the name *Deutschen* are quite different, though they are often confused, even by the learned.

6thly.—We must exclude the Hessians and the Dutch.

7thly.—We must exclude the Alânî.

These necessary preliminaries over, it will also be well, at the outset, to notice the various aspects under which, from time to time, the Germans were regarded by the old classic writers.

The first representatives of the race who came into contact with the Romans were a tribe called the *Tûngri*, who, having crossed the Rhine, suffered a defeat at the hands of Cæsar in B.C. 58.

They also bore the name of *Germani*, and apparently a third name, *Pæmani* (*Com. on the Gallic War*, Bk. II.). The name Germani, which is merely the latinized form of *Germân*, as Pæmani is of *Pæmân* (suspiciously like "foot-men," hence "foot-soldiers," from the Persian پای *pai*, "foot"), was after this event carelessly applied by the Romans to all the trans-Rhenish tribes, and thus

gave accidental rise to the familiar generic name *Germans*. At the same time I feel bound to mention that in Milman's edition of *Gibbon's Decline and Fall*, Vol. I., c. ix., p. 146, there is a note, compressed from Guizot, in which it is stated that Adelung (*Aelt. Geschichte der Deutsch.*, p. 102) has—

" triumphantly refuted this opinion. The name of Germans is found in the Fasti Capitolini. See Gruter, Inscrip. 2899, in which the Consul Marcellus, in the year of Rome 531, is said to have defeated the Gauls, the Insubrians, *and the Germans*, commanded by ' Virdomar.' "

The year of Rome 531 was the year B.C. 222, and that being so, I have no hesitation in saying that the above statement, despite the names accompanying it, comes to us heavily laden with the suspicion that there must be something radically wrong with the alleged data on which it is founded—*e.g.* a misreading, a subsequent illicit interpolation, or something of the sort—for *the presence of the Germans in Europe at that early date is simply an impossibility*. The proof is easy. In view of the evidence already, and hereafter to be, adduced in support of the hypothesis that the Germanic race originated from the ancient Persians, it is reasonable to assume that the above-mentioned Germani were simply the descendants in Europe of the ancient Persian tribe known under the name of the *Germanioi* (*Herod.*, Bk. I., c. 125), which, divested of its Greek terminal was nothing but *Ger-mân*, or *Germ-ân*.

This word may be analysed in two ways. We may take *Germ* as root (and, as such, probably identical with the radical part of the name *Herm-iones*), and *ân* as the ordinary Persian plural for words signifying animate objects. Or—which is better—we may take *Ger* as the root, and *mân* as a common Eastern suffix having the same collective signification as it possesses in such familiar modern names as Tûrko-mân, Mûsal-mân, etc., etc. Again—and this to me is still more attractive—looking deeper into its meaning, even as an originally Persian, or let us say Eastern, word, we may regard the root *Ger*, or *Her*, not only in the Latin name *Germani* and in the Latin words *Germanus* and *Germanitas*, but also in the Spanish word *Hermano*, " Brother," as akin to the root *Jôṛ*, in the Hindustâni word *Jôṛna*, " to join," and the like ; and so conclude that the name of the original old Persian *Germanioi* signified " Confederacy," or " Brotherhood." If we

desire to discover a relationship between the Latin word *Germanus*, or the Spanish word *Hermano*, and Sanskrit, the Sanskrit word *Yûg*, or *Yûng*, will not help us. We must search elsewhere. Well, it is known throughout Bengal that every Brâhman calls every other Brâhman his *Sarman, i.e.* "Brother," but in the sense that *they join together in the sacrificial booth.* It is a *religious* bond. Now, the *g* in the Latin words, and the *h* in the Spanish word, are interchangeable. But the *h* in the latter and the *s* in the Sanskrit word are also interchangeable. Therefore *Sarman, Germanus, Hermano*, and *German* are all related. Accordingly, I confidently suggest that the original *Germanioi*, or *Germân*, were so called because *there was once some religious bond between all the members of their tribe.* Afterwards, and under other skies, the religious signification became a political one. Thus the name had certainly nothing to do with Franc. *Ger*, a "spear," or with the Old Ger. *Uuer, Wer, War, Waer, Bar, Baro*, a "brave man," or "warrior." But there is yet another point of view; and that is to regard these ancient Persian *Germân* as identical with the people of ancient Karmania (modern Kirmân, or Kermân) the country of the Karmân, who are said to have been ethnically related to the ancient Persians. I am not philologist enough to know whether the *r* in this case could ever possibly have been originally represented by an *s*, or *sh*, as in the recently discussed case of κοῤρανος equating with *Kuei-shuâng*, or *Kûshân;* but, if it could, then in the ancient Kar-mân might it not be possible to see the Kâs-mân, or Kâsh-mân, *i.e.* a branch of the ancient *Kûsa* race, or *Kâsshî* of Elâm?

I must here observe—though one would think that the observation ought not to be necessary—that the suffix *mân*, so frequently met with in the East, and so often seen in the names of ancient European peoples originating from the East, is in no way whatever allied to the modern German word *Mann, Männer*, or to its English equivalent *Man, Men.* Yet writers like Gibbon and Smith, and I know not how many others, past and even present, have actually been led astray into the assumption that they *are* connected with each other.

Now, we shall see later on (Bk. III., Part III., Chapters ii., iii.) *that up to the reign of Mithradâtes the Great of Pârthia, the Germân were still in their own original homeland of Persia;* that sometime during B.C. 115–100 that monarch was at war with the

Tokhâri in Airyân; and that while those hostilities were in progress, not only the Sâghs, or Sûghûds, of Sogdiana, but other races of Asia also, and in particular the original ancient Persians —amongst whom the *Germân* were included—took advantage of the occasion to *abandon Asia and to migrate bodily into Europe. When* precisely they all arrived there, is unknown; but of most of them, and in particular of these Germân, we do hear—apparently for the first time—about B.C. 58. For these reasons I say that their alleged presence in Europe in B.C. 222 is impossible—Adelung and Guizot to the contrary notwithstanding—*since they never even left Asia till sometime during* B.C. 115–100!

It was the Romans, then, about B.C. 58, who, by applying the name of a particular Persian tribe in a loose way to other tribes inhabiting the same country, originated, or rather appropriated and established, the name *Germani*, "Germans," as a generic appellation for the collection of tribes who eventually became so called, *and thus in course of time, with respect to a crowd of quite separate and distinct peoples, made of the ancient German a kind of Abraham, or "Father of Many Nations!"* (*Gen.* xvii. 5). So deeply has this idea sunk into men's minds—and especially into the mind of the German himself, whatever that stained name now connotes—that both they and he actually cherish the fond delusion, from which, owing to the teachings of their school-books, Englishmen themselves are not free, that (to take one instance out of several) a super-race such as the Anglo-Saxons are only a branch, if not indeed a mere twig, of a great original tree—and that tree, forsooth, DIE DEUTSCHEN! For the latest and most amusing expression of this hardy myth, see Professor Otto von Gierke's sweet little "Ode to England," published in the *Lokal Anzeiger* of the 12th August, 1914, and partially quoted in the *Times* of the 18th *idem.* In view of all these considerations I see no necessity to suppose, as suggested in *Fowler's Concise Oxford Dictionary*, that the name "Germans" may have originated amongst the Kelts in connection with some Keltic word like the Old Irish *Gair*, "Neighbour."

The tribes who really were of the same Persian race as the Germani, Pæmani, or Tûngri, do not themselves appear to have employed any one name as indicative of their whole nation. Even the name *Teutones*, which Sir William Smith and others mix up with *Deutschen*, was not so used by them in the time of the Romans,

as some have erroneously thought (*S. C. D.*, art. *Germania*). Perhaps the nearest approach to such an appellation was the name *Hermiones*, which seems to have been applied to the peoples so called, not by themselves, but by the Greeks, for much the same reason as that for which the name Teutones had, centuries before, been applied to the People of Brûsa, or Prûsa, *i.e.* because, though the Hermiones were worshippers of the Sun, Moon, and Stars, they also paid special honour to that ancient deity whom the Miṣrayim used to call *Taaut*, *Thoth*, or *Theut*, or, as Deutsch has it, *Toth*, *Teti*, and *Teut* (*Lit. Rem.*, p. 181); whom the Greeks called *Hermes*; and whom the Romans called *Mercurius*. The Goths, too, it will be remembered, when in Asia as the Mas-Sagetai, had been worshippers of the Sun, sacrificing to him horses, "thinking it right to offer the swiftest of all animals to the swiftest of all the gods" (*Herod.*, Bk. I., c. 216). In fact, of yore, Sun-worship was a most popular cult, and seems to have been world-wide.

As the name Hermiones originated from the worship by the tribes so-called of the Greek equivalent for the Mizric god Teut, so it is probable that into *Marcomanni*, or rather *Marcomani* (the name of another branch of the same race who worshipped the same deity under its Roman name of Mercurius) were imported similar associations.

It is also important to point out that the Greeks and Romans had very hazy notions regarding the ethnic relations of the Northern nations, and that, just as in earlier days they loosely and indiscriminately applied the names *Keltoi*, *Galatai*, and *Galloi* (*Celtæ*, *Galatæ*, and *Galli*) to all the inhabitants of Europe beyond their northern frontiers, so in these later days, the fact that the Romans similarly applied the name of *Germans* to all the trans-Rhenish peoples, without any regard whatever to their true ethnic relations, does not in the least support the inference drawn to a very great extent by conventional authorities, that the peoples so indiscriminately denominated Germans, were all members of the great Germanic family.

Now, by Pliny (A.D. 23–79) the Germans were classified thus :—

1. Vandâli, or Vindili, perhaps meaning the Lake-people, from *Vand*, a lake.	Burgundians. Varini. Carini. Guttones.

2. Ingævones, or dwellers in *gaus*, or villages.	Kimbri. Teutones. Chauci.
3. Istævones, or those who did not dwell in villages.	Midland Kimbri, probably the Semnones afterwards mentioned by Tacitus as being the chief tribe of the Suevi.
4. Hermiones, or worshippers of Hermes.	Suevi. Hermunduri. Chatti. Kherûski.
5. Bastarnæ.	Bastarnæ, bordering on the Dâki, Bastarnæ of Peuce, at the mouth of the Danube.

Of these we must exclude, amongst the Vandâli, the Guttones, for they were Goths; nay, we may doubtless even exclude all the rest of the Vandâli; for, according to Sir William Smith, Vandâli was merely another name for the Gothic race—Burgundians certainly, and perhaps also Varini and Carini, being only the names of sub-divisions. We must also exclude the whole of the Ingævones, for the Kimbri and probably the Chauci also were Sâkian, while the Teutones were Ishmaelites; the whole of the Istævones; and, amongst the Hermiones, the Chatti, the Suevi, and the Kherûski, for the first were Hittites, and the two last Sâkian.

By Tacitus (A.D. 61–117) the Germans were divided into three great groups, namely:—

1. The Ingævones, on the ocean; a position which includes the tribes called by the same name by Pliny, and doubtless also the Early Saxons and the Jutes, or Göta, pronounced Yöta;
2. The Hermiones, inhabiting the central parts of Germany and probably corresponding to the Hermiones of Pliny, but in course of time including many non-Sâkian allies amongst the so-called Suevi.
3. The Istævones, inhabiting the remainder of Germany; and so, no doubt, embracing all the other tribes mentioned by Pliny, except the Hermiones and Ingævones.

In addition to the peoples mentioned in these two lists, says Sir William Smith, we ought also to include the—

"inhabitants of the Scandinavian peninsula, the Hilleviones, divided into the Sinones and Sitones" (*Class. Dict.*, art. *Germania*).

In Bk. III., Part III., c. vii., I have shown that the Scandinavians of these remote times were of Sâkian origin, and this theory is certainly not prejudicially affected by the subdivisional names of these so-called Hilleviones. Indeed, the obvious resemblance between Sinones and Senŏnes is rather in favour of it than otherwise.

As regards the Bastarnæ (a name which includes the Peucini), Tacitus himself doubts whether they should be classed as Germans or as Sarmatians. His sole reason for inclining to think they were Germans was founded, not on ethnic considerations, but on the fact that they resembled the Germans in language, costume, and dwellings. Seeing, therefore, that these resemblances might have arisen from contact, we are not entitled, in the absence of ethnic proofs of their Persian origin, and in the face of Tacitus's doubts, to affirm that they were Germans rather than Sarmatians.

Thus, in the days of Cæsar (B.C. 100–44), Strabo (B.C. 54–24), Pliny, and Tacitus, the Germanic race can only really be said to have consisted, out of all the peoples above referred to, of those—or rather of some of those—mentioned in the following amended list—

(*a*) Suevi, the collective name (and obviously of Sâkian origin) of a multitude of unsettled tribes who inhabited the central parts of Germany between the territories of the Sâkian Kherûski and the Danube. According to Tacitus they consisted of the Semnones, Langobardi, Reudigni, and Aviones, the Varini, the Eudoses, Suardones, Ninthones, Hermûndûri, Narisci, Marcomanni, Quadi, Marsigni, Burii, and Lygii.

Of these we must exclude the Varini, for they were Vandals and therefore Goths; the Semnones; the Langobardi, or Vinili, as they were originally called, for, being related to the Vandals, they were Goths, and moreover, they subsequently threw in their fortunes with the Ostrogothic conquerors of Italy; also the Reudigni, Aviones, Eudoses, Suardones, and Ninthones, for their religion seems to connect them, though not

necessarily, with a Sâkian origin; and also the Lygii and Bûrii, for as we have seen, they were of Medic descent, and therefore Sarmatians. Thus, the Suevi, *as a purely Germanic league*, probably consisted only of the Hermûndûri, Narisci, Marcomanni, Quadi, and Marsigni.

(*b*) The Tribocci, Nervii (exterminated) Treviri, Nemetes, and Vangiones in Gallia Belgica, all of whom may be excluded, and the Usipii, Tencteri, Angrivarii, Chamavii, and Dulgibini between the Kherûski and the Rhine.

(*c*) The Germani, Pæmani, or Tûngri.

Apart, however, from the testimony of ancient historians as thus rectified, there were other peoples whom we must consider as constituent elements of the Germanic race, equally with those above specified. Of these the first are the *Dâkî* (*Daci*), who made their *début* in Europe in B.C. 10, as occupants of South Rumania, *and who were probably the advance-guard of that great stream of Persian emigration which accelerated, if it did not actually cause, the Kimbric avalanche upon Italy in* B.C. 114. Their name, I suggest, was a western variant of *Dâkh-ân* or *Dâgh-ân*, they being originally identical with that ancient Persian tribe called by Herodotus (Bk. I., c. 125) the *Daaians*,[1] and afterwards known as the *Dâhæ* of Dâghestân in Hyrcania. This name signifies either the "Country of the Dâgh-ân," or the "Hill-Country," from the Tûrânian word *Tâgh*, "Hill." Their progress westward is obviously marked by the Russian district on the south-west coast of the Caspian still called *Dâghestân*. When in Southern Rumania as the Dâkî, Augustus despatched against them an expedition, but it was defeated, and had to retire. About that time, under the leadership of Boeribistus, their power was very great. They subjugated most of the neighbouring States, and even became formidable to Rome. In A.D. 70, under Dekebâl, whose headquarters were at the old Getan settlement of Sargetia, they invaded Mœsia (modern Bulgaria between the Balkans and the Danube, and Servia), and defeated the Consular Legate, Fonteius Agrippa, over-running and ravaging his territories, and from A.D. 86 to 90 they "insulted the majesty of Rome with impunity," and at last Domitian was obliged to buy them off. But in A.D. 100 Trajan invaded Dâkia—then an extensive

[1] Originally one with the Kâssî of Elâm and therefore with the Kâsh or Kûsh of Ethiopia, ancestors of the Amhârî.

country lying north of the Danube, south of the Carpathians, or *Sarmaticæ Montes*, east of the Theiss, and west of the Pruth; and after four years' hard fighting, he forced the Dâkî to migrate to territories between the Dnieper and the Dniester. It has been said that they then became known as the Tyra-Getai (*Is. Wand.*, p. 95). This, however, is opposed to much good evidence—unless we believe, as perhaps we may, that neither the Tyra-Getai nor the Thys-Sagetai were really *Getai*. In the first place, the Dâkî were an entirely different race from the Getai, whose origin and fortunes have been elucidated in c. i., *ante*. Secondly, people called Tyra-Getai were settled in Dâkia centuries before the Dâkî arrived there and gave it that name—though this is quite explainable on the other hypothesis. Thirdly, nearly two centuries previously, the so-called Tyra-Getai had quitted the banks of the Dniester, and had presumably migrated to the Vistula with the Getai and the so-called Thys-Sagetai. I say "presumably," because this really is only a presumption, because it may all be only a question of names, and because *it is just possible that the Tyra-Getai and Thys-Sagetai were not ethnically related to the Mas-Sagetai at all*, but were *Sagetai* only in the sense that they were "Wanderers." Hence *they may really have been the Dâghân*, coming on westwards far in the wake of the Mas-Sagetai, and acquiring their prænomens first from the Tyras, or Dniester, and afterwards from the Theiss.

We must remember that, as with all the other immigrant streams from the East, the original object of the Dâkî, when they entered Europe, was to force their way into the North-West, *via* the valley of the Danube. This they had hitherto been prevented from doing by the arms of Rome, which were dominant all along that river. It therefore became necessary for them to effect their purpose *via* some other route. In those days the territories of the *Âsen* (then called *Âsâland*, but formerly known as *Sküthia*), were very much further north than they had been when their inhabitants were styled the *Skolotoi*, or *Sküthai*. In fact, they were as remote as modern Kieff, which was then known as *Âsgard*—by no means a mythological locality, but an actual, inhabited, and flourishing city that had, as the name itself implies, been "founded" by the *People of Âshâ*. Thus, *via* the valley of the Dniester, or that of the Pruth, and round by the northern flanks of the Carpathians, the way into West Central Europe was

comparatively open. It is therefore probable that the Dâkî did not remain long between the Dniester and the Dnieper, but found their way into the country afterwards called Germany by the route just suggested. In looking for them, however, amongst the tribes afterwards called *Germanic*, we must not expect to find them as *Dâkî*, for no community bearing that name and answering to the people whom Trajan forced back to the Dniester, ever again appear in history. It may rather be suggested that it was they who imposed another form of their name of "Mountaineers" upon, or another form of whose name was assumed by, a great Confederation of Germans whom I shall shortly notice.

First, however, let us ascertain what we can concerning an earlier Confederation of Germans who, in the nominal guise of SUEVI, acquired celebrity in the Augustan Age. These were the *Marcomanni*, whose dominion under Maroboduus extended along the north bank of the Danube, from Regensberg almost up to the borders of modern Hungary. With them are generally associated a kindred people called the *Quadi* whom we shall discuss later. The name Marcomanni should really be *Marcomân*, or in an English plural form *Marcomâns*. Scholars, however, have handed down from generation to generation the teaching that the name signifies "Men of the Marches"—the suffix *mân*, which, as we have seen, is merely the common Eastern terminal denoting collectively the members of a particular community, having been erroneously and fantastically but loyally and persistently associated with the German word *Mann, Männer;* and the idea of connecting the root *Marco* with "Marches" having suggested itself to somebody's mind from the circumstance that when Maroboduus and Catualda were expelled from their dominions and took refuge with the Romans in the reign of Tiberius (A.D. 14–37), the latter assigned to them and their followers "the country between the Marus (March? Marava? or Marosch?) and Cusus (Waag?)" (*Sm. Class. Dict.*, art Quadi). Since the Roman *c* had the same phonetic value as Greek and English *k*, it is difficult to understand how *Marco* could ever have been imagined as arising out of Marus, or Marosch. The derivation is purely conjectural, and an example of the way in which so many orthodox theories are merely the result of the pursuit of some *ignis fatuus* along the lines of least resistance. It is much more probable that the origin of *Marco* is traceable to *Margum*, or *Margus*,

a fortified placed situated on the river Margus (Morava), at its confluence with the Danube; because there is reason to suppose that *the Marcomân gave this river and fortress their name from associations connected with their Asiatic past.* Since the Germanic race are *ex hypothesi* of ancient Persian origin, it is important in this connection to observe that near Persepolis there was a district called the *Plain of Mûrghâb,* or "Water of Marg," or "Margus." I therefore suggest with some confidence that the Marcomâns were originally an ancient Persian tribe dwelling in or near this Plain of the Water of Marg; that they entered Europe with the Germân and the rest of the Persian flood; founded Margum, or Margus, on their way westward along the Danube; and, on account of their domicile of origin near Persepolis, called themselves *the Margo-mân,* i.e. *the Mân, or Community from Marg;* and that ultimately, when they reached their settlements in Southern Germany and became known to the Romans, the latter transmuted their name into *Marcoman,* and, adding their own plural terminal *i,* evolved the name *Marcomani* which, under an aberration of somebody's scholarly imagination, got subsequently corrupted into *Marcomanni,* so as to bring in the German word *Mann, Männer.* Or, the alternative hypothesis may be suggested, that they took their name from *Margum,* and, adding the Persian plural termination *ân,* became the *Marguṃân,* which was similarly changed by the Romans into *Marcomani,* and afterwards subjected by the learned to the same process of corruption into *Marcomanni.*

With the Marcomân were ever and intimately associated that powerful community, also Germanic, to whom I have alluded under the name of the *Quadi.* No attempt seems ever to have been made to discover the origin of this name. We may, at any rate, assume that, like the Marcomân, they came from Persia. To that country we can also trace the Germani, Pæmani, or Tûngri. The Dâkî, too, can be traced back to the same domicile of origin—their later name of *Âlâmân* being, however, traceable to Sarmatia. But what of these Quadi?

The *i* at the end of the name was, of course, only the terminal added by the Romans to indicate their Latin plural. All we need to investigate is the meaning and origin of the word *Quad.*

We shall see presently that two names connected with the communities eventually known as the Germans—*i.e.* Âlâmân,

and Dâkh-ân, Dâgh-ân, or Dâkî (*Daci*)—meant "mountaineers," "hill-people," or "highlanders." One is therefore very much tempted to assume that a similar signification must have attached to the name Quadi, through, let us say, the Persian word كوه *Kuh*, "Mountain." But I confess I am unable to solve the problem on any such lines. I think we have much better prospects of success in another direction. In Arabic there is a word قواعد *Quâ'id*, meaning "military exercises or manœuvres, drill, evolutions of troops." Here, it seems to me, we have exactly what we want. The Quadi were doubtless a community who paid special attention to such matters. Hence their name. But where, it will be asked, does the Arabic connection come in? My answer is, through the Sirakenoi. One of the boundaries of the Quadi territory was a portion of the Carpathians, that was called the *Sarmaticæ Montes*. Just beyond, in Sarmatia, dwelt in their day a powerful people once connected with Northern Arabia, and possessed of a name that was distinctly Arabic—the Sharakyoun, Sharkeyn, Siraceni, or Sirakenoi. Now, just as the Dâkî acquired their name of Âlâmân from Sarmatian regions, but from the Sarmatians, why may not the Quadi have derived theirs from those regions too, but from the Sirakenoi who were then dwelling there, and who were afterwards known as the Prussians?

Again, in the reign of Caracalla (A.D. 211–217) another powerful Confederation of so-called Suevic tribes—all really Germanic—suddenly rose into fame on the banks of the Main, in the vicinity of the Roman provinces. These were the *Alemanni*, *Alamanni*, or *Alamani* (*S. C. D.*). Gibbon gives the name *Alemanni*, and the *Encyc. Brit.*, 11th ed., has the name with only one *l*. According to Gibbon they—

"assumed the name of Alemanni, or Allmen: to denote at once their various lineage, and their common bravery."

In a note we are referred to Dion Cassius, lxvii., p. 1350 (*temp. cir.*, A.D. 213), and are regaled with the following comment:—

"This etymology (far different from those which amuse the fancy of the learned) is preserved by Asinius Quadratus, an original historian quoted by Agathias, i. c. 5" (*Decline and Fall*, Milman's ed., Vol. I., c. x., p. 176).

But why we should attach any special weight to Asinius Quadratus' statement is not apparent. Whoever he may have been, I much prefer to consider his etymology on its merits; and it seems to me to have none. It is pretty obvious that the original name was really *Âlâ-mân*, or in our plural, *Âlâ-mâns*, and that it is derivable from the Sarmatian word *Âlâ*, signifying "Mountain," and the common Eastern collective suffix *mân*; whence "Mountaineers." I am the more convinced of this since I find that it obtains support from their own language :—

"Von Schmid in his Suavian Dictionary sub *Alb*, *Alp*, informs us that alm, almand, or almang, denoted not only *a common, a pasture*, but *a mountain*; hence the people dwelling on the mountains in Austria, Tyrol, etc., were called Alamanni (*Origin of the Germanic and Scandinavian Languages, Nations*, etc., by the Rev. J. Bosworth, p. 120, note).

To this word *Âlâmân* the Romans, not knowing that it was itself a plural noun, added their plural terminal *i*, whence *Alamani*. The name Alamans, as applying to an unsettled people who were once known and dreaded in Central Asia, is mentioned in the Honourable G. N. (now Earl) Curzon's work, entitled *Russia in Central Asia*. But, just as was the case with the name *Marcomân*, so with this, some imaginative individual—apparently our "original" friend Asinius Quadratus—imported into it a meaning which it is still solemnly said to bear, but which is equally unwarranted and fantastic with that usually attached to the name Marcomân. To suit this hypothesis, which regarded the name as synonymous with *Alle Männer*, or "All Men," the *Âlâ* was metamorphosed into *Ale*, the fact that two *l*'s were needed being overlooked, and the *mân*, with its Latin *mani*, was changed to the half-German and half-Roman hybrid *manni*—whence the conventional form *Alemanni*, said to have been intended "to denote their various lineage and their common bravery." The *Encyclopædia Britannica*, however, except in its article on the Suevi, seems to have realized the little oversight above-mentioned regarding the two *l*'s in *Alle*, for in its article on the Alamanni, it adds the form *Allemanni*. According, however, even to our authorities, the Âlâmân were originally all SUEVI; so that if that were so, and if the name Suevi was not merely a political appellation, their lineage could not have been remarkably "various." The majority of them were Hermûndûrî—a name

which seems to have displaced for a time the older name Suevi, Suebi, or Suabi—but in the fourth century A.D. the latter name revived, and as a designation for the community, enjoyed alternative honours with the name Alamani (See Chapter I., *ante*, as to who the original Suevi were).

In the fifth century A.D. the entire community settled in Alsace, or Elsatz, and a large portion of Switzerland, where they formed part of the Frankish State. Their dialects, however, are now spoken in Alsace, Baden, Würtemberg, German Switzerland, and a small portion of Bavaria. We know that they consisted of many tribes, but they are all stated to have been Germanic; and, had their origins been so diverse as the above name "All Men" is said to imply, it is improbable that the fact would only then (*i.e.* in the beginning of the third century A.D.) have been discovered and proclaimed. The name could not have meant that the so-called Alemanni were "all the Germans" in confederacy; for, as we have seen, numerous other divisions existed who were not included. No; the whole hypothesis is as feeble a specimen of conjecture as the conventional hypothesis regarding the origin of the name Marcomanni.

But, it will be asked, is there any other more reasonable hypothesis which can take its place? I say there is.

It is highly probable that the Âlâmâns were simply the Dâkî under a new name. I would suggest that when the main mass of the Dâkî retired before Trajan to the regions lying between the Dniester and the Dnieper, *and so found themselves for a time in Sarmatian territory, and subject to Sarmatian influences*, they acquired the half-Sarmatian and half-Tûrânian name of Âlâ-mân, which meant precisely the same thing as their own name Dâkî, *i.e.* "Mountaineers."

Under this newly acquired name they found their way into Central Germany, *via* the country north of the Carpathians, at some uncertain period during the second century A.D., and arrived on the banks of the Main in time to form the nucleus of the Confederacy of A.D. 211–217, which, adopting Âlâmân as a common appellation, proved such formidable and such frequent enemies of Rome.

With regard to the great *Suevic Confederacy, it is not impossible that originally the founders and mainstay of it were tribes of Sâkian origin, and that when these passed on to other spheres of fortune, the name fell for a time into desuetude*, but, when revived in the

fourth century A.D., was quietly appropriated[1] by people—namely, the Hermûndûrî and other Âlâmân—who had indeed been included under the old original name, but not as the head and front of the Confederacy so called.

The Germans of the present day, limited to the descendants of the communities hereinbefore ascertained to be entitled to the name, *are a race, but not a nation.* Most of them, it is true, belong to that heterogeneous and artificial State which, under the hegemony of the alien and arrogant Prussians (who alone are the true Teutons), is known as the German Empire; but many are subjects of Austria; while countless others have been and are citizens of the French, Swiss, and American republics, and subjects of the Tsar, and even to some extent of the British Crown.

As represented to us by the Romans—who, as we know, included in the name many peoples who were no more Germans than they were Polynesians—the Germans were a race of lofty stature, fair complexion, and yellow or red hair, endowed with great physical strength, and distinguished for their bravery and love of liberty. This description, however, is only partially applicable to the real German race. Many who go by the name are fair and have yellow hair[2]—particularly those who are ethnically Slavs; but the true Germans are, if anything, a short, thick-set race, and very often dark; while, as for their spirit of independence, perhaps the less said of that the better. To some extent, no doubt, their facial type resembles those of the Prussian and British races, because a process of interblending has been going on for a very long while now, and over a very wide area; but the aspect of their features *as a race* is much more conformable to the broad, Tûrânian-like countenance of the typical Slâv. In view of the common partially Tûrânian origin of the ancient Medes and the ancient Persians, and of the probability to which I have already alluded in my Introduction, that many of the peoples generally regarded as Slâvonic, and many of the so-called Germans, are really descended from the ancient semi-Tûrânian Broadheads of the "Round Barrow" period, this is only what might have been

[1] An old trick of Fate, played once before on the Senŏnes by the subordinate members of the Kymric Confederacy, after the Belgae had passed over to Britain about B.C. 100.

[2] It will not be forgotten that the ethnic basis of the Ancient Persians (*ex hypothesi* the ancestors of the Germans) consisted to a great extent of the fair but barbarous *Kâssî* of Elâm.

expected. But behind the whole race—whatever their ethnical affinities in these respects—and all over German territory, but specially perhaps in the South, is a background or substratum of the small, dark, long-headed Old Illyrian (or, as I suggest, *Illherri*-an), "Long Barrow" race of Early Europe.

To sum up, the Germans proper consisted, at least principally, of :—

(*a*) The Hermûndûri, Narisci, Marcomâni, Quadi, and Marsigni.

(*b*) The Usipii, Tencteri, Angrivarii, Chamavii, and Dulgibini.

(*c*) The Germâni, Pæmâni, or Tûngri.

(*d*) The Âlâmâni.

These, therefore, were the ancestors—as far as I can sift them out—of the people who, in the Carlovingian Era (A.D. 751–987), for the first time in history appropriated to themselves the name *Die Deutschen*, which, etymologically, has nothing whatever to do with the name *Teutons*, any more than ethnologically the Deutschen have anything whatever to do with the people called Teutons—a name which is the property of the Prussians, and of them alone.

When the Anglo-Saxons were on the Continent, their alphabet provided for such phonetic peculiarities as the *th* in such words as *Thing* and *The* or *That*. These sounds the Germans were and are absolutely incapable, physically, of pronouncing. This fact in itself shows that the two peoples are racially different.

In conclusion, then, not only do I deny that the Germans and the English are ethnically identical, but I should be very sorry to believe that any blood relation whatever existed between them as races.

The Germans and their Junker Over-lords are simply an inrush into Humanity of undeveloped Group-Souls, physically based (as regards the Germans) on the white but barbarous Kâssî of Elâm. Having acquired the outward forms of civilization from their European Environment, they, with that ignorance and vanity which attach to their rudimentary stage of progress, imagine that they are not only *a* but *the* People of Culture; but, by reason of their proximity to the animal origin whence they have so recently emerged, they are at present wallowing in a slough of bestiality which is no doubt natural to them, but from which we may hope that in some future age they will be delivered. That is their true Tipperary, the real *Tag* to which they should drink.

CHAPTER VII

THE JEWS AND EDOMITES

IN order to elucidate and emphasize the very great difference between, and remoteness from, each other of the fortunes of (1) the *House of Isaac*, or *Beth-Sâk*, and (2) the people familiarly known as the *Jews*, I now propose to give an outline of the history of the *House of Judah* from A.M. 3398–3416, or B.C. 598–580, the date of deportation to Babylon of the tribes composing that house, namely, Judah, Benjamin, and Levi, and a few families of Ephraïm and Manasseh hardly worth mentioning from a numerical point of view (1 *Chron.* ix. 3).

In considering who are the modern representatives of these Babylonian Captives, we must remember that when, in A.M. 3468½, or B.C. 527½, *i.e.* two and a half years after the Fall of Babylon in A.M. 3466, or B.C. 530, Kyrus II. the Great, issued his celebrated Proclamation, only a comparatively small number of Jews took advantage of the occasion, these few being—

> "the lowest of the low, the poor in wealth, in knowledge, and in ancestry, the very outcasts and refuse of the nation as it were" (*Lit. Rem. of Em. Deutsch.*, p. 321; *Talmud Kidd.* IV., I.).

This is forcible language, and there is no mistaking the meaning it seeks to convey. In other words, the higher classes and vast majority of the entire tri-tribal community elected to remain, and did remain, in the territories of the new empire then founded by Kyrus, and there, while preserving themselves as a distinct community, settled and distributed themselves amongst the Medic, Arian, Persian, and other subjects of their new sovereign (*Esther* iii. 8; viii. 9).

1. In Bk. III., Part III., c. viii., I have shown that the Benjamites, *as a tribe*, never returned to Palestine. With regard to them, therefore, all we can say is that they may have taken

advantage of the opportunity afforded by the unsettled character of the period of seven or eight years between the first unsuccessful and the second successful attempt of Kyrus against Babylon, to escape from the city ; or else, when it had fallen, Kyrus permitted them to depart, as a reward for the aid which, as seems probable, they, together with the tribes of Judah and Levi, had rendered him in supporting the Babylonian priesthood against Nabû-nahîd during the progress of the siege (*Media*, pp. 321–326). On these hypotheses Benjamin, as a tribe, became free and independent at some uncertain period during B.C. 537–530 ; though it is necessary to remember that in the book of *Esther* (which, however, is probably only a romance, or novel, dealing with A.M. 3520–3530, or B.C. 476–466), no reference is made to any such event. From this point there is a break in our chain of evidence, and the immediately subsequent fortunes of the Benjamites become untraceable. But, should more facts and traditions, or ideas, than are seemingly now available, ever come to light regarding the origin of such of the ancient inhabitants of Asia Minor as were not Lydians, Karians, Lykians, Greeks, Khâttî, Phrygians, and Senŏnian Gauls, it will not be surprising should the discovery be made that that origin is to some extent—*e.g.* as regards the *White Syrians* of the region called Kappadokia ad Pontum, Pontus, and Kappadokia Minor—traceable to streams of Benjamitic immigration from Babylonia, which either accompanied Kyrus as allies on the occasion of his expedition against Lydia (for *Kappadokes* is said to be a word of Persian origin), or else, after the Fall of Krœsus, poured as settlers into the eastern provinces of the subverted empire. Beyond the by no means weighty fact that the careless Greeks loosely called the fair Kappadokes of Pontus Syrians, there is no reason to believe that they *were* Syrians ; and some reason, founded on their complexion, does exist for deeming them, ethnically, distinct from the Syrians. It was to Pontus, or Kappadokia ad Pontum, that Probus transported the Frisians in A.D. 270–280, and it seems to me that it was from the harbours there, not from the mouths of the Danube, that the Frisians, accompanied perhaps by the Benjamites, in the persons of these Kappadokes, afterwards escaped to the North Sea.

2. As regards the *Jews of the Returns*, their career is briefly this. After a period of some prosperity, great numbers of them

were deported by Alexander the Great to Egypt, and especially to the newly founded city of Alexandria. Subsequently, in B.C. 301, about 100,000 more of them were carried off by Ptolemy Soter, and settled in Alexandria and Cyrêne. Thence these expatriated Jews, who all belonged to the tribes of Judah and Levi only, and are known as the *Jews of the Dispersion* (*Golah*), spread themselves—

"over the whole country, from the Libyan desert in the north, to the boundaries of Ethiopia in the south, over the Cyrenaica and part of Libya, and along the borders of the African coasts to the Mediterranean. They enjoyed equal rights with their fellow-subjects, both Egyptian and Greek, and were admitted to the highest dignities and offices; so that many further immigrants followed of their own free will" (*Chamb. Encyc.*, art. Jews).

In A.D. 38, during the reign of Caligula, the Alexandrian Jews experienced a frightful massacre. When, in the eleventh century, the Arabian Moors conquered Spain, the Jews of the Dispersion, abandoning Africa, passed over into Europe in large numbers.

"During the whole of the brilliant period of Moorish rule in the Peninsula, they enjoyed, indeed, what must have seemed to them, in comparison with their common fate, a sort of Elysian life. They were almost on terms of equality with their Mahommedan masters, rivalled them in civilization and letters, and probably surpassed them in wealth. The Spanish Jews were consequently of a much higher type than their brethren in other parts of Europe." (*Ibid.*).

How different was their lot in the fifteenth century! The unutterable horrors of that tragic period—from which we may date the decline of Spain herself—need not detain us.

A word now with regard to the Jews who had been suffered by Alexander the Great and his successors to remain in Judæa. After many vicissitudes of fortune which it is unnecessary to describe, they in B.C. 130, led by John Hyrcanus, performed the marvellous feat of subjugating their proud, jealous, and uncousinly cousins, the *Idumæans*, or *Edomites* (who had once dreamt of inheriting both Israel and Judah!), forcing upon them the Jewish religion and customs, and so completely incorporating them into the Jewish community that, in the course of the first century A.D., not only the Edomite nationality, but the very Edomite name,

wholly and for ever disappeared (*Stud. Man. of Anc. Hist.*, by Taylor, p. 345). *Obadiah's* statement regarding Edom—

"Behold, I have made thee small among the heathen; thou art greatly despised" (v. 2),

had probably reference to what must already have been a fact at the time when Obadiah was prophesying, *i.e.* about A.M. 3417, or B.C. 579. But it was in the first century A.D. that the prophet's prediction was completely fulfilled—

"And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau" (v. 18).

It may, perhaps, be wondered how the *House of Joseph* (another name for the *Beth-Sâk*) could possibly come in at this stage, seeing that it had gone into captivity over one hundred and forty years previously. The explanation, however, is that certain families belonging to Ephraïm and Manasseh had always dwelt in Jerusalem and been associated with the House of Judah (1 *Chron.* ix. 3).

Subsequently, both nationalities—Judah and Edom—when so amalgamated, first passed under Roman rule in B.C. 63, and then underwent the memorable atrocities of A.D. 70, when, according to Josephus, about 1,359,460 of them were slaughtered. The survivors, after several attempts to throw off the Roman yoke, were further decimated with fearful incidental horrors; and finally, in A.D. 135, the whole Land of Judæa was desolated, and the inhabitants scattered to the winds.

3. From about B.C. 120 to the time of the rise of Islâm, a flourishing Jewish community called Himyaritis, or Homeritis, existed under monarchical institutions in South-West Arabia, and in A.D. 230 Judaïsm, as a religion, even sat enthroned in Yemen; but eventually this interesting State was subdued by Muhammad about A.D. 627, and its inhabitants were deported to Syria.

4. All these Jews, however—the Jews of Judæa, the Jews of Himyaritis, and the Jews of the Dispersion in Africa and Spain—were only the descendants of the 40,000 or 50,000 members of the Tribes of Judah and Levi who had returned to Palestine from Babylon, and of the incorporated Edomites. We have still

to trace the fortunes of the MAIN MASS OF THE BABYLONIAN CAPTIVES, chiefly consisting of the Tribes of Judah and Levi, *i.e.* the better classes *who had elected to remain in the dominions of Persia* Under the comparatively mild rule of Kyrus and his famous successors, not only did they grow into an immense multitude, but within certain limits, they enjoyed considerable liberty, became exceedingly prosperous, and were even permitted to establish and maintain an *Imperium in Imperio*. At the head of this Yahûdic or Jewish, State, was a member of the Tribe of Judah, styled the *Rosh Galûtha*, or "Prince of the Captivity"—generally chosen from those supposed to have been descended from David—and the sole condition attaching to their existence and activities under this autonomous *régime* was that they should acknowledge the Akhâsh-Zwêrôsh, or Ahasuerus, of the day as their suzerain.

Living thus in the midst of *the multitudinous peoples who were afterwards in other countries known as the Slâvic and Germanic races*, it is unquestionable that when, in B.C. 115, that great rush of nations began to take place from Asia into Europe, consequent upon the rise to pre-eminence and the westward tendency of the Pârthian power, and when *Europe was deluged by a surging flood of Asiatic peoples* consisting of the Medes, Arians, Pârthians and other Sâghs of Airyân, Persians, and other trans-Tigris races, *the entire Jewish Galûtha must have been swept along with them*—some going with the Medic stream and others with the Persian stream. Since the former eventually settled down amongst the Sarmatians and Broadheads in Russia, Poland, Austria, and the Balkan States, as the Slâvs, and the latter as the Germans proper in Southern Germany and Western Austria, it follows that the innumerable Jews who have been dwelling amongst and interblending with the Slâvs and Germans from time immemorial (as distinguished from the Jews of the Dispersion who were later arrivals in Europe), and whom of late it is again becoming the policy of the Continental Powers to persecute and expel wholesale must be *none other than those main masses of the tribes of Judah and Levi who never returned to Palestine after* B.C. 536. The name *Ashkenâzim*—acquired from their passage through Caucasian regions when they entered Europe in B.C. 115—broadly distinguished those Slâvic and Germanic Jews from their brethren the Jews of the Dispersion, who were generally called *Sephardim*.

5. A word now regarding the Jewish Type of Countenance—

a subject in connection with which popular misconception and ignorance, especially in England, are a notable feature of modern times. One of the London evening papers—I regret I have forgotten which one it was—made, it is true, many years ago, the following attempt to enlighten its readers, but probably few noticed it and fewer still would remember it.

"The Jews are, of course, a very mixed people, as any one can see for himself by observing a Jewish crowd at the Easter markets in Shoreditch; but it is not generally known that the popular Jewish type, recognized by a hooked nose, is not the pure Semitic type. The Arabs of the desert do not exhibit this form of nose, and its origin is a question with anthropologists. The Chaldæan Sculptures of Tello and Nippur, dating from 2000 or 3000 B.C., show this type of nose. Professor Oberhammer agrees with Von Luschan in ascribing it to the ancient Anatolians, resident in Armenia before the Aryan tongue was spoken there. The Elâmites and Sûsians of the South were branches of the same stock, and by intermarriage with Semitic invaders have impressed upon them their physical type, though not their language or culture."

Without entering into the question of the origin of the type under notice, let us confine our attention to the popular delusion that it is a specially Jewish feature.[1] In the first place, the difference between the often beautiful and refined countenances and complexions of those Ashkenâzim who have not mixed with other races, and those of the ethnically heterogeneous *Returned Jews* with whom, under the vulgar name of "Sheenies," we English and Americans are most familiar, is almost as great and striking as the difference between the personal appearance of some members of the Sephardim and that of the ordinary Englishman. The prominent, bulky, and peculiarly curved nasal incubus, receding forehead, and unique cast of countenance of the Sheeny, are too well known to need any description. *This, however, is not the true type, nor even the type at all, of the countenance of the pure Jew. It is an acquired type,* limited only to the descendants of those members of the tribe of Judah and Levi who returned from Babylon to Palestine after B.C. 530. *Before the Captivity it was unknown amongst the people of the House of Judah.* Their type, like that of the Beth-Sâk, was an exceedingly beautiful and

[1] It must be remembered that the Jews were not Hebrews. On one side they were Amoritic, and on the other Hittite. Thus, they are not even Semitic ethnically.

variegated type—very similar probably to that of a good-looking Britisher. With exceedingly fair, pink and white complexions, they probably had black, brown, auburn, red and even yellow hair, and brown and blue and grey eyes. When the *Jews of the Returns* settled down in Palestine it is not at all probable that they intermarried with the Samaritans, for there is good evidence of the fact that they had no dealings whatever with them. But it is very probable that, after the desolation of Judæa by the Romans, the Samaritans, like the Jews, dispersed over the world, and became lost in the Jewish name. Now, these Samaritans and the non-Jewish races of Syria in general, and all Aramæans, notably the later Armenians, did possess the Sheeny type. They acquired it in consequence of the policy initiated by the Assyrians of transplanting their own people and other subject races into the depopulated territories of conquered States. But, though the Jews of Judæa, from whom the Jews of the Dispersion originated, did not acquire the type *directly* from these mixed Syrian races, they did so *indirectly*. This happened in B.C. 130, when they *incorporated into their own community the entire Edomite nation*, which, there can be little doubt, was then a very mixed people.

What, then, is the true Jewish type of countenance? It is that of the Jews from the East, the Ashkenâzim, who have dwelt from time immemorial amongst the Germanic, *i.e.* Persian, and the Slâvic, *i.e.* Northern Medic, races. These—

" often have red hair and blue eyes, with a nose of delicate form and nearly straight.

" The Oriental Jews are unlike the other Syrians in features, and it is the Syrians who have the large nose that strikes us as a peculiarity of the Western Israelites. This prominent feature was always a characteristic of the Syrians " (*Wilkinson's Ancient Egyptians*, Vol. II pp. 195–199).

It is not difficult to tell where these huge Syrian noses came from. The ultimately responsible parties are undoubtedly the ancient Hittites—and the more immediate the Aramæans.

Lastly, in justice not only to the Ashkenâzim, but also to the bulk of the Sephardim, attention should be drawn to the fact that, since most of the Jews of Russia, Poland, Germany, Austria, and the Balkan States are descendants of the Askenâzim, *and were therefore nowhere near Judæa at the time of the Crucifixion;* and since the Jews of the Returns who were deported from Judæa

left that country long before Christ's day; it follows that it is only *some* of the descendants of those who remained and who amalgamated with the Edomites who can be referred to as the persons who, on a memorable occasion, exclaimed: "His blood be on our heads and on the heads of our children!" Hence, the conventional view by which that curse is popularly associated with the entire Jewish community throughout the world, is utterly opposed to the facts of history, and is therefore wholly unmerited by almost every individual of that grossly defamed race.

BOOK III

PART I

ORIGIN OF THE SKÜTHAI, OR SKÓLOTOI, THE SÂGHS, OR SAKAI, AND THE GIMIRRÂ, OR KIMMERIANS, FROM THE BÎT-KHÛMRÎ, OR BETH-SÂK.

PRELIMINARY

TAKING their stand upon the statement that from time immemorial Europe (including the British Isles) has been the abode of man, and upon the further statement that divers skulls, alleged to be neolithic, conform in their shapes and measurements to those of various existing European races, certain savants have boldly concluded that the inhabitants of modern Europe *are the direct descendants of the races who were indigenous thereto during the Neolithic Age—and especially of a tall, long-headed, xanthochroic race in the North-West, somewhat later in date, and called the* NORDIC *or* TEUTONIC *race—and that their generations have dwelt there continuously since the beginning of that Age.* Craniology, however, as an exclusive test of race, is now, like language, a discredited hypothesis. Like the often weird chronology of the excavator and the ancient-curio hunter, its statistics are of little or no value for the purpose of making therefrom sound ethnological or other deductions, unless they harmonize with other criteria. The following cutting from the Calcutta *Statesman* of 13th February, 1914, is at least amusing :—

"WILD MEN'S BRAINS

"PROPORTIONATELY BIGGER THAN UNDER-GRADUATES'

"The danger of laying down general assertions about the inferiority of savages in the matter of brains was emphasized in a lecture at the Royal Institution on Jan. 22nd.

"Measurement of cranial capacity, said the lecturer, Mr. W. McDougall, showed that in this respect some savages were not inferior to Europeans.

"The average brain of the savages in the interior of Borneo, among whom he had made observations, was just about as large as that of the average Oxford undergraduate.

"The stature of the Oxford man, he explained, was higher by about 7 or 8 inches, and as there was a co-relation between the mass of body and the mass of mind the brain of the undergraduate was proportionately smaller than that of the Borneo man. (Laughter.)"

This book is an attempt to demonstrate that the origins of the various peoples who now constitute the BRITISH RACE—namely, the English, the Scottish, the Welsh, and the Irish of Ulster (but not the Irish Proper, save in so far as they are descended in part from Danes and the like)—are, for the most part, not diverse, as has hitherto been held, *and especially not German*, as we have so often been told *ex cathedra*, but common—in short, Asiatic, *i.e.* GIMIRRIAN and SKÜTHIC; and that, therefore, so far at least as regards the British, the above-mentioned conclusions from Craniological data are untenable.

By this I do not, of course, mean to suggest that these immigrants from the East did not find in the British Isles aboriginal communities of great antiquity—both xanthochroic and melanochroic—upon whom they superimposed themselves, or whom they exterminated. I only maintain that the ancestors of the present dominant inhabitants were, within verifiable times, Oriental immigrants.

With the wider problem of the origins of the several races on the Continent of Europe, this book is not directly concerned. These origins will be found discussed in Bk. I. and II. As, however, it is commonly believed that the British race and all the leading peoples of Europe are of Aryan stock, I have dealt with the subject of the Aryans in my general *Introduction*. A re-perusal of this is suggested. Then, when we have traced out the origins of the various peoples who now compose the British race, we shall be in a position to see whether and to what extent, as regards the above-mentioned Aryan hypothesis, they come under that heading. Similar tests in this connection have also been applied to the Continental races.

As many of my theories are thoroughly heterodox, and some quite novel, *e.g.* those regarding the Khelods and Kelts, the Sâk-Gelôths, the Skŭths, and the Sâghs, that regarding the origin of the Egyptians, and that regarding the origin of the Goths from the Mas-Sagetai, and these from the Miṣrayim, I do not expect them to be received, at first, with anything except amazement.

As regards, then, my principal thesis in this Book—the Origin of the SKŬTHAI, or SKOLOTOI, the SÂGHS of AIRYÂN and TÛRÂN, and the GIMIRRÂ of KOBÛSNA, and the question as to what peoples now represent them—the argument is briefly as follows :—

In Anno Mundi 3030 (B.C. 966), ten of the thirteen tribes or

twelve houses, composing the so-called Hebrew nation—namely, *Joseph* (*Ephraïm* and *Manasseh*), *Reuben*, *Simeon*, *Gad*, *Dan*, *Issachar*, *Zebûlun*, *Asher*, and *Naphtali*—revolted from the Davidic dynasty, and, erecting themselves into an independent kingdom, became known as the BETH-SÂK, or HOUSE OF ISAAC (*Amos* vii. 9, 16) and BETH-'OMRI, or HOUSE OF 'OMRI, called in Assyrian inscriptions BÎT-GHÛMRÎ, or BÎT-KHÛMRÎ. The tribes that adhered to Rehoboam, namely, *Judah* and *Benjamin*, and subsequently *Levi* also (*2 Chron.* xi. 13, 14), constituted the HOUSE OF JUDAH. The former State was much the larger of the two. After a short and troubled career the Beth-Sâkian State collapsed, and though many of its subjects voluntarily migrated beyond seas and contributed to the formation of the new Egyptian (as distinguished from the old Mizric) and early Hellenic States, great numbers of them were from time to time carried into captivity by the Sârs of Nineveh, and settled in Assyria and various regions south of the Caspian. Thenceforward they became denationalized, and, *as Hebrews*, wholly disappeared from the arena of history.

The tabular statement on the next page illustrates the deportations and settlements just referred to.

About B.C. 710–705 (the period of the Arârdhan Revolt from Assyria, led by Arza king of Biânia, or Vân), the captive Beth-Sâk, or SÂK-GELÔTHS, as we may at once call them—for thus, as we shall see, they eventually called themselves—made good their escape from Media, where they had not been very strictly, if at all, guarded, and found their way to *the hill-territories lying just north of the river* ARAXES (modern ARAS). This region seems thereupon to have acquired the Assyrian names of MÂT-SÂKH, or Sâkland, and MÂT-GÂGÎ, or the country of Gâgî, one of the early Roshes, or Chiefs, of the Sâkhî, or Sâk-Gelôths—who must not be confused with Gûgû (*i.e.* Gygês) king of Lydia. In these names are probably recognizable the originals of the biblical names *Magog* and *Meshech*.

These conclusions arise as a reasonable inference from the historical fact that shortly after the period of the presumed escape of the Captive Beth-Sâk, or Bît-Khûmrî, from the "cities of the Medes," there appeared in the region referred to, north of the Araxes, a strong and numerous nation, non-Tûrânian, *known to the Assyrians as their former captives, the* SÂKHÎ, and whose

DEPORTATIONS OF THE BETH-SÂK BY ASSYRIA, AND REGIONS WHERE THE SEVERAL INSTALMENTS OF GELÔTHS (CAPTIVITIES) WERE LOCATED.

Date B.C.	Tribes, or portions of tribes, deported.	Captor.	Regions where captives were located.
731	Naphtali, Galilee, and Gilead, *i.e.* Naphtali, Asher, Zebûlun, Issachar, and portion of Gad (2 *Kings* xv. 29). In the reign of Pekah.	Tiglath-pilêser, alias Pûl.	Assyria, *i.e.* Nineveh, but subsequently Media (*Tobit* i. 3, 4, 10; iii. 7; xiv. 14).
730	Eastern Manasseh, Reuben, and remnant of Gad (1 *Chr.* v. 26). In the reign of Pekah.	,,	Halah, Habor, Hara, and the River Gozan (Kizil Ûzen).
Between 730 and 719	Bulk of Western Manasseh and preliminary instalment of Ephraïm (*Gt. Brit. Rank.*, p. 59; not mentioned in Scripture). During a period of anarchy.	,,	Assyria, but probably Media subsequently.
712	Residue of Ephraïm and Western Manasseh (2 *Kings* xvii. 6; *Sargon's Inscriptions*; *Assyria*, p. 247). In the reign of Hoshea.	Sârgon II.	Halah, Habor, River Gozan, and the cities of the Medes, *e.g.* Ecbatâna, Rhâges, Habor, Hâra, etc.

Note 1.—The River Gozan is probably identical with the modern Kizil Ûzen in North Media, just south of the Caspian.
Hara is probably identical with Hârû, or Hôur, south-west of the Caspian.
Habor is probably identical with Abhar on the Abhar Chai.
Halah has not been satisfactorily identified.

Note 2.—As regards the subsequent deportation to Babylon of the House of Judah by Nebuchadrezzar, see Bk. III., Part I., c. ix.

descendants at a later date, dwelling in Southern Sarmatia, or Russia, called themselves the *Skolotoi*, and were known to the Greeks of Herodotus's day as the *Skûthai*.

Starting with these facts and probabilities, I have attempted, on lines hitherto ignored, to elucidate the following propositions, which as I claim will, if verifiable, considerably augment our present stock of historic, ethnological, and philological knowledge :—

1. That from about B.C. 705 and onwards, under the general name of Sâghs, and Sûghûdhû, or " Descendants of Sâk " (*Sakai*, *Sacæ*, *Sougdioi*, *Sogdii*, etc.), the Sâk-Gelôths, operating from Mât-Sâkh, or Sâkland (afterwards historically known as Sâkesani), north of the Araxes in Arârdhû, extensively colonized Airyân and parts of Tûrân, *i.e.* Central Asia ; and that under the special and local names of Margian Sakai, Asii, Khwarezmians, Pârthi of Ansik, Bâctrians, Sar-Angai, Dar-Angai, Æglai, and Sogdians, or Yü-chi, or Yü-ti, these colonists took a prominent part in the history of Central Asia till about B.C. 115–20.

2. That about B.C. 600, after having expelled from Arârdhû the Khâldisians, or Khelods, of Vân, crushed the power of Media and Nineveh, and held the military mastery of Western Asia for about twenty years, the Skolotic parent-stock abandoned Sâkland, and migrated to the regions now known as Southern Russia, whence they expelled the Gimirrâ (Kimmerians) in or about B.C. 599, and to the regions now known as Moldavia and Bûkhovîna, where, some time between B.C. 598 and B.C. 544, they became known to the Greeks as the Skûthai—which, as we shall see, like Sûghûdhû, is merely an expression for " Descendants of Sâk "—and as the Skolotoi, the Greek rendering of their own name Sâk-Gelôths ; their country being called Skûthia ; and that by the ancient Persians not only these European Skûths, but also their Colonial off-shoots in Airyân and parts of Tûrân were called Sakai, *i.e.* Sâk-ân.

3. That the Khûmric, Ghûmric, or 'Omric tribe of Simeon were identical with the Gimirrâ, decimated by Esarhaddon's Babylonian troops about B.C. 679 ; that, after that disaster, they entered Asia Minor from Khûbûsna in the north-east, about B.C. 676, *i.e.* in Gûgû's, or Gygês's reign, and ravaged Lydia, a performance which they repeated in the reign of Ardyês, B.C. 648–621 ; that, crossing the Bosphorus, they took possession of the Dniester country, which

from them was called the Gimirrian, or Kimmerian Land, whence they were expelled in B.C. 599 by the immigrant Sâkhî, or Sâk-Gelôths; that they then divided into two bodies—one of which was identical with the three peoples who, under the names of Senŏnes, or Belgæ, Brythons, and Llœgrwys (pronounced Llaigarûas), entered Albion about B.C. 100 as the Kymri; and the other was identical with the Kimmerians who terrorized Lydia, Iônia, and Kilikia for thirty years and who, on their expulsion by Alyattês in B.C. 569, passed up into Bithynia, whence after allying themselves with the Teutoni, they migrated to Ararâth, absorbed the Iberii, penetrated the Caucasus, and in B.C. 107 appeared in South Rûmânia as the Kimri-Iberi, or Kimbri, who with the Teutoni terrorized Italy and Gaul up till B.C. 101, and then retreated north to the *Chersonesus Cimbrica* (which then acquired that name), where they adopted or were given the new name Phichts, *i.e.* Worshippers of Picken, the Eastern Thunder-and-rain god, *Parganya*; that during A.D. 117–250 these Kimbri, or Phichts, in consequence of the arrival of a swarm of Yŏta, abandoned the Chersonese (thenceforward called Yŏta-land, or Jutland) in favour of East Albyn, whence they extended into North Erin (there becoming the Sguits, some previous Senŏnian immigrants afterwards similarly calling themselves Skuits), and into West Albion, where, after amalgamating with the earlier Kymri, they went to form the Ancient British, or Welsh race; and that, under the name of Picts, as distinguished from the barbarous Caledonian *Picti*, those who remained in East Albyn (with some also in Galloway), after amalgamating with the returned Sguits and Skuits, or Scots, constituted what is known as the Scottish race, as it existed prior to the Saxo-Norman inroads of a later date.

4. That when Alexander the Great conquered Airyân, or Central Asia, and particularly Bâctria and Sûghûdhâ, in B.C. 329–327, the various Sâghian communities, and particularly the Sûghûdhû, or Sogdians, abandoned the country for a time, some taking refuge with the Dâhæ, or "Hill-People," and some migrating to other parts of Tûrân, while the Sogdians went off to the far east, penetrating into China as far as Kan-Suh.

That about B.C. 170 the Sogdians, having been expelled from Kan-Suh by the Hiûng-Nû, came back under the name of the Yü-chi, or Yü-ti, and found some of their kindred in force on the banks of the Ili near the Isse-kûl. These were the Sâkas (Amyrgian

Sakai), who eventually diffused themselves into Kâshgâria, and down to Fergâna and Seistân, and into India. At that time the Neo-Seleukids were in possession of Sogdiana and Bâctria.

The above race-movements disturbed the Dâhæ, who, as the Tokhârî, seized Sogdiana. This, however, being the old home of the Yü-chi, the latter ejected them. The Tokhârî then seized Bâctria. The Yü-chi thereupon re-conquered them there. The Tokhârî then moved menacingly against Pârthia, but were signally defeated by Mithradâtês II. of Pârthia sometime in B.C. 115–100, and eventually spread into Afghânistân, Kâshgâria, Kâshmîr, and India, as the Tûshârâs or Kûshâns.

That, while Mithradâtês was thus embroiled, the Sogdians or Yü-chi proper seized the opportunity to migrate bodily from Central Asia, marching westward through the Caucasus into Europe, accompanied by many other Sâghs, and other peoples.

5. That sometime during B.C. 115–20, in consequence of the rise of the Pârthian Power, the westward sweep of its cyclonic vortex, the westward rush of the Sâghs, and of pressure on the part of the Tûrânian races *circ.* B.C. 126, *et seq.*, the remaining Medes, or Arü, the entire body of the dominant Persians, many Dâhæ, many of the Pârthians themselves, and several other trans-Tigris communities, also abandoned their ancient seats, and poured like a flood into Europe; the "Medes" going to swell the Sarmatian, or Slâvic settlers who, as the Sauro-Matai, or Northern Medes, had migrated there long previously, *i.e.* soon after the conquest of Media by Kyrus II. in B.C. 541; the Persians and Dâhæ settling down as the Germanic race, as distinguished from the Prussians, or Teutones proper; while the Sâghs divided into two streams, of which (1) one was received peaceably into European Sküthia, as the Âshâ-ân, or "People of Âshâ," and so introduced into Sküthia the names Âsen, or Äsir, Âsgard, and Âsâland, and (2) the other passed on at the head of the Persian or Germanic stream, and became known as the early Saxones, Ængli, Frisii, and Yöta on the Elbe in south-eastern and south-western Jutland, in the Danish Isles, and in southern Scandinavia.

6. That about A.D. 220, the Âsen (*i.e.* United Skólotoi and Sâghs) abandoned Âsâland, and, after hurling the Vandali, the Goths, and other peoples out of the North and down to the frontiers of Rome, amalgamated with the Frisii, Saxones, Ængli, and Yöta

above-mentioned, who, under the name of "Saxons," given to them by outsiders, then established their celebrated Confederacy, and subsequently, as the Saxons, Angles, Frisians, and Jutes, effected their memorable conquest of the Ancient Britons; that the amalgamation of the Äsir with the Scandinavian Yöta—there spelt Göta—resulted in the formation of the race then known as the Northmen; that, passing from Sweden into Norway, the Äsir expelled thence the Donsk race (descendants of the Northern Danites), who thereupon migrated to, and settled as the Danes in, the country now called Denmark; and that in due course nearly all the Northmen entered into and settled permanently in Britain.

7. Thus I have attempted to show that none of the main ethnic elements of which the British race is composed were either Keltic, or Germanic, but purely Sküthic and Gimirrian.

These pages, however, do not profess to be exhaustive. Many incidental theories—such as the Medic origin of the Sarmatian race, the Sarmatian and Broad-head origin of the Slâvic races, the Persian origin of the Germanic race, the non-Germanic origin of the Prussian or Teutonic race, the Mizric origin of the Gothic race, and the chiefly Canaanitish origin of the Keltic race, now represented by the Irish proper, the Central and Southern French, and many of the so-called "Germans"—which I deal with elsewhere, are in this Book taken for granted, and merely noticed *passim;* while, as regards my main propositions, I do not claim that I have established them. Nevertheless, verification has not entirely been lost sight of; and, as for the portions not verified, their probability is so great, because of their harmony with the verified portions, that I feel justified in hoping that they will be considered as at least plausible and perhaps verifiable. Should this hope ever be realized, I venture to say that history will thereby acquire a symmetry and lucidity which it certainly does not possess at present—seeing that Anglo-Saxons and Germans, Germans and Teutons, Kymri and Kimbri, Kymri and Kelts, Gael and Gauls, Germans, Teutons, Goths and Skûths, to say nothing of Skûths and "Scythians," are all mixed up together in the minds of our historians in the most deplorably grotesque manner.

Lastly, in advancing my principal thesis, I by no means overlook the fact that, prior to the immigration into the British Isles

of the peoples whose origin I attempt to trace from Skŭthic and Gimirrian sources, those Isles were inhabited by a short, dark, dolichocephalic race—the so-called Silurians, or Long Barrow men. They were doubtless an overflow wave of that exceedingly ancient and multitudinous, small, brunet, long-headed race who were in occupation of Central and Southern Europe prior even to the tall, white, long-headed races of the Mediterranean Seaboard, who in the south ultimately superimposed themselves on them. Perhaps they, and also the greater race from which they originated, were the Kynesians (*Cynetæ*), or "People of the Dog," referred to by Herodotus (Bk. II., c. 33; Bk. IV., c. 49). I only suggest that, after the arrival of the Gimirrian and Skŭthic immigrants, they may practically be left out of account in determining who are the British race. Nor do I forget that the Southern and Eastern parts of Britain are also said to have been occupied at the beginning of the Bronze Age by a later race, "tall, muscular, brachycephalic, and almost certainly with xanthous or rufous hair and florid complexion," known as the people who lived in Round Barrows, and whom Dr. Thurnam identifies as Kelts of a "Turanian" type. According, however, to Dr. Taylor, they were only Keltic in speech, and though for this reason he calls them Kelts, yet he says it is perhaps incorrect to do so (*Origin of the Aryans*, pp. 69, 70, 92). In fact, these were not Kelts at all. They had come into Europe from Western Asia, where, in my opinion, they had originated as a result of amalgamation between the local Tûrânians and the tall, white, Mediterranean races, when the latter were diffusing themselves eastwards but had not got as far as Airyân, where by a similar process of amalgamation, the later Northern Medes came into existence. This hypothesis satisfactorily explains the Tûroid form of the skulls of these xanthous Round-Barrow folk. Moreover, I believe that the speech of the race as a whole must have been what we may expect a language to have been which originated much in the same way as, but prior to, the language of the Northern Medes. That is, it must have been a kind of Proto-Sarmatian, or Pre-Slâvic. If some of them spoke Keltic, it could only have been after B.C. 578, or thereabouts, when the true Kelts arrived from Asia and superimposed themselves on them in certain parts of Europe. Practically they also need not be taken into account in our present investigation, as those of them who entered Britain must either

have been assimilated or destroyed by the Senŏnes, Brythons, and Llœgrwys on their arrival from Gaul about B.C. 100, or else these Kymri drove them into Albyn, where, for a time, they afterwards held the stage under the name of the Caledonii. Similarly, in the short, dark, dolichocephalic race above referred to, we see a people of whom the Maiatai were doubtless the northern representatives, unless indeed they were the whole people also driven north, like, but after, the Caledonii. All, therefore, that I seek to maintain in the following chapters is, that by far the dominant element in the racial constitution of the British people is not descended from a Neolithic stock, as stated by Professor A. H. Sayce in the *Times* under date 18th August, 1914, but from a Skŭthic and Gimirrian stock.

CHAPTER I

ORIGIN OF VÂN AND RISE OF SÂKLAND

THE book of *Judith* is generally regarded as a work of fiction; but even fiction is often to some extent founded on fact. Chapter I. of this ancient romance contains the description of a war between Nabuchodonosor, King of Nineve, and Arphaxad, King of the Medes in Ecbatane. The identification of these characters, even were it possible, is unnecessary. Our concern is, not with them, but with the word "Chelod," or *Khelod*, which the story brings under notice in these words:—

"and very many nations of the sons of Chelod" (v. 6).

The question arises: Who were these "Sons of Chelod"?

I do not think it is open to doubt that, principally, they consisted of:—

(1) The people of a State called *Arârdhû*, *Urârtû*, or *Ararâth* (probably meaning the Highlands, from *Urdhu*, equivalent of Avestan *Eredhwu*, "High"), the Ararât of *Jer.* lvi. 27, which, for about three centuries prior to the collapse of Assyria, alternately waxed and waned in the hill-region now known as Armenia; and,

(2) The people of a related but smaller State called *Mannû* (the Minni of *Jer.* lvi. 27), which seems to have been situated to the south-east of Arârdhû.

The capital of Arârdhû was at different periods known as *Dhûspâs* (Assyrian *Tûrûspâ*), and *Biainas*, *Biânia*, or *Vân*; and sometimes the State itself was alluded to under the name of its capital. The capital of Mannu was called *Muzâzir*. It is known that Vânnic inscriptions go back to the middle of the ninth century B.C., and that the language in which they are written is agglutinative. Moreover, in them the Vânites are spoken of as "the People of Khâldis"—*Khâldis* being the name of the local supreme god (*Ancient Empires of the East*, by Professor A. H. Sayce,

p. 216), a deified personification of the forces or principles of reproduction.

The Vânites, therefore, were Khâldisians ; and, in the absence of any other and more reasonable view, it may be taken for granted that " Sons of Chelod " and " People of Khâldis " are equivalent phrases.

But who were these Vânites and Muzâzirites, ethnically and politically ?

The Assyrians, it must be remembered, were celebrated for the systematic way and the vast scale on which they deported from their original seats the several nations whom they conquered. The object of this policy was the uprooting of national associations and the destruction of patriotic sentiments as attaching to specific cities, districts, and countries. As for the denuded territories, they were re-settled with communities upon whose loyalty, or incapacity for revolt, the Sârs of Nineveh thought they could rely. For instance, when, save for their stronghold at Kark-hemish, the Khâttî, or Hittites, had practically evacuated Northern Syria in favour of the Aramæans, and had retired into Asia Minor —their only representatives being those of the name still settled near Amanos—Asshur-natsir-pâl (B.C. 895–852) and Shâlmanêser II. (B.C. 852–817) are known to have deported to the northern regions above referred to vast numbers of the inhabitants of Southern Babylonia, or Shûmîr, and Kâldû—*e.g.* the original Anû-worshipping inhabitants of Sepharvaïm ; the people of Hena, an island-city on the Euphrates ; the people of Ivva, or Avva, in Babylonia ; and the people of Reseph ; also the Edenites of Telassar, a hill-city in West Mesopotamia, and an unknown people deported from Haran. Perhaps, also, it was during this period that the deportation of the Semitic people of Kain occurred.

Less numerous, and of a different race-stock, must be noticed the Tyrians, Sidonians, and other related peoples of the Orontes Valley, not forgetting that this had once been a strong centre of Amoritic life, and the inhabitants of Arpad and of Hamath, or Cœle Syria—deported at a later date by Tûkûlti-pâl-esârra, by whom also, in B.C. 724, the Syrians of Damascus were deported to Kîr, the region watered by the eastern course of the river Kûr, Kür, or Kyrus, south of the Caucasus.

The majority of the communities just referred to hailed from those densely populated regions of Southern Babylonia and

perhaps Kâldû (Chaldæa), where the agglutinative types of speech, derived from their old Tûrânian inhabitants, had flourished from time immemorial.

It is all these exiled peoples from Shûmîr and Kâldû whom I take to have formed the ethnic basis of the communities who ultimately organized themselves into the States historically known under the names of Arârdhû, or Vân, and Mannû, or Muzâzir, and who have been referred to by the author of *Judith* as the "Sons of Chelod," *i.e.* as the "People of Khâldis."

Before they erected themselves into these States—a thing which it was the more easy to do, inasmuch as Assyria seems, at least at first, to have left both them and the Hebrew Captives whom she settled in Media very much to their own devices, as indeed she did all deported communities—most of them were settled in Arârdhû; but some seem to have been located in certain loyal portions of the Lands of Nâïrî, which lay to the south-west of Arârdhû. Who the People of Nâïrî were, is not quite clear. All we know is that in origin they were distinct from the Khâldisians, or Khelods, of Vân and Muzâzir. It seems to me that they were a branch of the Khâttî, and the true Alarodians—a name that probably arose only after the middle of the sixth century B.C., from some presumed old Medic words, like the Sarmatian words *Ala*, "Mountain," and *Rod*, "Race," whence "Mountain-Race," or "Highlanders," which both the People of Nâïrî and the later Alarodians were. Now, "Captivity," or "Body of Captives," was in Babylonian, and, I think, in Assyrian, *Galûtha*, while, in Old Hebrew, it was *Gelôth*. I venture, therefore, to hazard the suggestion that Vân and Muzâzir were founded by that more multitudinous portion of the Captive Nations, or Galûthas, who were of Shûmîrian and Kâldaïc (*i.e.* of mixed Semitic and Tûrânian) origin, plus, no doubt, a considerable strain of Phœno-Canaanitish and Amoritic blood and that they probably had their ethnic beginnings during the reigns of Asshur-natsir-pâl and Shâlmanêser II. (B.C. 895–817). Support is lent to this hypothesis by the fact that, although even so early as B.C. 1120–1100, frequent allusion is made to the Highlands of Nâïrî, and although Shâlmanêser II.'s inscriptions speak of occasional expeditions into the territories of Arârdhû, where Vân was ultimately established, yet at that time these territories were included under the rather vague head of "Lands of Nâïrî"

(*Assyria*, p. 204), while the State that has been called Vân, as representing a distinct nation and kingdom, is never mentioned until after the time when the deportations above referred to were effected by Asshur-natsir-pâl and Shâlmanêser II. This agrees, moreover, with the fact that, as already noticed, Vânnic inscriptions go back as far as the middle of the ninth century B.C.

On the other hand, the two centuries ending with the death of Asshur-bani-pâl (B.C. 625) are full of important events in which Vân and Mannû took a prominent part. The internecine wars of B.C. 820–815, occasioned in Assyria by the rebellion of Asshur-dain-pâl, the inattention paid to affairs in the North by Shamâsh-râmân II. (B.C. 817–804) and Râmân-nirâri III. (B.C. 804–775) and the comparatively weak and obscure period of Assyrian rule (B.C. 775–735), when Shâlmanêser III., Assur-dân III., and Assur-nirâri reigned in Nineveh, all combined considerably to favour its growth; and although, about B.C. 734, this aspiring State, which then and for some time past had been quite separate and distinct from Nâïrî, received a heavy blow at the hands of Tûkûlti-pâl-esârra, or Pûl, the deportations from Phœnice and the Orontes Valley, effected by him in B.C. 730, doubtless resulted in a not inconsiderable, though alien accession to its strength.

Lastly, there were the Gelôths of the Beth-Sâk, Beth-'Omri, or Bît-Khûmrî, who had been deported from Northern Palestine at various periods between B.C. 731 and 712, and settled in the hill-territories lying to the south-west of the Caspian, especially the region watered by the Gozan, or modern Kizil Ûzen, and in various Medic cities near by. Large bodies, especially from Ephraïm, Asher, and Gad, had previously fled in a panic to the regions afterwards known as Greece and Greater Greece, and to the Delta of the Nile, but into this subject I do not here enter. The Beth-Sâkian Gelôths just referred to consisted of many families from the tribes of Ephraïm, Manasseh, Reuben, Naphtali, Gad, Zebûlun, Issachar, and Asher. The tribes of Dan and Simeon were not represented amongst them, as the Danites had abandoned Palestine in B.C. 966–949, while, as we shall see, the Simeonites were never taken into captivity at all.

These Beth-Sâkian Gelôths were not, like the Peoples of Arârdhû and Muzâzir, worshippers of Khâldis. For many years prior to their deportation they had, it is true, been incorrigible idolators; but, as we shall see later on, it is probable that, as a

result of contact with Assyrian manners and customs, the particular deity at whose shrine they preferred to bow during the period of their captivity, and for some time afterwards, was rather the Assyrian or Sûsan *Armannû*, or *Armân*. It might be an interesting quest for our philologists to inquire whether this name, rather than *Minni*, had anything to do with the rise of the name by which the country of *Ararâth* was long subsequently designated—*Armenia*.

The expression *Beth-'Omri* seems to have been commonly used in Old Testament times to denote that Northern Hebraïc State (consisting of the ten tribes above named) the seat of whose power was located in Samaria, and one of whose most prominent kings bore the name of *'Omri*. This is the State which is frequently referred to in Scripture as the *House of Israel;* once also as the *House of Isaac* (*Amos* vii. 9, 16); to distinguish it from that smaller Hebraïc State in the south, consisting of Judah, Benjamin, and Levi, which is generally called the *House of Judah*. This latter was not really a Hebrew kingdom after the revolt of Israel in B.C. 966 (1 *Kings* xi. 35). The Assyrians, when referring to the northern and larger State, always made use of the above-mentioned expression Beth-'Omri; but, inasmuch as they had no ḫ or *gh* in their language, they had to represent it by a character which may be transliterated *Kh*, *Gh*, or *H*, according to choice. In Assyrian, therefore, Beth-'Omri is renderable by *Bît-Khûmrî*, *Bît-Ghûmrî*. or *Bît Hûmrî*, as may be preferred.

In view of their respective origins, it is clear that all these Captive peoples, though exiled from the several centres of an exceedingly lofty civilization which they themselves had created and maintained, must, even in their altered circumstances (which were due to Assyrian policy, not intended as a punishment), have preserved their character of highly developed and cultured races—their knowledge, training, skill, instincts, genius—the legacy of centuries of refined existence. Perhaps of none of them could this have been more truly said than of the Bît-Khûmrî who, amongst themselves, preferred the name of *Beth-Sâk*, or *Sâks*, but who, as subsequent events attest, from this time forth called themselves by the graphic and distinctive name of *Sâk-Gelôths*, or *Captives of Sâk*. Later on the Assyrians referred to them as the *Sâkhî*.

Review their past, their history, constitution, laws, and legal customs, their civic life, industries, literature, colleges, their

highly developed religious system under Jeroboam and his successors. Picture their power and glory under David and Solomon, their military and maritime achievements, their commercial and colonial activity, the complex organization, the spirit, splendour, opulence, beauty, and refinement of Hebrew civilization generally Were all their recent and remote memories, all their floating traditions, all the heart-stirring predictions and promises of their Seers, to go for nothing, and become the heritage of comparatively insignificant and non-Hebraïc Judah, merely because they, the Beth-Sâk, were exiles in an Assyrian province? To this question the sequel will perhaps prove the best answer.

In B.C. 710, the third regnal year of Sârgon II., and while the Sâk-Gelôths were still located by the banks of the Gozan and in the neighbouring Medic townships, *an event occurred in Arârdhû, Mannû (south-west of Lake Urumîyeh), and Nâirî, which was destined to have consequences of the most important nature for the world at large, not only then, but during all succeeding ages.*

This was nothing less than a mighty effort to throw off the Assyrian yoke by means of—

"a vast and powerfully organized conspiracy which embraced the entire north and north-west—all the Nâïrîlands with several neighbouring countries—and of which Urza, King of Urartu, was the soul" (*Assyria*, p. 259).

This Urza, or Arza, was also known as Rûsâs I., father of Rûsâs II., of Vân—the latter a contemporary of Esarhaddon. Sârgon, promptly on the scene in person, met with success as usual, but his whole empire was seething with rebellion, and other even more pressing affairs—*e.g.* the reduction of Kârkhêmish—soon called him elsewhere. It was not till B.C. 705—five years after Arza's revolt—that he was able to return and suppress it properly (*Ibid.*, pp. 260–264).

Now, a world of interest centres in the events that happened in the North during those five years. Whether the Bît-Khûmrî, or Sâk-Gelôths, took any part in the actual revolt, cannot be stated with certainty.[1] Later on we shall hear the great Asshur-bani-pâl

[1] There is a theory held by some that the Medes have been confused with the Sabmands, that the Sabmands were the people afterwards called Scythians, and that there were two Ecbatanas, and two sets of Kings—*e.g.* an Astyagês in each Ecbatana. The theory seems far-fetched; but if there is anything behind it, the Khûmrî may have been the Sabmands, or at least their leaders, and may have started the Revolt. This would account for the idea that the Medes started it.

alleging that they had thrown Assyria's yoke off. One thing only is clear. The Khûmrî were a practical people; and during the five years just alluded to, *they at least had ample time and a splendid opportunity to abandon their settlements by the Gozan, and to move up behind the territories of Arârdhû into that secluded hilly region, just north of the* ARAXES (perhaps originally *Âr-Âshâ*, from Hebrew *Âr*, a "river," and *Âshâ*, "Righteousness") *in which they were undoubtedly flourishing a century afterwards under the Assyrian name of the Sâkhî of Mât-Gâgî.* Madame Ragozin, speaking of them as they were at that time, calls them the "Scythians of Magog." Magog, of course, is only a Jewish corruption of Mât-Gâgî; but at that time the name "Scythians" (Skûthai) had not even come into existence. As used by Ragozin, therefore, it is wholly illegitimate.

We now come to the most extraordinary circumstance connected with this celebrated Revolt—namely, the alleged leading *rôle* which, according to Medic annals, as related by Herodotus, and swallowed by British-Israel advocates, the vain-glorious if not mendacious MEDES sustained in it.

The fairy-tale runs as follows:—

"After the Assyrians had ruled over Upper Asia 520 years, the Medes first began to revolt from them; and they, it seems, in their struggle with the Assyrians for liberty, proved themselves brave men; and having shaken off the yoke, became free; afterwards the other nations also did the same as the Medes. When all throughout the continent were independent, they were again reduced under a despotic government in the following manner" (*Herod.*, Bk. I., c. 95).

The historian then proceeds to narrate the story of the elevation of one *Deiôces, Deiôkes, Dejôces, Diâkkû*, or *Dayaukkû, the Mede* (really a *Sabmand Chief*),[1] to the throne of Media.

Now, that it was not the Medes (*Mâdâ*) who first revolted, and also that they never *won* their freedom from Assyria, and never even *possessed* it, either at this or at any other period, prior to the reign of Kyaxârês, can be proved to the hilt. It must be remembered that Herodotus knew nothing about the Khâldisians of

[1] Assuming the soundness of the theory that the Sabmands were Scythians, or, as I prefer to put it, were racially identical with the people *afterwards* known as the Skûths, it *may possibly be* that the Royal House of Media was originally, not Medic, but Sabmandic, *i.e.*, Sâkian, and that therefore Hakhamânish (Akhaimenes), the ancestor of Kyrus the Great, was really of Sâk-Gelôthic blood.

Vân and Mûzâzîr, or about the people of Nâïrî, or about the Bît-Khûmrî, or Sâk-Gelôths, as such. All that he had to go by were the annals of Media, as preserved in the State archives of Persia (*Heeren*, Vol. I., Persians, pp. 240–256). What they were worth we shall presently see. By the "other nations," therefore, Herodotus means, not these rebel kingdoms, nor even the Sâkhî, but—and the Medes must have meant these too—the much later Babylonians, Lydians, and so forth. Seeing, then, that there is nothing in Herodotus's account to show that Deiôkes was at the head of the alleged successful revolt of the Medes, and that he did not appear on the scene, as king, even according to the same account, until the "other nations" (Babylon, Lydia, etc.) had also acquired independence—which was not till after B.C. 600, or B.C. 619½ at the very earliest—it is plain that the events in which Deiôkes performed his alleged kingly part were not only not identical with, but were long subsequent to, the Revolt in B.C. 710. Indeed, on the basis of Herodotus's account, it is necessary to conclude that Deiôkes, as enthroned, did not appear on the scene till the time of Kyaxârês, or that of Frâvartish I. at the earliest. This view of affairs clearly raises the very strong suspicion that the only foundation of fact on which the superstructure of the existence and reign of this alleged first Medic sovereign has been erected, is to be discovered in the life and fortunes of a Sabmandû, or barbarian nomad, named Dâyaukkû, who not only lived but was also a father in B.C. 705—*i.e.* about a century before the time of the Deiôkes mentioned by Herodotus as exercising regal functions in B.C. 606, *i.e.* really B.C. 598 (*Inscrip. on Sargon's Monuments*). Certain it is that Dâyaukkû and Deiôkes could not have been identical, though the names are. If the latter was really a historic personage, he may have been a descendant of the former. But on the basis of the Herodotean account, even this descendant could not, as king, have made his appearance till after the accession of Kyaxârês. Other considerations place these views in an even more unmistakable light. According to Professor Sayce, "the whole of the district included in Assyria, Chaldea, Sûsiana, and Media was originally inhabited by a Tûrânian race with agglutinative languages, who invented the cuneiform system of writing" (*Prin. of Comp. Philol.*, p. 392). This Tûrânian race had in the remote past been the pioneers of civilization in Western Asia, but they had long since become

degenerate, and peoples of Semitic origin had carried on the torch.

Ethnically the Medes were a branch of the originally pure-blooded Airyânians—of whom all we really know is that they were a tall, fine, blond stock—but superposed in the remote past upon, and to a great extent amalgamated with, the multitudinous Tûrânian peoples whom they had found as the previous possessors of the country in which they had settled—to a great extent, be it remembered, a very mountainous country. To this must be attributed what it is doubtless singular to find in a race so beautifully fair as the Sarmatian Slâvs (the modern representatives of the ancient Northern Medes), namely, that Mongolian cast of countenance and brachycephalic cranial formation for which, amongst Europeans, they are noticeable. Doubtless, in the remoter past, when their tall, white, long-headed ancestors from the northern Mediterranean seaboard were diffusing themselves throughout Western Asia, before they got so far as Airyân, there had occurred a similar amalgamation with the local Tûrânian populations, thus giving rise to a race of tall, fair, broad-headed men, who in time migrated into Europe, and became known as the "Round Barrow" race.

Owing, no doubt, to this Tûrânian element in their composition, the Medes, though numerous, were at the time of the Arârdhan Revolt in B.C. 710–705, not a strong people, *i.e.* not an orderly, well-cemented, and organized community. On the contrary, they were centuries behind their Khâldisian, Sâk-Gelôthic, and Assyrian neighbours in civilization, and this as regards the arts and sciences not only of peace but also of war, and their affairs were in an exceedingly chaotic state.

Even as late as the reign of Assur-âkhi-iddîna, or Esarhaddon (B.C. 679–667), and *a fortiori* in their earlier days, they did not form a compact and united nation, as is proved by the absence among them of national government.

> "We never hear of Median kingdoms or kings, but only of towns and heads or chiefs of towns, and that points to a very low social constitution, and a form of government the most primitive of all after the patriarchal. It is what may be called the clan-stage of society. They even fought in clans" (*Assyria*, p. 354).

It is easy to see how the current Herodotean account arose, and how, in spite of its inherent inconsistencies and positive

mis-statements, it has till recently maintained its place in popular belief. Assyrian records are naturally silent on the subject of the growth of the Khâldisian kingdoms—a fact which is probably connected with the victories gained by Vân over Râmân-nirâri III.'s successors, and recorded on Arârdhan monuments (*Assyria*, p. 205). On principle Assyrian potentates never gave themselves away to posterity. So, too, the Medes, in asserting that it was they who, about the time of the Arârdhan Revolt, set a noble example to the rest of the down-trodden nations, were animated by the same spirit of judicious *suppressio veri* and vain-glorious *suggestio falsi*. Nor, indeed, did they run much risk of exposure; for, as we shall see, the Khâldisians and Sâk-Gelôths departed from the scene for ever, and, to all appearance, history never knew them again. But Time works wonderful surprises.

The whole scheme now stands exposed by the testimony of records of which the tortuous-minded Medes were evidently ignorant.

About the time of the Arârdhan Revolt, though very late in the day, there was indeed a Mandan Chief who promised to take part in it; but, unfortunately for Medic pride and honour, this individual, under the above-mentioned name of Dâyaukkû, figures on some Assyrian monuments as having been promptly and ingloriously captured in B.C. 705, *i.e.* A.M. 3291, by Sârgon II., and carried with his son to Nineveh. This was five years after the outbreak; so that Dâyaukkû had played Arza false, and had only ventured to join him by a miscalculation of the position of affairs. Two years later Sârgon is recorded to have gone to this chief's country, called Bît-Dâyaukkû, bordering on Ellip (*Assyria*, p. 420), in circumstances which plainly show that at that time the Medes were very far from being able to pose as a successfully revolted people. These facts enable us to understand Herodotus's account. There, we find that the Medes were governed by a Chief who in long subsequent Greek literature is called Deiôkes, and who (not, however, till about B.C. 600) had reduced their affairs to a certain degree of order (Bk. I., ch. 95–101). He could never, therefore, have been the Dâyaukkû who was alive and a father in B.C. 705, and whom Sârgon is said to have restored to his country under a pledge of fealty when that monarch visited Bît-Dâyaukkû in B.C. 703. He may, as already stated, have been that Chief's descendant; but, whoever he was, it is clear that

during the reign of Sârgon's successor, Sennacherib (B.C. 703–679), Bît-Dâyaukkû acknowledged the suzerainty of Assyria; otherwise Sennacherib could not have ventured upon the expedition which he successfully accomplished—the devastation of Ellip, which lay beyond Bît-Dâyaukkû, and the founding there of the royal city of Dûr-Sennacherib—nor could he have received from the "Distant Medes of the rising sun" (probably the inhabitants of Aria) the heavy tribute which they brought him at that time (*Assyria*, pp. 301–302). Up to the close of Sennacherib's reign the records of Assyria's north-east expeditions show that the Kâsshî (*Kossæi*) [1] and certain "powerful Medes" of the Zâgros range, the Bît-Dâyaukkûans, the people of Ellip, the "distant Medes," and the "Madai Arîbî," or nomadic Medes, were in no way bound together politically. Even during the reign of Esarhaddon (B.C. 679–667) who occupied and worked its copper mines, Bît-Dâyaukkû gave Assyria no trouble, to say nothing of successfully revolting. In fact, it was not till the last year of the reign of Frâvartish I. (B.C. 647–625), the first really authentic king of Media—*i.e.* during the first year of the reign of Asshur-etil-ilâni-yukîni—that the spirit of independence began effectively to awake in Media. This, however, was not the result of any great war or decisive battle by which they had won their freedom at the point of the sword, as is alleged—for there never had been any war or battle with such a result. It was simply owing to the fact that Assyria in B.C. 644–693 had been very critically circumstanced in relation to her revolted provinces of Babylon and Elâm; and, after their subjection, she had been deeply engaged with Arabia, and had therefore wholly neglected her dominion in Media. Moreover, old Asshur-bani-pâl was then dead, and Asshur-etil-ilâni reigned in his stead. In his semi-barbaric ignorance and pride, Frâvartish, thoroughly misconceiving the position, deemed that the psychological moment had come in which to try conclusions with the harassed lion of Nineveh. The result was that the disorderly and wretchedly armed host of Sabmands that he called his army was scattered to the winds, and he himself was slain (B.C. 625, Conv. date, B.C. 635).

[1] This early connection of the name *Kossei* with the Medic name is interesting in view of the similar connection yet existing between the *Kossaks* and the Slâvic race, some of whom, as elsewhere shown, are the modern representatives of the ancient Northern-Medes.

It may be assumed that, as soon as the outlying Khûmrî, or Sâk-Gelôths, dwelling in Nineveh and the other territories of Assyria proper, heard the news of the Revolt of Vân, Mannû, and Nâïrî, and learnt that the Sâk-Gelôths of Gozan had become a free community north of Vân, *i.e.* had become the Sâkhî of Assyrian inscriptions, they began—slowly perhaps at first, and with great difficulty, and attended with many a thrilling adventure, but we may be sure persistently—to seize every opportunity that presented itself of joining the main mass of their brethren in their hilly retreat in the North.

Thus we find that the so-called *Revolt of the Medes* was in reality *a revolt on the part of the Khâldisians of Vân, and the people of Mannû and Nâïrî*, and that, far from having won her independence at that time, Media was undoubtedly and thoroughly under the yoke of Assyria up to the end of the reign of Esarhaddon, and never even made any attempt to throw it off after that reign, till Frâvartish I.'s ill-advised act of hostility in B.C. 625.

Now, as the period during which Arza's rebellion remained unrepressed and practically unattended to must be fixed at B.C. 710–705, and as that must have been the period when the Bît-Khûmrî escaped from Media, "British-Israelism" is considerably wide of the mark when it assigns this latter event to B.C. 647, *i.e.* B.C. 655 according to conventional chronology, as adopted in the work cited (*Is. Wand.*, p. 50). Moreover, at that time, according to "British-Israelism" (*Ibid.*) the Bît-Khûmrî went straight from Media, through the Euphrates passages to Arsareth—the object of that hypothesis being to reconcile the event with Herodotus's account of the Skûths. We shall find, however, that on this point Herodotus himself (and therefore "British-Israelism" also) is out of reckoning by about half a century—the fact being that, before the Bît-Khûmrî, or Sâk-Gelôths, abandoned Asia for Arsareth, *they were the principal actors in a long series of events in Western Asia, which form, or ought to have formed, one of the most important and dramatic chapters of ancient history.*

Hitherto it has been held that the great event which is sometimes called the FALL OF ASSHUR was brought about in B.C. 606 by the combined agency of Kyaxâres of Media and Nabopolassar of Babylon. Later on, however, it will be made manifest that *it was not these two monarchs, but the* SÂK-GELÔTHS, *or* SÂKHÎ, *who*

from SÂKLAND *delivered in* B.C. 619½, *right upon the mighty heart of Assyria,* i.e. *Nineveh, the fearfully crushing blow from which that renowned empire expired about twenty-two years afterwards.* It will also be shown that, prior to the departure of the Sâk-Gelôths from Asia into Europe, they had laid, broad and deep, the foundations of *a magnificent* COLONIAL EMPIRE *which flourished for many subsequent centuries in Central Asia,* but which—like many another mighty achievement of the same race since B.C. 966—by a sort of fatality has never yet been even remotely associated with their name.

CHAPTER II

THE VÂNITES AND THE KELTS

SÂRGON'S suppression of the Khâldisian Revolt was finally effected in B.C. 705 under very tragic circumstances. After graphically describing these, Madame Ragozin proceeds :—

"It would seem that here was an end of Urartu and Nairi. But nothing can equal the power of rebound which all those old nations seem to have possessed. A very few years later we already find a new king brewing mischief in the old way among his neighbours, and when Sârgon's successor dies, assassinated by two of his own sons, it is to Urartu the murderers fly, certain to find there a shelter and a friendly reception" (*Assyria*, pp. 264, 265, 322).

At that time—A.M.3317, or B.C. 679—Esarhaddon, Sennacherib's successor, was warring in Nâïrî and Kilikia, a region which had also given his father considerable trouble. But, daring and skilful general though he was, it is significant that he never ventured into Arârdhû itself to avenge Sennacherib's death. This shows to what a pitch of strength Vân had then re-attained. It also shows that, ever since B.C. 710–705 the Sâk-Gelôths, or Sâkhî, who were then settled beyond Vân, on the northern side of the Araxes, must have been in a better position than even the Vânites and the Medes to develop their resources, consolidate their power, organize their forces, and renew their aspirations.

The last that we hear of in connection with the kingdom of Vân is the fact of friendly relations subsisting between it and Nineveh in the reign of Asshur-bani-pâl, B.C. 666–625 (*Assyria*, pp. 382, 419); but, from about this time they disappear from the scene—we shall see later what became of them—and their place is taken by incomers of an entirely different race and culture (*Ibid.*, p. 205).

According to Professor A. H. Sayce, these Vânites of Arârdhû,

whom he calls Proto-Armenians, to distinguish them from the later Armenians, and whom the Greeks called Alarodians :—

" were not Semites ; neither were they Turanians. He thinks—and the conclusion is gaining wider and firmer ground—that they were a branch of the great Hittite family, which occupied the whole of Nairi, broken up into innumerable independent tribes " (*Ibid.*, p. 205).

But, that they were not Hittites, *i.e.* Khâttî, is rendered at least probable by the fact of their continual conflicts with the Khâttî who, up to B.C. 710–705, occupied the country south of the Amanos range (*Ibid.*). We have seen that, as captives, *they were partly Phœno-Canaanites*, but that *the bulk of them, known as the People of Khâldis* (*afterwards corrupted into " Sons of Khelod ")* were *Shûmîrians and perhaps Kâldâ*. That they have been set down as Khâttî seems to be inexplicable, save on the supposition that their manners and customs were similar to those of the race named. These, however, they might easily have *acquired* as a result of continual contact with the Khâttî. This alone does not prove any ethnic identity, while the fact that the Vânnic language was agglutinative, points to the presumption that the two peoples were ethnically distinct. That they were not supposed to have been Semites, is doubtless explained by the fact that some of them were Shûmîrians ; and, on the other hand, that they are also not supposed to have been Tûrânians, may be accounted for by the fact that some of them were Phœno-Canaanites.

According to Professor Sayce :—

" The natives of Urardhu represented on the Balawât bronzes have a very peculiar type of face, almost a negro one, in fact, and the Assyrian artists have endeavoured, however unskilfully, to bring out the contrast between themselves and the people of Van " (*Cun. Insc of Van*, JRAS, N.S., Vol. 14 for 1882, p. 410).

Elsewhere, however, Professor Sayce speaks of there being *two ethnological types* represented on these bronzes ; one resembling that of the ambassadors to Asshur-bani-pâl, *i.e.* a dolichocephalic race, with high foreheads, long curved noses ending in a point, thin lips, well-formed chin, and somewhat short stature, with the addition of whiskers and beard ; the other smooth-faced and prognathous, with profiles like those of the Hittites, amongst whom the nose was straight though somewhat broad, the lips

full, the cheek-bones high, the eyebrows fairly prominent, the forehead receding like the chin, the hair black, and the eyes dark brown (*Races of the Old Testament*, pp. 133–135).

If, then, we regard the Vânnites as a mixture of Shûmîrians, Phœno-Canaanites, and Hittites, we shall not be far wrong.

In this connection it may be mentioned that in JRAS, October, 1913, pp. 783 *et seq.*, there is an elaborate and interesting article by M. Tseretheli on certain affinities that he points out between modern Georgian and ancient Shûmîrian.

In the memoirs above cited, Professor Sayce states :—

"If the people of Urardhu were not Aryans it is plain that we must look for their existing kindred among the nearest non-Aryan population. This, as M. Lenormant perceived, is the Georgian."

How the Professor reconciles this with his statement that the people of Arârdhû represented on the Balawât bronzes have an "almost negro" type of countenance, it is for him to explain. He himself tells us that the Georgians were not negroid (*Anc. Emp.*, Pref., p. xviii.). Besides, why seek where he indicates? Do peoples always remain in their ancient seats, or even near them? Continuing, he says :—

"The advance of the Aryans from the south-east would necessarily have pushed the old population northwards, first beyond the barrier of the Araxes, then beyond the Kur. But the whole of the earlier population could not have been thus displaced; some of it at least must have remained behind and become mixed with the conquerors. The mixture would be greater the nearer we approach Georgian territory. There is evidence that the Georgians once extended further south than they do at present."

But all this falls to the ground, because the Aryans—by whom Professor Sayce seems to mean the semi-Airyânian, semi-Tûrânian Medes—were certainly *not* then advancing northwards from the south-east. Moreover, "northwards" is precisely the direction in which the Vânites could not have retired, even had they so desired, as we shall presently see.

We shall find that one cause of their departure—perhaps compulsory—is ascribable to the military ascendancy in all that part of Asia which the SÂK-GELÔTHS, or SÂKHÎ, acquired in A.M. 3376½, or B.C. 619½, and with which I shall deal later on.

However, there were other and very cogent reasons which may have induced them to depart, even voluntarily. About this period, west and south-west Europe was overrun by multitudes of the descendants of those PHŒNO-CANAANITES who in the celebrated Hebro-Phœnician Era, had established many important colonies in that part of the world, and were identical with those early Kelts who were superposed during the Bronze Age upon the Tûrânian aborigines of the northern half and the Silurian aborigines of the southern half of Continental Europe.

Owing to the proximity of Colchis and Iberia, whose commercial and maritime relations were many and wide, if not by their own traditions of the past, the Khâldisians, or Khelods of Vân, must have been acquainted with this great historic fact. They were, however, perhaps ignorant that the colonies referred to had collapsed, and that their disintegrated communities were leading an unsettled and warring life in the interior; or, if not ignorant of this, they may have regarded those very conditions as favourable to their ambitions. Seeing, then, that these disintegrated Colonists and such of the Khelods as were Phœno-Canaanites were ethnically identical, what was more likely than that the whole Khelodic community, at the instigation of a part, should conceive and carry into effect the idea of migrating to West Europe, *and re-uniting with a race who would have been the brethren of some of them?* This assumed kinship is supported by the fact that, to this day, the Armenians (following doubtless their Khelodic predecessors) pronounce Ararâth *Airarâth—Air*, as we know, is Keltic for *Ar*, which seems to have meant "highland" originally. Compare *Airyân*, and even *E-i-lâm*.

It was shortly before B.C. 578 that the first certain appearance was made by the KELTS, as such, in civilized Europe. I therefore suggest that the Vânites and Muzâzirites acquired the name of *Khelods* from the fact that they worshipped *Khâldis;* and were called *Galûthas* because many of them had been deported from Shûmîr, where *Galûtha* signified "Captivity"; that the names Khelods and Galûthas were the true etymons of the subsequent Greek and Roman names *Keltoi* and *Galatai, Celtæ* and *Galatæ*, through the transitional forms *Khelodoi* and *Galûthai, Chelodæ*, or *Celodæ*, and *Galûthæ;* that when, shortly before B.C. 578, they arrived in West Europe, the disintegrated Colonists gravitated in course of time towards the kingdom of the new-comers, and,

after a period of assimilation, acquired their names of Khelods and Galûthas; and that, when the Greeks and Romans came into contact with the amalgamated community under those names, they expressed their idea of the way in which they were pronounced by means of their own orthographic forms. So, too, that part of Europe acquired very naturally the names of *Khelodika*, or *Chelodicum*, i.e. *Keltika* (ἡ κελτικὴ) or *Celticum;* and *Galûthia*, i.e. Γαλατία and *Galatia*. If this be a sound theory, it follows that, after, say B.C. 578, the language spoken by the people of Keltica must have exhibited traces of an agglutinative leaven. The route by which they set out from Arârdhû would almost certainly have been *via* Asia Minor and the Bosphorus (for, as we shall see, the hostile Sâk-Gelôths barred the way through the Caucasus), and thence along the valleys of the Danube and the Drave, or the Save. This supposition is indeed supported by the fact that, as early at least as the days of Herodotus, there dwelt in Pontus and Western Armenia a people called by the Greeks the *Chaldæi*, or *Chalybes*. Probably on account of the first name several ancient geographers regarded them as originally identical with the Kaldâ of Kaldû. It is, however, now known that the name originated from *Khâldis*, so that those of them who are mentioned by Herodotus, Xenophon, and others, may simply be regarded as a remnant of the general migration from Biânia, or Vân, about a century before.

The most powerful tribe amongst the Kelts was, we know, the *Bitûrigês*. In view, therefore, of the probability just sketched out that, as Kelts, they were Khelods (*i.e.* Khâldisians), and originated from what was once an Assyrian province (Arârdhû), it is not impossible that the Phrygês of Asia Minor, who had previously called themselves Bhrygês, were also of Khâldisian or Khelodic stock; that originally they were known under the Assyrian name *Bît-Bhrygês* (like Bît-Khûmrî, Bît-Dayaukkû, Bît-Yâkîn, etc.), and that eventually their name developed into the form known to the Romans as *Bit-Vrigês*, or *Bitûrigês*. The Phrygians were simply either a body of the Bhrygês who had remained in Asia Minor when the rest of them passed on into Europe, or a branch of these latter who had returned from Europe into Asia Minor. It is even possible to trace their origin away back to Shûmir (*Shûinwer*), or, as that country may also be called, Sûngîr, Singâr, or Shinâr. In that region, on the river Tigris, there is actually

a place called Phrygia marked on the Old Eton School Atlas. Moreover, in the same Atlas (map of Ancient Asia Minor) there is a river called the Sangarius of considerable size, which, starting from the foot of Mount Adoreus in Galatia, flows through that province, skirts the north frontier of Phrygia, and, passing in a northerly direction across Bithynia, disembogues into the Euxine. Near its source, on the shores of a little lake, there is a town called Sangia, and in Bithynia it is bridged by the Pons Sangarii. Furthermore, under the name Cybele the worship of the Great Asiatic Goddess, the Great Mother, or Mother of the Gods, was universal in Phrygia. Under different names the worship of this deity can be traced to the Euphrates. Hence it is clear that in all these respects the Phrygians must have been connected at one time with Shûmîr, Sûngîr, or Shinâr—from whence and from Kâldû many of the Khâldisians or Galûthas of Vân had been deported by the Assyrians. It is even possible that Vienna, Vienne, Vannes, etc., may have had their etymon in Biânia, one of the ancient names of the Arârdhan capital. Then take also *Bithynia*. It may be pointed out that Assyrian inscriptions speak of a district south of Vân called *Bitanu*, or *Bitani*, but of which savants have discovered nothing. Bitanu can be easily dissected into *Bît*, House of *Anû*, the name of the old Babylonian Sky-god, to whom as Anamelech, or king Anû, with Adramelech, or King Adar, the people of Sepharvaïm, or the two Sippâras (who contributed to the Captivities), devoted their children. Anû was the father of Istâr, the principal goddess of the Assyrians, and, as Khâldis was only a kind of Vânnic Istâr—or representative of the Divine Feminine—it is by no means surprising to find a *Bît-Anû*, or *Bît-Ani*, near Vân.

Now, when the Khelods and Bît-Bhrygês fled to Asia Minor, the people of Bît-Anû, or Bît-Ani, probably went with them ; but whether or not there is any obscure etymological connection between the names Bithynia and Bitanû, or Bitani, I am not learned enough to say ; and therefore as to whether, like the Bît-Bhrygês, some of the migrants from Bîtanû, or Bîtani, settled down in and gave their name to Bithynia, while others crossed the water and sojourned for a time in Salmydessus, or Halmydessus, in Thrace, but *eventually returned as the Thyni*, I am unable to formulate any opinion.

The foregoing theory as to the origin of the Keltic name and

race, has been thus briefly introduced in order to establish a basis for the hypothesis, which will appear in due course, that the KYMRI and the KIMBRI were in no way ethnically related to the KELTS—the bulk of the latter having clearly been Hamitic, while, as I shall show (chaps. iii., viii.; Part II., chaps. i., ii.), the former were as clearly Semitic.

CHAPTER III

ORIGIN OF THE KIMMERIANS

LET us now take up the fortunes of the TRIBE OF SIMEON. In David's time their military strength, and therefore their numerical strength as a community, was not great. Indeed, they were a peculiarly unprolific tribe (1 *Chron.* iv. 27). We shall see, however, how extraordinary was the change that in this respect subsequently came over them. Like the Danites they were a very restless, perhaps dissatisfied tribe. Besides the fact that their inheritance was not very rich in natural resources, we must remember that after B.C. 966 they belonged politically, not to the Kingdom of Judah, but to that of the Beth-Sâk, Beth-'Omri, Bît-Ghûmrî, or Bît-Khûmrî, and consequently it may be assumed that, as aliens to the Judaïc State, no advantage accrued to them from their proximity to it. At any rate, from various passages in Scripture (1 *Chron.* iv. 39–42) it is clear that from time to time during the days of Hezekiah, who reigned in Judah during A.M. 3279–3308, or B.C. 717–688, they abandoned their own territories and embarked on a career of forcible settlement in other regions which afforded them better sustenance—some going to the east side of the Valley of Gedor, where the Hamites used to dwell, and others going to the country which the Arabs call Shîra (modern Ma'an). All that southern part of Palestine was full of *Amorites, and with these there can be little doubt the Simconites amalgamated.* After that we hear no more of them.

According, however, to Sir H. Rawlinson, not very long after this period, and when Esarhaddon was warring in Nâïrî—*i.e.* A.M. 3317, or B.C. 679—there arrived "on the confines of Assyria and Media," *i.e.* somewhere south of Lake Vân, and east of the upper courses of the Tigris, a numerous roving people who had come from a country called *Khûbûsna* (*Great Brit. Rank*, p. 61) —obviously a corruption of, or approximation to, the name *Khobus-ani, i.e.* the "Country" (from the Arârdhan word *ani*, "Country," probably derived from the Vânnic possessive adjective

nane, "belonging to" later Armenian and Georgian *ani*) of the Kobus, Kohibus, or Khobus—modern Kopi—a river which, rising in the Caucasus, disembogued into the Black Sea at a point on its east coast just north of the mouth of the river Phasis, or Rioni. These wanderers were under a Chief named Tiûshpa. According to Esarhaddon's annals, they were attacked and decimated by an outpost of his Babylonian troops, who called them the GIMIRRÂ —a word which, according to Rawlinson, is Babylonian, and signifies "The Tribes." Those who escaped fled. Some have thought that the route they took may be gathered from the fact that—

"north of the Caucasian range . . . in Daghestan, there is still a locality which goes by the name of 'Gimiri'." (*Great Brit. Rank*, p. 62).

In the Honourable G. N. (now Earl) Curzon's map of Central Asia the same place is marked near Petrovsk on the coast as "Gimri." I am of opinion, however, that they never passed through the Caucasus at all. Had they done so the records of Arârdhû would have made some allusion to them. But neither the People of Nâïrî, nor those of Vân, nor the Sâkhî, or Sâk-Gelôths, seem ever to have heard of them as passing through their midst. The Colchians, too, and the early Iberians, appear to have been equally ignorant of any such migration. These Gimirrâ afterwards appeared in history as the *Kimmerians* (κιμμέριοι). Sir H. Rawlinson has expressed the opinion that—

"we have reasonable grounds for regarding the Gimiri, or Cimmerians, who first appeared on the confines of Assyria and Media in the seventh century (B.C.), and the *Sacæ* of the Behistun Rock, nearly two centuries later, as identical with Israel" (*Great Brit. Rank*, p. 61).

It has therefore been supposed, and is still, I understand, believed by "British-Israel" advocates, that the Gimirrâ and the Khûmrî (*i.e.* my Sâk-Gelôths) either were one and the same people, or met and amalgamated, and that thus the name Kimmerians originated. I venture decidedly to traverse this view, not as regards the suggested ethnic identity of the Sacæ and the Khûmrî (though even these were *historically* distinct), but as regards the suggested identity of the Gimirrâ, or Kimmerians, and the Khûmrî. I do not mean to say that they were not ethnically related, or that there is no traceable connection between the

two *names*. I merely affirm that, after the deportations to Assyria and Media, the Gimirrâ, or Kimmerians, as a specific community, were at all times separate from the Khûmrî, or Sâk-Gelôths; that, since B.C. 731–712 the histories of the two peoples had been, and ever continued to be, quite different and removed from each other; and that the name Gimirrâ, though originating from the same source as the name Khûmrî; had acquired that form under circumstances distinct and remote from those under which the name Khûmrî had arisen. My explanation of the names Gimirrâ and Kimmerians is this. *The tribe of Simeon, though separated by the territories of Judah and Benjamin from the Beth-Sâk, or Beth-'Omri, or, as the Assyrians called them, the Bît-Khûmrî, or Bît-Ghûmrî, was none the less a constituent part of the latter kingdom. Therefore, to this name of Bît-Khûmrî, or Bît-Ghûmrî, the Simeonites would have been entitled, and by it they would have been known to the Assyrians, equally with the rest of the Beth-Sâk, or Beth-'Omri.* Owing to the obscurity of their position south of Judah, they were overlooked by the Assyrians during B.C. 731–712, *and thus escaped the fate which overtook their brethren in the north.* At some uncertain period, however, after B.C. 710–705, they must have heard of the great Khelodic Revolt in Arârdhû, and of the escape and freedom of the Khûmrî, or Sâk-Gelôths, and, abandoning their settlements in Gedor and Shîra, they *and the Amorites with whom they had amalgamated* trekked north, with the object of joining forces with their brethren, but, having been prevented from achieving that purpose, they side-tracked to the region watered by the river Kobus.[1] Thence, as the Gimirrâ, some of them made a reconnaissance to the locality where they fell in with and were routed by the Babylonian troops of Esarhaddon. I take it that the etymon of the Babylonian word *Gimirrâ* was *Ghûmrî*, and that this latter was merely one of the three Assyrian ways of expressing the idea (House of 'Omri) which, as we have seen, was in the same language also renderable Khûmrî. It is therefore not quite correct to say that Gimirrâ means "the Tribes." The conclusion, however, that its etymon was some Babylonian equivalent for Ghûmrî, acquires increased force from Rawlinson's statement, which was

[1] This region, which has been given the name of Khubusna (Kobus-ani) and which they evidently made their headquarters up till B.C. 648–621, probably extended as far east as modern Gimri.

very near the mark; while, at the same time another link is added to the chain necessary to connect the Gimirrâ with the Simeonites. That the identity and career of the latter were wholly distinct from those of the Khûmrî, is clear.

A few years after B.C. 679, before which they were unknown, the GIMIRRÂ—who had again found refuge in Khûbûsna—violently irrupted along the southern shores of the Axine, ravaging all the cities and fairest districts of the country afterwards called Asia Minor—regions just then rising into notice as the kingdom of Lydia. In his distress, Gygês, or Gûgû, the Lydian monarch—*quite a different person from Gâgî, or Gog, the Rosh of Sâkland*—dispatched an embassy to Asshur-bani-pâl, king of Assyria, imploring his aid. This was sent, but in consequence of Gygês having subsequently had the ingratitude to despatch an auxiliary force to the king of Mazr, who had discarded his allegiance to Assyria, Asshur-bani-pâl, as is clear from his inscriptions, gave the Gimirrâ to understand that they might ravage Lydia as much as they pleased. This they accordingly did, with the result that Sârdis was sacked and Gygês was slain, *cir.* B.C. 648.

Now, seeing that all this time the Khûmrî, or Sâk-Gelôths, *were still just north of the Araxes, and never went further west from there till about* B.C. 600, as I shall presently show, it is clear that they and the Gimirrâ were separate and distinct communities. And so they remained ever afterwards, as history abundantly proves.

The metamorphosis which in after years took place of the word GIMIRRÂ into κιμμέριοι and *Cimmerii*, is well known.

Thus, then, though the Assyrian word which may be transliterated *Khûmrî*, *Ghûmrî*, or *Hûmrî*, expressed the same idea, and stood in the same degree of relation to its Hebraïc etymon 'Omri as did the Babylonian word *Gimiri*, or *Gimirrâ*, the descent of the word KIMMERIANS (κιμμέριοι, *Cimmerii*) is traceable, not to the form Khûmrî, but, through the word Gimiri, or Gimirrâ.

The fortunes of the Gimirrâ, Kimmerians, or Simeonites, subsequent to B.C. 648, will be dealt with hereafter, when I come to consider (1) The Migration of the parent-stock of the Sâk-Gelôths from Asia into Europe, and (2) The histories of the KYMRI and the KIMBRI.

One word as regards the personal appearance of the Gimirrâ. Most of them were fair-skinned, and many were even blond, with

blue eyes and long yellow hair ; but some had dark hair and brown eyes. They were a tall, long-limbed folk, heavily built about the neck and shoulders—quite a contrast to many of the short, brunet races of Europe amongst whom they found themselves in after ages. The characteristics of the darker types were due to the Simeonitic blood-basis of the community, and those of the xanthous portion to the fact that *the Simeonites had for centuries dwelt in the territories originally of, and had to a great extent incorporated, a section of the* AMORITES—*a name which, like* AMHÂRÎ, *seems to mean "White People."* Many of the Jews had done the same, and to an extent that is not always sufficiently realized. As for the Ephraïmites and Manassites, it will be remembered that their ancestor Joseph wedded Asenâth, a Mizric lady of high rank—and therefore it is clear that from their very beginnings these tribes were also allied in blood with another, but somewhat different, branch of the great White race—tall, blond, or at least fair, blue-eyed, light, *i.e.* yellow, brown, and sometimes red or auburn-haired, and either straight-nosed or sub-aquiline in features —who, amongst other races, are depicted on ancient Mizric tombs, and who for unknown ages had been spread all along the European and Libyan coasts of the Mediterranean Sea.

CHAPTER IV

THE FALL OF ASSHUR

On the death of Frâvartish I. in A.M. 3371, or B.C. 625 (Conv. date 635, or 634), the Crown of Media devolved on Kâi Ûvakshâthra, or Kyaxârês, his son, who assumed the title of *Akhâsh Zwêrosh*, better known under the form of Ahasuêrus. He is said to have been the most warlike of the Medic kings, and to have introduced great military reforms, separating for the first time into divisions the various arms of his forces, which—spearmen, archers, cavalry, etc.—had always till then been confusedly mixed up together. All this enlightenment, as we shall see, probably came to him after B.C. 619½, and was acquired from the Sâkhi, or Sâk-Gelôths.

In that year, undeterred by his father's fate, he also invaded Assyria, where Asshur-etil-ilâni was then reigning, overthrew him in battle, compelled him and his army to shut themselves up in Nineveh, and then invested that city. While so engaged, however, news of an alarming nature induced him hurriedly to raise the siege.

This was nothing less than the advance from the north, with reported designs on Media, of an army of Sâk-Gelôths, or, as the Assyrians called them, Sâkhî, under the conduct of their war-lord Madyês, son of Protothyês, a son, it is thought, of Gâgî, of whom I shall speak shortly (*Herod.*, Bk. I., c. 103).

It is highly probable that these Sâk-Gelôths were just fresh from a dramatic victory over Khelodic Biânia, or Vân—hostilities which, there can be little doubt, arose from Vân having in the reign of Rûsâs III., or that of Sârdûris III., or perhaps in both reigns, left the Sâk-Gelôths in the lurch, thrown in its fortunes with Asshur-bani-pâl, and so opened a path for that monarch's raid on Sâkland, which I shall presently notice; for we know that both these Vânnic kings, Rûsâs III. about B.C. 655, and Sârdûris

III. about B.C. 644, had sent embassies to Nineveh, probably with a view to ingratiating themselves with Asshur-bani-pâl and treacherously furthering those maleficent designs which they knew he was contemplating against their northern neighbours. *It was this well-merited disaster to the Khelods which probably led to their abandonment of Arârdhû and their migration to Europe,* where, as we have seen, the name of KELTS arose on their arrival, having been unknown there before. It is in the light, therefore, of these considerations that we must read the following remarks of Madame Ragozin regarding the Arârdhan Kingdom and the closing days of Assyrian rule—

" While the Scythian invasion was acting on the tottering empire as an earthquake on an already ruinous building, changes were taking place in and beyond its northern boundaries which it is impossible to trace in those unrecorded years, but which we find accomplished when the darkness is lifted and some degree of order is restored. Thus we hear no more of Urartu. It is certain that, in the course of the seventh century B.C., the Hittite Alarodians were supplanted by that Thraco-Phrygian branch of the Aryan race, which . . . has been familiar under the name of Armenians ever since the Greek writers introduced them to the world by that name " (*Media*, pp. 187, 188).

On this I have to make the following comments. First, it is by no means impossible to trace the changes in the North referred to by Madame Ragozin. We hear no more of Arardhû (Urârtu) because, *before meeting and defeating Kyaxârês, the Sâk-Gelôths inflicted upon the Vânites a well-deserved chastisement, and compelled them to quit the country in which they had played so treacherous and despicable a rôle.* Secondly, the Vânites were not Hittite-Alarodians at all, but a very mixed body of Galûthas, as elsewhere explained, all united, however, in their common worship of the goddess Khâldis. Thirdly, not only is it not certain that the Armenians supplanted them in the course of the seventh century B.C., but it is, on the contrary, certain that the Armenians did *not* do so during that century, since *the Sâk-Gelôths remained as masters of Western Asia up to, and did not abandon Sâkland till, about* B.C. 600. But this is a digression. Let us revert to Kyaxârês and the Sâkhian menace.

Under the influence of an erroneous idea that *already in Europe* lay the principal seat of the nation whom he calls the SKÜTHS, and who, he says, called themselves the SKOLOTOI, Herodotus tells us

that the people who thus disturbed the Medic Bear just when he thought he was on the point of securing his prey, were identical with the Skŭths before whom the KIMMERIANS retired into Asia Minor. Here the historian is certainly misleading. Though correct from one point of view, he is wholly incorrect from another. The people referred to were in both cases the same people, namely, the people who *subsequently* acquired the name of Skŭths or Scythians. But the particular irruption just mentioned of Kimmerians into Asia Minor—namely, that which ensued upon their expulsion from the Kimmerian Land, and which must not be mixed up with the ravages of their ancestors, the GIMIRRÂ, in Lydia in the earlier days of Gûgû, or Gygês—had not yet occurred, and did not occur till about B.C. 599–598. Moreover, *the people who in* B.C. 600–599 *thus drove a portion only of the Kimmerians*—i.e. *the Kimbri, as they were afterwards called—into Asia Minor, were Sâk-Gelôths, or Sâkhî, totally unknown even then, under the name of Skŭths, or Scythians*, though, as we shall see, they acquired that name from the Bœôtian, Æolian, and Iônian Greeks at least as early as B.C. 544–450. Hence, the host by whom Kyaxârês was now threatened were Sâk-Gelôths, or Sâkhî, *who had never yet left Arârdhû*. Here let us pause to consider the locality whence they now issued.

Ever since the memorable Revolt in B.C. 710, they had, as the BETH-'OMRI, or BÎT-KHÛMRÎ, been steadily concentrating on some point in the north-west. Where this was, it would not be difficult to surmise, even if history had not already fixed it for us. At that time two States, called respectively *Colchis* and *Iberia*, existed in West Caucasus. The former was founded soon after B.C. 763—when the first aggressions of Assyria created a panic in North Israel—by a body of Danai, or North Danites, who migrated there from the Morea, which they had reached from the Thebaïd in Mazr, whither they had fled from Palestine (Bk. I., c. vi.). Iberia had been founded even earlier, during the Hebro-Phœnician Era. Both were of Hebraïc, but non-Judaïc, origin. Hence, their inhabitants were to some extent descended from the Beth-Sâk, and were therefore so far of kin to the Sâkhî, or Sâk-Gelôths. Moreover, both were well-established, wealthy, industrious, and enlightened, having for centuries been engaged in regular intercourse with the great trading ports of the Levant; and there can be little doubt that they were also acquainted, not

only with the magnificent grain-producing regions in Southern Russia, but also with the Mediterranean ports, with West and South-West Europe, and even with the Isles of Eirinn, or the West. It is therefore against all probability that the Sâk-Gelôths, when captives under the name of Khûmrî in Gozan and elsewhere, were ignorant of the fact that these kindred communities were so accessible. The then world and its interests were much bigger and interactive than we are inclined to think. We have always narrowed them down to a few familiar pulpit and Sunday-school facts and illusions. Naturally, therefore, the Khûmrî in B.C. 710–705 concentrated and settled in some suitable region in the neighbourhood of Colchis and Iberia. Let us examine this country. The first seemingly available district which attracts attention is KÎR (Albania). But they could hardly have settled there, for at that time it was inhabited by the Syrians deported in B.C. 724. According to Sir William Smith it was—

"a fertile plain, abounding in pasture and vineyards" (*Class. Dict.*, art. Albania),

and was the original home of the ALÂNÎ (*'Αλανοί, 'Αλανvοί, i.e.* "Mountaineers," from the Sarmatian word *Ala; Ibid.*, art. Alani).

Hitherto it has been commonly supposed that these were an Asiatic people included under the general name of Scythians, and in particular a branch of the Mas-Sagetai. They have also been identified with the Albanians—the one name being considered as merely a variant of the other. That they were not Scythians, in the sense of Sâkhî, or Sküths, will abundantly appear when we come to see who these were. That they could not possibly have been Mas-Sagetai (who also were quite distinct from the Sküths) is obvious. Up to B.C. 562–560 the Mas-Sagetai had dwelt for countless ages in Mazr as the Miṣrayim, and they did not make their *début* in the wilds of Airyân till after B.C. 537–530. Since then and up till B.C. 521 they never dwelt in any country other than the great boundless plain stretching away east of the Caspian towards the rising sun; which plain, according to Herodotus, was their original home (Bk. I., c. 204). Why, therefore, these original inhabitants of a "boundless plain" should, as Alânî, be presented with the name of "Mountaineers,"

merely because, having *ex hypothesi* left that "boundless" plain in the east, they had settled in a much smaller one further west, namely, Albania, is too much of a conundrum to constitute a serious reason in support of the theory that the Albani, the Mas-Sagetai, and the Alânî were all identical. The fact is that *the Alânî were the* SYRIANS *deported from Damascus by Tiglâth-pilêser in* B.C. *724, and settled in Kîr, the country watered by the lower course of the river Kür*, and afterwards known as Albania. *In their own home-land these exiled Syrians had been mountaineers.* Hence, it is not surprising that this name should have clung to them in the form of Alânî, despite the fact that they were now dwelling in a plain. The Sâk-Gelôths could not have settled in this fertile land without the trouble and risk of expelling these Syrians by force. It is therefore reasonable to conclude that, if any other region was available for a peaceable settlement, they would prefer to go there.

Such a region—peculiarly suitable also in other respects—existed in the *hill-territory, around* LAKE GÛKCHA, *that lay along the north bank of the* ARAXES *at the point where that river makes its great bend to the south.* The wisdom of this choice is apparent from the fact that *it placed between the Sâk-Gelôths and their former masters a Buffer-State strong enough to secure them from sudden aggression, namely, the* KINGDOM OF ARÂRDHÛ *or* VÂN, to say nothing of MANNÛ, or MINNI, while to their north-west lay IBERIA, and to the north-east the ALÂNÎ.

The climate in these regions is remarkably cold, fresh, and bracing. About April a long and severe winter is succeeded by a very short but lovely spring, and that again by an excessively hot summer, which only lasts for three months, during which the face of nature wears the most radiant of smiles, being exceptionally fertile, beautiful, and rich in fauna, flora, and all things necessary for the subsistence of an industrious and intelligent community (*Armenia and the Armenians*, by Dr. J. Issaverdens).

In consequence of its occupation by these Sâk-Gelôths, this very region acquired the names first of MÂT-GÂGÎ and MÂT-SÂKH (whence, no doubt, the biblical *Magog and Meshech*), and afterwards of SÂKES-ANI, the "Country of the Sâk." Here, then, we probably see the origin of the etymon from which descended that later name of a similarly situated district in Armenia Major, which has come down to us in the Greek from Σακασηνή and the

Long. E. from Greenwich
R. Ingaur
R. Kopi
R. Rioni
Khubusna
Black Sea
IBERIA
KIR
Syrian Captives
Original Mat-Sakh
Sakor-ani, or Sakland, B.C. 705-620
Lands of Nairi
ARARDHU
VAN
Sakland in B.C. 620-600
Caspian Sea
Musasir
Nisibis
Mastos Mts
ASSYRIA
Nineveh
Zagros Mts
Captive Khumri or Beth-Sak, or Sak-geloths, B.C. 731-710/5
English Miles
MEDIA

Roman form *Săcăsēne, i.e. Sakasina* (*Assyria*, p. 383). Perhaps it will be more convenient to call it simply SÂKLAND.

Let us now return to KYAXÂRÊS. According to Herodotus, he immediately raised the siege of Nineveh and marched north to meet the Sâkhî, or Sâk-Gelôths. Herodotus's theory regarding the spot where the hostile armies encountered—*i.e. north* of the Caucasus, with *Mount Caucasus on the right of the Sâk-Gelôths*—being founded on mistaken ideas regarding *an event which had not yet happened*, viz. the rout of the Gimirrâ, or Kimmerians, in B.C. 599 by the Sâkhî, or Sâk-Gelôths—may be brushed aside. It is not even necessary to premise that the Sâk-Gelôths withdrew for strategic purposes beyond Caucasus; for that would have been to abandon their villages and homes to the Medes. All we need suppose is that, after setting out, they heard of the approach of Kyaxârês, and then retired into their own country, with every strategic and topographic detail of which they were familiar. To get at them there, Kyaxârês would probably have taken the route which led up the valleys of the Great Zâb and its north-east tributary, as far as Vân—territories then deserted by the Khelods—and so into the open country in the neighbourhood of Mount Ararât. Thence he would have marched eastward, over a by no means inaccessible region which led straight to Sâkland.

Thus the army of the Sâk-Gelôths, as it lay ready to oppose him, would have been facing west, *and would have had the Caucasus on their right*, as Herodotus states (Vol. I., c. 104).

Wherever the conflict took place, the MEDES were completely vanquished, their barbaric power was destroyed, and their country laid at the feet of the Sâk-Gelôths, whose star was thenceforward in the ascendant. This was in A.M. 3376½, or B.C. 619½. Their army consisted chiefly of horsemen, probably clad in chain or other mail, and armed with lances, bows, mauls, and battle-axes, or sâgârês, and there can be little doubt that, sweeping on in a southerly direction, they burst like a hurricane, wholly unexpected, upon NINEVEH itself, and not only took the great city, but slaughtered its defenders, looted its palaces, temples, and gorgeous official and private residences, and finally fired the best of them.

This appalling descent of the SÂKHÎ, *or* SÂK-GELÔTHS, *in* B.C. 619½ *and not the better known, because loudly and widely advertised, operations conducted by Kyaxârês and Nabopolassar twenty years*

later against an already shattered community—is really the epochal event which must be regarded as the FALL OF ASSHUR. Modern research is gradually but steadily tending towards an adequate appreciation of this important fact, and historians and other writers are becoming more and more inclined to recognize it (*Contrib. to Assyriol. and Sem. Philol., specially entitled: The fall of Nineveh and the Proph. of Nahum of Elkosh, by Oberst Billerbeck and Dr. A. Jeremias*: Ragozin's *Assyria*, p. 426).

The Sâr reigning in Nineveh at the time must have been, not old Asshur-bani-pâl, Assyria's Grand Monarque, but probably Asshur-etil-ilâni Yûkîni. Two other Sârs succeeded in turn to the throne of the doomed Empire, namely, Asshur-sûm-lîsîr, and Sin-sârra-ûtsar, commonly called Sarakos. It was he who died—if the story be true—in the flames of Nineveh, on its *final capture by Nabopolassar and Kyaxârês in* B.C. 598 (*Conv. date* B.C. 606). That the city held out against them for two years, shows that at the time their combined military strength could not have been anything like equal to that of the Sâk-Gelôths.

Upon the ruins of the Medic and Assyrian powers the SÂK-GELÔTHS now—*i.e.* after B.C. 620—erected and consolidated an EMPIRE, the power, extent, and nature of which—though it only lasted about twenty years—*has never, though ancient writers make frequent reference to it, been sufficiently realized in modern thought, much less accorded that prominent position in the forefront of ancient history to which it is entitled.* They were now masters of all the Civilized World as then known. Even the Miṣrayim—still a living and haughty people: for their *Grande Débâcle* at the hands of Nebuchadrezzar did not occur till A.M. 3434, or B.C. 562—humbled themselves before them (*Herod.*, Bk. I., c. 104, 105). Nay, that they conducted their raid down to the frontiers of Mazr without fear of being taken in the flank by any combined movement on the part of Babylon and Media, shows that, however powerful the former State became two decades afterwards, it had not yet arrived at any immediately effective understanding with the Sabmands. At the same time it is tolerably clear that the Sâk-Gelôths saw far ahead, calculated the practical possibilities of the future, and though for the time being in the ascendant in Western Asia, were not contemplating any permanent establishment of their power in that part of the world. In sum, they had already, by means of explorers and prospectors, thoroughly

well informed themselves as to the natural advantages of Europe, and its ethnic and political conditions, and had decided to pursue their national fortunes in the Far West. It only remained—out of the *débris* of Assyrian glory and wealth—to make the best of their present transient advantages.

In the days of their Captivity they had, no doubt, been stripped of all their movable property; and now—I am speaking of the twenty years' interval between their destruction of Nineveh and its final capture by Nabopolassar and Kyaxâres—when they were not only free, but supreme, and perhaps somewhat fierce; now, when they were about to make a fresh start as a nation; it is not unreasonable to assume that they eagerly took advantage of their position to enrich themselves at the expense of Nineveh and other Assyrian centres of opulence, and also of those surrounding countries into which that wealth had penetrated, and whose inhabitants had in abundance what they lacked. This, we find, was the case, as is bitterly attested by the following extract from the annals of the Medes—a people who may have had special reason to remember the iron rule of those obscure times, but who, as exceedingly backward barbarians, amongst all the communities who suffered from spoliation were probably the smallest contributors to the loot that was carried away, while at the same time, characteristically enough, it was they who made the greatest outcry.

"For 28 years, then, the Scythians governed Asia, and everything was overthrown by their licentiousness and neglect; for besides the usual tribute, they exacted from each whatever they chose to impose; and in addition to the tribute, they rode round the country and plundered them of their possessions" (*Herod.*, Bk. I., c. 106).

This, of course, could not have been twenty-eight years; it was only twenty. Moreover, the name ASIA had probably not arisen then. It arose, however, soon afterwards, with the establishment of the *Religion of Âshâ* amongst the Sâghian Colonists of Airyân.

How great and powerful the Sâk-Gelôths had become in these northern headquarters of theirs, and how terrible and widespread was the reputation which they had thus so speedily acquired, is evident from the graphic description of them contained in *Ezekiel* xxxviii. The period of their ascendancy

preceded the deportation of the *House of Judah* to Babylon by only a few years. In this latter event the prophet Ezekiel took part. He was one of the captives located on the banks of the Chebar, or Kabari, which, according to Professor Hilprecht, was a large navigable canal not far from Nippur, and not, as has been supposed, a river many miles distant: and the date of Ezekiel's celebrated prophecy against GOG is commonly supposed to have been B.C. 579 (Conv. B.C. 587). The dread achievements of the Sâk-Gelôths must therefore have been still fresh in the memories of the sojourners in Babylon. It is clear that Ezekiel was utterly ignorant of their real identity; but his patriotic bosom burned at the thought that they had overrun his beloved country. He accordingly *used* them, and even the name of their Chief, GÂGÎ, as materials for the portrayal of that splendid Vision which was then vouchsafed to him of the invasion of the Holy Land in "the latter days" by the Power which, at that still future epoch, is to be in possession of the regions whence Gâgî and his Sâk-Gelôths, had issued. GÛGÛ, or Gygês, King of Lydia, was a contemporary of Gâgî, but *it was to Gâgî, not Gûgû, that Ezekiel referred.* Gâgî was in fact a Rosh, or Chief Prince; Gûgû was never called Rosh. Moreover, in Ezekiel's mind *Meshech*, said to have been the country of the Moskâ, might very well have been looked on as territory belonging to Gâgî, Rosh of Sâkland. It was in fact merely an approximation on Jewish lips to the word *Mât-Sâkh*, the Assyrian equivalent for "Country of the Sâks." Another name by which the same country was called was *Magog*. This, again, was merely the Jewish rendering of the Assyrian name *Mât-Gâgî*—not, be it noted, *Mât-Gûgû*.

During all this period of ascendancy the Sâk-Gelôths appear to have permitted Kyaxârês to retain his throne, doubtless after having exacted from him some pledge of vassalage. Moreover, to keep him in check, and to guard against any hostile operations in combination with the military forces of Babylon, the principal cities, or rather townships, of the Medes, were strongly garrisoned with troops from Sâkland. It must have been *after* these events that Kyaxârês—keeping his eyes wide open, and taking careful stock of the organization and appointments of the Sâk-Gelôthic forces—effected those military reforms which are associated with his name, but were wrongly assigned to an earlier period.

In the meantime, as Lydia has been alluded to above, it may be noted for future reference that in A.M. 3375, or B.C. 621, Ardyês, King of Lydia, was succeeded by Sadyattês, who again was succeeded in A.M. 3387, or B.C. 609, by Alyattês. These dates are conventionally B.C. 629 and B.C. 617 respectively.

CHAPTER V

IDENTITY OF THE SKÜTHAI AND THE BETH-SÂK

THAT the SKÜTHS (Σκύθαι, *Scythæ*) or SKÔLOTS (Σκόλοτοι, *Scŏlŏti*) mentioned by Herodotus, and the SÂK-GELÔTHS, or "Captives of Sak," or SÂKS (Assyrian *Sâkhî*; Sûsan *Sâk-wâ*; Avestan perhaps in the sing. *Sâk-s*, and in the plur. *Sâk-o*, or *Sâk-aoñho*; Pârthian sing. *Sâkês*, plur. perhaps *Sâk-vâ*, and later Persian plur. colloquially and vulgarly *Sâk-â*, less vulgarly but still colloquially *Sâk-hâ*, and elegantly, when writing, *Sâk-ân*), referred to in these pages, were identical, will be better understood after a perusal of the following suggestions regarding what I consider may have been the principal stages of development through which passed that etymon whose evolution, both in Asia and Europe, at last presented us with the familiar Greek and Roman words above-mentioned and their variants, and also with a number of other words—*e.g. Yü-ti*, or *Yü-chi*, *Yü-than*, *Yü-tien*, *Kiu-sa-tan-na*, *Khio-tan*, *Khiu-seou* (or *seon*?), *Hiu-sün*, etc. —which are not so familiar, and which at first sight appear to be in no way related to their hypothetical etymon. At any rate, no relationship, so far as I am aware, has hitherto been perceived in them by scholars and writers.

Sir H. Rawlinson, in his brother's edition of Herodotus, after saying that the term *Scyth* or *Sacan* is probably not a real ethnic name, but merely a title given to all nomads, like the *Ilyât* of modern Persia, states :—

"From the mere term Scyth, therefore, we cannot conclude anything as to the ethnic character of a people" (Bk. I., 196).

But it is from this very term, as forming the real historic name of the race who first bore it, that I maintain we *can* conclude, even with a feeling of assurance, that that race was *identical with the Beth-Sâk, Bît-Khûmrî*, or *Sâk-Gelôths of the eighth century* B.C.—the first of the several stages of development through which the term passed being briefly describable as that in which the

name SÂK was derived from *Sahak*, or *'Tsahak*, the root of the Hebrew word *Isaac*, or *Isâk*.

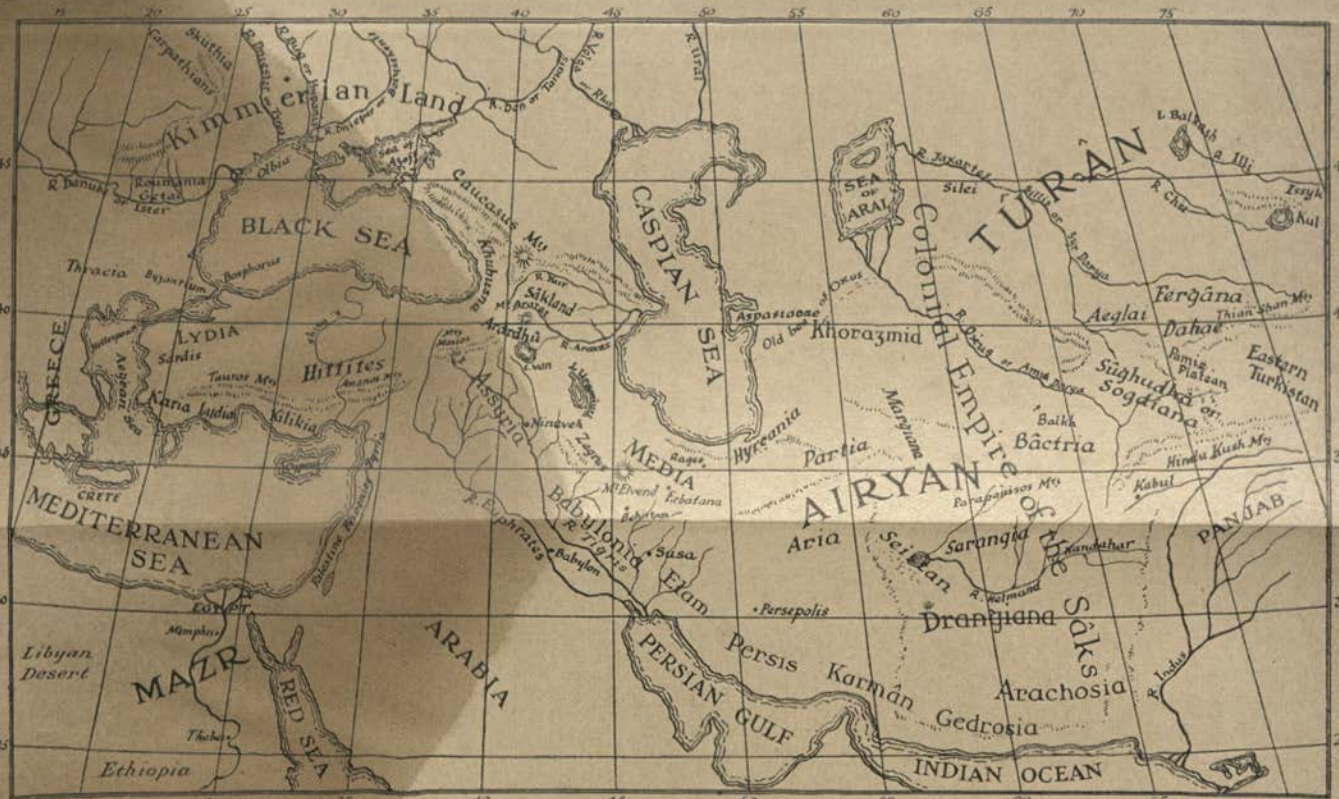
Since the rise of the Persian Empire under Kyrus II. (the Great) and the days when the Greeks and Persians became so intimate with each other, this name SÂK—which was applied by them, not to the Sâk-Gelôths in Moldavia and Bukhovina, but to their Colonial offshoots in Airyân and parts of Tûrân—has come down to us in its Greek form Σάκης (sing.) and Σάκαι (plur.). Now, as we shall see later on, the Sâk-Gelôths migrated from Sâkland into South-East Europe about B.C. 600–598. There, near the Dniester, somewhere about Moldavia and Bukhovina, they founded a mighty State, subsequently, *i.e.* from about B.C. 544 to B.C. 450, known to the admiring Greeks of Bœôtia, Æolia, and Iônia as SKÜTHIA, its people being known as the SKÜTHAI, and to the later Romans as SCYTHIA and the SCYTHÆ. But though the Greeks called them thus, they called themselves the SKÓLOTOI (*Herod.*, Bk. IV., c. 6). Thus, from about B.C. 710 to B.C. 600, there was in the country now styled Armenia a people calling themselves the Sâk-Gelôths who, for the last twenty years of that period, had held the military mastery of what we may term the Neo-Assyrian world, and subsequently, say from B.C. 598 onwards, there was a celebrated State of the same race in South-East Europe, then calling themselves by a name afterwards rendered in Greek as SKÓLOTOI, having the seat of its power at *Arsareth* (Moldavia and Bukhovina) up to say B.C. 115, and in the vicinity of modern *Kieff* from then up to say A.D. 220.

I propose to show that, with the departure of the Sâk-Gelôths from Sâkland to Arsareth, the name SÂK-GELÔTHS ceased throughout Western Asia; that, during the period B.C. 705–600, or even up to B.C. 598, *great numbers of them, taking with them the tradition of their descent from* SÂK, *had already migrated eastwards into* AIRYÂN *and eventually parts of* TÛRÂN, *and had there founded many colonies, which subsequently developed into States*, and that when, in A.M. 3468½, or B.C. 527½—*i.e.* many years after the departure of the Sâk-Gelôths for Europe—the Persian Empire of the Akhaimenidai arose in ÂSHÂ-LAND, or ASIA, knowing nothing then of the Sâk-Gelôths as neighbours, but being well aware of the fact of their *continued existence elsewhere* (as was evidenced by Darius I.'s conduct in selecting them first for attack

in or about B.C. 512, on what Woodhouselee calls "the absurd pretext" that they had ravaged Asia one hundred and thirty years before), these Colonial offshoots of the Sâk-Gelôths were by the Persians perfectly well recognized as being of the same race as the European community to whom Herodotus refers as the Skŭthai, but were nevertheless all called *Sâk-ân*, *i.e.* Sâks. This name *Sâk-ân* (in Rawlinson's writings *Sacan*), is simply the name *Sâk*, plus the modern Persian plural termination for animate beings, *i.e. ân*. In Pahlavî (Pehlevî) times the plural was, I think, *vâ*, but I am not sure. Pahlavî is the later form of Pârthian, as an adjective.

Owing, however, to the presence of the Medes, to the survival of much Assyrian and Babylonian, and especially Sûsan, culture in old Persian times, to the spread of the Avestan language, to the powerful influence of the Sâghs, and to the growing influence of the Peoples of Tûrân in Pârthian times, the languages spoken in Airyân during both of these periods were very mixed and peculiar, and the Old Persian plural, so far as I can gather, took as many forms as there were bases.

The form sometimes seen in *wâ*, *vâ*, must, I think, have been the oldest, and was probably Sûsan, or at any rate non-Airyânian —perhaps in use amongst the *Anariaçi*, *e.g.* the Bars-wâ, or Pars-wâ. Medic must have grown out of early Airyânian, or Avestan, plus Tûrânian; but in the days of Astyagês it approximated towards Sâghian. Sâghian must have been Semitic (Hebrew), plus a little Medic, plus more Avestan. Old Persian must have grown out of Sûsan, plus Medic, plus Sâghian; and early Slâvic, or Sarmatian—as distinguished from the still earlier though kindred language of the Broadheads—must have grown out of Medic and Sâghian. Thus, as regards the origin of both Sarmatian and Old Persian, we are taken back to the late Medic period, *i.e.* to B.C. 541 (or conventionally B.C. 550) when Kyrus overthrew Astyagês, and shortly after which the Northern Medes abandoned Media for the steppes of East Europe and evolved into the Sauromatai.


Kimmerian Land
Skuthia
Carpathians
R. Danube or Ister
Roumania
Getae
Olbia
BLACK SEA
Caucasus Mts
Khubusna
Sâkland
Arardhû
Thracia
Byzantium
Bosphorus
LYDIA
Sardis
Aegean Sea
Karia
Ludia
Tauros Mts
Hittites
Kilikia
GREECE
CRETE
MEDITERRANEAN SEA
Libyan Desert
MAZR
Ethiopia
Thebes
RED SEA
ARABIA
Assyria
Nineveh
Zagros
Babylonia
Babylon
R. Euphrates
R. Tigris
Susa
Elam
Persepolis
PERSIAN GULF
Persis
Karmân
Gedrosia
INDIAN OCEAN
CASPIAN SEA
Aspastacae
Khorazmid
Old bed of Oxus
MEDIA
Rages
Mt Elvend
Ecbatana
Hyrcania
Partia
Margiana
AIRYAN
Aria
Seistan
Sarangia
Kandahar
R. Helmand
Drangiana
Arachosia
Sâks
Colonial Empire of the
TÛRÂN
SEA OF ARAL
R. Jaxartes
Silei
Bâctria
Balkh
Sûghudha or Sogdiana
Aeglai
Dahae
Fergâna
Thian Shan Mts
Eastern Turkistan
Pamir Plateau
Hindu Kush Mts
Kabul
PANJAB
R. Indus
L. Balkash
R. Illi
Issyk
Kul
R. Chu
R. Oxus or Amu Darya
R. Jaxartes
R. Ural
R. Don or Tanais
R. Volga or Rha
R. Dnieper or Tyras
R. Dniester or Tyras
R. Bug or Hypanis
R. Ister
R. Danube
R. Volga
R. Ural

CHAPTER VI

ORIGIN OF THE NAMES SKÜTHAI, SKOLOTOI, AND SAGETAI

I SHALL now elucidate, as briefly as possible, the period embraced by what we may call *The Colonial Expansion of the Sâk-Gelôths*, prior to their departure to Europe.

We have seen that, ever since their settlement in Sâkland, the intervention between them and Assyria of the rejuvenated Kingdom of Vân enabled them to enjoy and profit by a long period of tranquillity. The only occasion on which they were disturbed was in the beginning (probably) of the reign of Asshur-bani-pâl who, having gained over the Vânites, made an attempt to re-impose the Assyrian Yoke upon the Sâk-Gelôths. The reason assigned was that *they had "thrown it off"*—referring, apparently, to the events of B.C. 710–705, and lending support to the supposition that these *Captives of Sâk*, besides escaping from Gozan and the Cities of the Medes, had taken an active part in the Arârdhan Revolt. The expedition is described in the usual exaggerated and boastful language—speaking of tribute, and the capture of Protothyês and another son of Gâgî (Gog), the then Rosh, or Chief Prince, of Sâkland—not to be confused with Gûgû (Gygês) of Lydia—and seventy-five of their strong cities. But subsequent events and other considerations prove that this was, if not merely, at least mostly, empty braggadocio, and that at best, from Nineveh's point of view, or at the worst, from Sâkland's point of view, the affair was little more than a temporarily successful raid of considerable severity, with a few lucky incidents for the veterans of Asshur thrown in. Little did they imagine how dearly both they and the Vânites were destined to pay for this short-lived and not particularly glorious triumph over the Sâkhî. The mention, however, of "strong cities," though doubtless hyperbole, is at least an interesting indication of the degree of prosperity to which the Sâk-Gelôths had then re-attained. Moreover, as pointed out by Madame Z. A. Ragozin—who speaks of them as "Scythians of Magog," though the name *Skûthai* had

not yet come into existence, and did not arise till at least some time after B.C. 598—the allusion to Assyria's former "yoke of dominion" shows that they—

"had dwelt where history finds them for at least a couple of generations." (*Assyria*, pp. 382, 384, 419).

Now, during this century of almost uninterrupted repose, the Sâkhî, or Sâk-Gelôths, proved so exceedingly prolific that SÂK-LAND—especially in view of its short summer—became much too inadequate for the maintenance of its rapidly increasing population.

Accordingly, either on this account, or for reasons connected with religion, band after band of resolute and able-bodied emigrants issued from this new Cradle of the Race, and streamed off in the direction of the Rising Sun, till, in course of time, *all the habitable Oäses of* AIRYÂN *and parts of* TÛRÂN—i.e. *the country lying between the lower end of the Caspian on the West, and the Hindû Kûsh, the Pâmîrs, and the Thiân Shân mountains on the east—were transformed into populous and flourishing Colonial Settlements*—not, we may be sure, without at least some stern conflicts with their previous Airyânian and perhaps Tûrânian possessors; though I am inclined to think that, as regards these latter, the SÂGHS probably adopted a policy of conciliation and mutual material prosperity, for in after ages we find them on particularly friendly terms with some of these aboriginal communities.

The more familiar names under which these different colonies were eventually known will be referred to later on. Here, however, I desire to record my conviction that it was this Colonial Expansion of the Sâks during approximately B.C. 705–598—*while the Medes were still a barbarous, unorganized, and subject race, and before the Persians had begun to dream of Empire*—which constituted the substantial fact on which really rested the visionary dreams and traditions of the Persians regarding those "places of delights and abundance, such as no other being besides Myself could have formed," those abodes "of happiness and abundance which I created without any mixture of impurity," which are described by Ahûra-Mazdâ, in converse with Zârathûstra, in the first two Fargards of the Vendidâd division of the Avistak-u-Zend. I take the particulars from App. I. of *Heeren's Historical Researches*; Vol. II., pp. 313 *et seq.*, but with corrections from the *Sacred*

Books of the East Series, Vol. IV., Part I., *Zend-Avesta* (Darmesteter), pp. 1 *et seq.* The first of these blissful abodes was EERIENE VEEDJO, which had ten months of beneficent winter and two of summer, though formerly the warm weather lasted seven months and the cold only five. This, I shall show later on, was a reminiscence of SÂKLAND lying north of "the good Dâityâ," or river Dâitik, *i.e.* the Araxes, or Aras, which "comes from Irân Vêj," and "flows through the mountains of Gorjistân," or Georgia. Eeriene, or Irân, is Airyân, and Veedjo, or Vêj, spelt by Max Müller Vâeganh, and by others Vâegô, may, Mr. Jayaswâl tells me, still be found in the latter part of the name Azer-Baijân. The second abode was SOGHDI, the country above Bâctria, which has been successively known by the Avestan names Sûghdha, Sûghudhâ, or Sûghudâ, old Persian Sûgudû, and later Sogdiana, or Sougdiana, and Sogd. The third was MÔORE (Av. Mourû, O. P. Margû, Gr. Margiana), or modern Merv. The fourth was BÂKHDI (Av. Bâkhdhi, O. P. Bâkhtri), also called Zariaspa, or Bâctra, the capital of Bâctria, or Bâctriana. The fifth was NESA (Av. Nisâya), between which and Bâkhdi lay Mourû—perhaps in Pârthia. The sixth was HAROIN (Av. Haroyû, O. P. Haraiva), doubtless Aria, or the region of the Hari Rûd. The seventh was VEÉKEREÂNTE (Av. Vaêkereta) in Pahlavî Kâpûl, or Kâwûl, and therefore probably Kâbul. The eighth was ORNAN (Av. Urva). The ninth KHNEÂNTE (Av. Khne*n*ta) in Vehrkana, probably therefore the Jôrjân in Hyrcania, or perhaps Fergâna. The tenth HEERÈKHEETI (Av. Harahvaiti); the eleventh HEÉTOMEÂNTE (Av. Hætuma*n*t), the Helmand; the twelfth RÂGHÂN (Av. Râgha, O. P. Râga), doubtless Rhâges, or Râï; the thirteenth TSCHEKHRE (Av. Chakhra), perhaps Chark in Khurâsân; the fourteenth VERÊNE (Av. Varena), perhaps the district of Pârs; the fifteenth HAPTE HEANDO, or the Panjâb; the sixteenth RENGHEIAO (Av. Rangha), "where the people do not hold the chief for a chief"—perhaps some Republic; and lastly VER, built by Jemshîd, which seems to have been the capital of Verêne, and was perhaps Pasargadæ, though it is not impossible that Verêne may have been the country now called Fergâna, which again is possibly related to an early Hyrcania. It is unnecessary, however, to trace in detail all these "abodes of happiness," or to connect them with any of the events of history, either actual or as I shall at times try to reconstruct it.

he broad fact suffices, that these traditions are a *somewhat fanciful reminiscence of a stirring age associated in reality with the fortunes, not of the* PERSIANS, *but of the* COLONIAL SÂGHS, *with whose history the former have fondly and emotionally confounded their own early, but later, beginnings.*

Now, the LANGUAGE spoken by the Sâk-Gelôths in SÂKLAND up to B.C. 600, and also by their Colonial offshoots in AIRYÂN and TÛRÂN during at least the early days of their settlement there, must have been the Hebrew current in Northern Israel, *i.e.* Samaria, up to the period of their deportation, *cir.* B.C. 731–712; and the SCRIPT in which they wrote must have been that Early Hebrew alphabet which even the Jews had used prior to their sojourn in Babylonia. Later on I shall show that, when the Sâghs migrated into Europe some time during the first century B.C., they, and also all those European nations who, either in Asia or in Europe, had come into contact with them, were still in possession of this script, in some form or other; and I go further, and say that *to this Early Hebrew alphabet, as used by the Colonial Sâghs of Airyân and Tûrân, are traceable all the different* FÛTHORKS *to which I shall refer in a subsequent chapter.* They were in fact the mark and evidence of the common Central Asian origin of the different nations who possessed them.

As regards the LANGUAGE spoken by these Colonial Sâghs, we must remember that the original inhabitants of the regions they occupied, and on whom they superimposed themselves, if indeed they did not oust them wholly or in part, were Airyânians and Tûrânians. It is impossible to suppose that, in the midst of such an environment, their originally Hebrew language did not, in the course of some six centuries, undergo many and great changes. Moreover, in the regions west of Airyân there must have been dwelling, at least up to B.C. 541, or conventionally B.C. 550 (the date of the overthrow of Astyagês by Kyrus, and of the events which led to the eventual departure of the Northern Medes for Europe), the ancestors of that great people whose language subsequently developed into Slâvic. These had a strain of Tûrânian blood in them. The Airyânians further to the east were of purer white descent. It was they who originally built up the language once erroneously called Zend; but, as it was the language of the early Gâthas of the Avistak, or Avesta, I prefer to call it AVESTAN. Now, it may be that Avestan had

already reached its last stage of development before the Colonial Sâghs arrived upon the scene. On the other hand, it is much more probable that Avestan, as scholars know it, was really the final result of the language spoken by the Airyânians, as modified by Sâghian influences; for it is impossible to suppose that, up to at least the Macedonian Conquest (say B.C. 328), the languages spoken by the Sâghs, or People of Âshâ, and the local Airyânians respectively exerted no modifying influence upon each other.

Still further to the east, in the very early days of Sâghian Colonial Enterprise, dwelt, of course, the last straggling remnants of those so-called Aryan (*i.e.* Ailân, or E-i-lâmic, in the sense of "Highland") tribes, amongst whom developed that sister language of Avestan which we know as Sanskrit, and whose advance-guard had probably entered India *via* Gilgit about B.C. 1500–1000. What influence, if any, in the most easterly settlements of the Colonial Sâghs, this language had upon that spoken by the Sâghs, it would be hard to say, unless we adopt the above hypothesis that their language was really identical with the late Avestan.

Now, in accordance with what appears to have been the linguistic genius of these Colonists, their original Hebrew, as modified by Medic, Avestan, and Tûrânian; or the Avestan language, as modified by Sâghian, *i.e.* Semitic, parts of speech and idioms; or whatever was the language spoken in these wonderful days by the Sâghs, developed a tendency to adopt the broader sound of *a* (as in the Bengali letter অ *aw*, or as آ *Alif* is pronounced in the middle and at the end of a word by a modern Persian), and the sound of the hard *g*, or rather *gh*, in preference to the sharper sounds of *kh* and *k*, and as time went on the *aw* sound of *a* changed again into *ou*, *û*, and *o*. Thus, on their lips, the name by which their race had originally been known in the West (by which I mean Palestine, Syria, Mesopotamia, etc.), *i.e.* *Sâkh*, or *Sâk*, became transmuted into some such new and successive forms as *Sâgh*, *Sough*, *Sûgh*, and *Sogh*. Further, as it was known that they were all *Descendants of Sâk*, they appear —say in early Akhæmenian days—to have been desirous of preserving the memory of that fact; and accordingly, to that end, some at least of them called themselves, or were called, the *Sâghadhû*, and in later generations the *Sûghudhû*, *Sûghudû*, *Sûgudû*, or *Sûghdû*, and their country *Sâghadhâ*, *Sûghudhâ*,

Sûghudâ, or *Sûghdâ*. Eventually the application of the name Sûghudhû got narrowed down to the inhabitants of the particular region known in Macedonian times as *Sogdiana*; but it is open to us to believe that *originally, and for long, it was common, as a patronymic, or phylonymic, to all the Sâks or Sâghs throughout Airyân and parts of Tûrân.* Herodotus, indeed, tells us as much, when he says that the Persians in his time (B.C. 450) called all the Skŭthai *Sákai*. He was speaking, of course, with a knowledge of the fact that, since the days of Darius Hystaspês, there had been dwelling in the regions now known as Moldavia and Bukhovina a great nation whom Darius was in B.C. 512 ambitious to subdue, because they had once lorded it over Asia, and who were called by the Greeks Skŭthai, but who called themselves Skólotoi. On this occasion, however, Herodotus was referring, not to them, but to the kindred communities in Airyân, or rather to a particular colony of them whom he calls "the Sâkai, who are Skŭthai," adding, "These, though they are Amyrgian Skŭthai, they called Sâkai, for the Persians call all the Skŭthai Sâkai" (Bk. VII., c. 64).

From this we are entitled to assume that, if not all the Greeks of B.C. 450, at least Herodotus was aware that the Skŭthai, or Skólotoi, of Europe, and the Colonial Sâks, or Sâghs, of Airyân and Tûrân, as represented by the Sâkai of Margiana, were racially identical. I doubt, however, whether at so early a date as B.C. 450, the Margian (Amyrgian) Sâkai themselves, or their friends and immediate Persian neighbours, either used or perhaps even knew this Greek form of their name Sâghadhû, or Sûghadhû, or Sûghudhû, *i.e. Skŭthai*. In that form it probably did not get back to Airyân till Alexander's time. If, as I maintain, and endeavour to show elsewhere, it is a derivative from the primitive etymon *Sâkh*, or *Sâk*, we must regard it as the final form in Hellas of a process of development which—prior, as we shall see, to B.C. 544—must have passed through the transitional stage of some such form as *Saküthai*.

Where, then, and amongst whom, and when, did *Saküthai*, and eventually *Skŭthai*, originate—in Hellas, or in Airyân? Did Saküthai and ultimately Skŭthai precede and, in another land, on other lips, and in a later age, develop into *Sâghadhû* or *Sûghudhû?* Or was Sâghadhû or Sûghudhû the etymon of Saküthai and Skŭthai?

There is, I have long been convinced, some esoteric connection between the two, and between each of these and many other Eastern words as well—a connection which, by an unfortunate succession of overwhelming circumstances, has for ages lain buried out of sight. But the re-discovery and exhuming of this connection—if it can be effected—will, I am sure, result in the history not only of Europe, but also of Asia being entirely reconsidered and re-written from a point of view and a consciousness very different from that with which it has hitherto been regarded; *for it will mean nothing less than the resurrection of a long forgotten super-race of Antiquity—and those our own ancestors.*

My own view is that the necessary transitional form, *Saküthai*, could hardly have arisen in Greece, as the Greek patronymic, or phylonymic, ordinarily appears in the forms *eides*, or *ides* (sing.) and *idai* (plur.). Thus, from *Sâkes* we ought to get *Sákeides* or *Sakides*, "a Descendant of Sâk," and *Sakidai*, "Descendants of Sâk." But this we do *not* get. If, therefore, the form *Saküthai* could *not* have evolved out of the Greek, and if there is no mention in Greek literature of the form that *could* possibly have evolved, namely, *Sakidai*, what was the origin of *Sküthai?* I do not myself pretend to solve the problem; but I venture to think that I am on the track of something that will bring about its solution by those who, in regard to philological knowledge, are better equipped than I am. I can only give them an idea to work upon, a sort of clue to follow out if they deem it worth while.

We have two fixed points from which, as it were, we may take our bearings.

One is that *neither the name* SKÜTHS *nor the name* SKÓLOTS *existed prior to the captivity of the Bît-Khûmrî in* B.C. 731–710. During that period, however, as we have seen, the Khûmrî probably called themselves the *Captives of Sâk, i.e.* the SÂK-GELÔTHS; and it was under that name that they arrived about B.C. 598 in Arsareth (Moldavia and Bukhovina).

The other point is that *we know that the names* SKÔLOTOI *and* SKÜTHAI *are both mentioned for the first time by the poet Hesiod, who, as I show elsewhere, flourished about* B.C. 544 (see Bk. I., c. xii.).

Hence, between B.C. 598 and B.C. 544, the Hellenes of Bœôtia, or of Æolia in Asia Minor, must have got to know that the

Sâk-Gelôths were settled in Arsareth; and SKÓLOTOI *must simply have been the way they rendered the original name* SÂK-GELÔTHS.

But what about *Skŭthai?* How came Hesiod to hear of *it?* I incline to the opinion that it was in Airyân and parts of Tûrân, *i.e.* amongst the Colonial Sâks, or Sâghs—and especially in Samar-Qand, *i.e.* a *part* (Qand) of, or *colony* from, Samaria—and probably during the early period of their settlement there—that some such name as *Sâghadhû*, and later *Sûghudhû*, expressive of the idea "Descendants of Sâk," first arose out of the name *Sâgh*, or *Sûgh*. The people of Hellas—whether in Bœôtia or in Æolian Asia Minor—the latter probably from their Persian masters—must have then heard of it at least as early as the time of Hesiod, say B.C. 544. They must also have heard—probably from the same source—that the Skólotoi of Arsareth and the Sâghadhû, or Sûghudhû, of Airyân, were racially identical. That the Persians knew this, is to be inferred from the pretext upon which Darius is said to have based his invasion of European Skŭthia in B.C. 512, namely, that the Skôlotoi had formerly been in Asia and had ravaged it; and from the later statement of Herodotus that the Persians called all Skŭthai by the name Sâkai. I take it that records had been preserved in Persia perpetuating the fact that Sâkland had been the seat of the Sâk-Gelôths up to B.C. 600.

In the mouths of the Greeks, whether of Bœôtia, or of Æolia, or Iônia in Asia Minor, the *gh* of Sâghadhû, or Sûghudhû, would have changed into *k*, the *dh* into *th*, and of course they would have added their own form of the plural termination.

Thus I would account for the origin of my hypothetical form, *Sakŭthai*, sometime before B.C. 544, except only as regards the *ŭ*; and as for the other metamorphosis, namely, the disappearance of the *a* between the initial *s* and the *k*, I would ascribe that to some idiosyncrasy of Greek colloquial, or perhaps to the well-known carelessness which characterized the Hellenes (as it also characterized the later Romans) in connection with their pronunciation of outside ethnic and place names. Thus we arrive at the form *Skŭthai*, as used by Hesiod in, say, B.C. 544, and by Herodotus in B.C. 450.

But the "father of history" also introduces us to yet a third form, *i.e.* SAGETAI, which I find, for instance, in the name Massagetai, but the true signification and linguistic relations of which appear to have been hitherto missed by

everybody. Professor George Rawlinson, who obviously divides the word Massagetai into *Massa* and *Getai*, says it means "the Great Jits or Jats." In this, however, I submit that he is quite wrong. As I show elsewhere, the name signifies "The Wanderers of Mas, or Mes," and should be divided into *Mas* and *Sagetai*, which latter, I suggest, is either a softened form of the Greek transitional *Saküthai*, or a hardened Western-Asiatic form of the Sâghian *Sâghadhû*, plus a Greek-like termination. It was probably some alternative, or local form, picked up by Herodotus while he was himself a "wanderer" in foreign parts, and applied only to non-Sâkian communities. In a mutilated form it is found as the name given by the Greeks to the Thracian people subdued in B.C. 507 by Megabazus—*i.e.* the *Getai*, who were in fact the descendants, then dwelling in Europe, of that people to whom Herodotus elsewhere refers as the Massagetai in Asia, *temp.* Kyrus the Great.

My next suggestion is that the form *Sküthai, having developed in Greece out of an etymon that arose in Airyân and parts of Tûrân*, went upon its travels both in Europe and Asia—accompanied, apparently, by its cousin *Sagetai*, either completely, or in the mutilated form of *Getai*, or *Getæ, and ultimately found its way back into the Far East;* the period when this occurred being, I take it, the rise of the *Macedonian Supremacy* (B.C. 336, when Alexander attacked the Trans-Danubian Getai, to B.C. 328, when he terminated his campaign in Airyân, where, of course, it met with a rival in the local name *Sûghudu*). Thenceforward, as I shall show, owing to the momentous and far-reaching race-movements and commotions which took place in Asia, and especially in that part of it which lies between the Caspian and the Indus—all the result of Alexander's cometary appearance upon the scene —*these forms, as time went on, spread far and wide* (*Proteus-like, assuming almost every imaginable shape*) and, though really the designations of white communities who, I hope to prove, eventually turned up in Europe, have persistently been read by the whole dynasty of our historians as belonging to races of a very different type, complexion, and cult—Tûrânians, Tâtars, Mongolians, "Scythians," and I know not what other representatives of barbarous and undeveloped humanity.

Briefly, as the result, we may, for instance, note that in consequence of the ensuing period of Seleukid and Neo-Seleukid

rule in Central Asia, the old local name *Sûghûdhû*, or *Sûghûdû* gave place—probably through some such transitional forms as Σογύθαι, or Σουγύθαι, then Σογύδιοι, or Σουγύδιοι, and later *Sogidii* —to the final and familiar though hitherto little understood Greek forms Σογδιοι, or Σουγδίοι, and the Latin *Sogdii*. As regards the country, there took place a similar gradual change into the final ἡ Σογδιανή, or Σουγδιανή, *Sogdiana*, or *Sougdiana*, *i.e.* the *ina*, *êne*, or *ani* of the Sâks, or Skŭths, or Sâghs, or Sûghuds. In subsequent Muhammadan times there was, of course, the further change into *Al Sogd*. Concurrently with all this, the Greek forms *Skŭthia*, *Skŭthai*, underwent a similar process of metamorphosis. For instance, take *Khôtân* in Kâshgâria. In Chinese chronicles for the second century B.C. it is called *Yü-than*, *Yü-tien*, *Kiu-sa-tan-na*, and *Khio-tan*. Neglecting the terminals, which merely represent *sthân* or *stân*, "the place of," I submit that in *Yü* (as in *Yü-chi* or *Yü-ti*) *Kiu*, and *Khio*, we see nothing more or less than a hidden *Skü*—part of *Skŭthia*.

The origin of that other name Σκόλοτοι, *Skolotoi*, by which the European Skŭths called themselves, can be accounted for in a somewhat less complex manner. It is hardly open to doubt that, sometime between B.C. 598, when the Sâk-Gelôths arrived in Arsareth, and B.C. 544, the approximate date of Hesiod, it must have had for its etymon some such word as *Sakgelotos* (sing.), *Sakgelotoi* (plur.), and that, the same influences as those abovementioned connected with the elimination of the *a* in *Sâk*, coming again into operation, together with the merging of the γ in the retained and more dominant *k*, the change of the long ω into the shorter *o*, the shifting back of the *o* sound to and in place of the ε, and the transfer of the accent with it, in course of time and by corruption of language, produced on the lips of the careless Bœôtians or Æolians of Asia Minor the name Σκόλοτος, οι, as the Hellenic attempt at pronouncing and writing that apellation *Captives of Sâk* (from Heb. *Gelôth*, Bab. *Galûtha*, "Captives") which we are practically told the European Skŭths, like the Beth-'Omri, or Bît-Khûmrî, of old, were accustomed to use when referring to themselves.

Similarly, as regards the early Romans. Can we not imagine them calling the inhabitants of Moldavia and Bukhovina—if they ever heard of them as settled exactly there—by some such name as *Sacidæ*, patronymic of an original *Saca*, *Sacæ*, and the country

Dialects of name.	Beth-Sâk, Sâkht, or Sâk Gelôth in Sakland.						Sâk, or Sâghi, of Aryân and Turân.					
	Original name.		Hypothetical, transcribed name.		Final name.		Original name.		Hypothetical, transcribed name.		Final name.	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
Hebrews, prior to Captivities in B.C. 731–712	Tsahak; Isaac	Beth-Sâk.										
Assyrians, circ. B.C. 705–620	Sâk	Sâkhî.										
Beth-Sâk, or Khûzuri, from B.C. 731 to say B.C. 598		Sâk-Gelôth.										
Hesiod, say B.C. 544, and Herodotus, say B.C. 450			Σκυγχαιοι, οι; Σκυγχαιους, τους; Σκυθαι, οι; Saegelodus, i; Sacrolotus, i; Scebotus, i		Σκύθαι, οι							
Romans					Scîthîna, æ							
Sâks, or Sâghi, of Aryân, Medes and Persians from B.C. 705 up to Macedonian Era, say B.C. 328							Sâk-os, Sâgh-es, Sough-es, Sâgh-es, Zâre-n	Sâk-yâ, Sâgh-yâ, Sough-ta, Sâgh-yâ, Zâre-n				
Greeks from, say B.C. 480											Sâkas-ani, Sakasinæ, Sacæ-nêne, Sristân, etc.	
Romans							Sâc-æ,	Sac-æ				
Sâghs of Aryân, Akhæmenian Persians, and Aryânians up to Macedonian Conquest, say B.C. 328									Sâghâdhâ, Soughdhdhâ, Sâghâdhâ,			
Greeks, from Hesiod's time, say B.C. 544	Sâghâdhâ, Sâghâdhâ, as current in Aryân, and brought west		Σαγγαι-οι, αι; Σακαι-οι, αι,		Σκύθ-αι, αι, (This went back to Aryân)							
Macedonian Greeks and Seleucids in Aryân from B.C. 328, and all who acquired their culture							Sâghâd-yân-ân, Soughod-yân-ân, Sâghâd-yân-ân		Σαγγάι-οι, Σαγγάι-ους, Σαγγάι-ους, Σαγγάι-ους, Σαγγάι-ους,		Soughdiânoi, Sogdianæ, Sogdioi From a Σαγγάιος, or Σαγδ-αιος,	
Greeks, from say B.C. 300 and B.C. 450									Σαγγ-οι, οι, Σαγγαι-οι, αι,			Sagetæ.
Ditto								Sagetæ				Gêtæi, Getæ.
Chinese and Peoples of Turân from Macedonian Conquest of Aryân in B.C. 328 to say B.C. 100									Sâghô—, Sâk—		Khiu-seon (sûn?). Hiu-nâm. Yû-chi, or Yû-ti. Kiu-sa-tan-na, Khio-tan, Yû-than, Yû-tien,	Countries of Sâk, Sa, Se, Sâkâs, etc. Yôt-ân. Sâkâ. Sâghâ. Sâkâi. Sâkâ-â. Sâghî-ân. Sogdî-ân.
Sâghs from circ. B.C. 112								Yû-chi, Yû-ti				
Indians during first century B.C.												
Later Persians and Muhammadans												
Scandinavians from B.C. 58								Sâghôthâ, Yôt-â,			Yôt-an (spelt Gôt-an).	
Romans, etc., after B.C. 100, referring to descendants of the Getæ, viz. the Goths								Sâk-yôt-æ, Sagh-yôt-æ, Getæ			Skuti, Sgûti, Gûthæi, Gutæ, Gouthoi, Guttones, Gothones, Gotti, Gothi, Gothieda, etc.	Scot.
Indians, referring to a nomadic race probably non-Sâkian								Sagetæi				Jâts.

(To last Page but 3.

itself *Sacidia?* Years afterwards, when the Eternal City was beginning to realize her dreams of universal supremacy, when intercourse between her Legions and the Trans-Danubian races was becoming regular, and when her citizens were acquiring an inclination for Hellenic culture, can we not imagine them discarding their own homely etymons, and adopting the more modish Greek equivalents Σκύθαι, Σκύθια, representing them, however, by their own orthographic forms, *Scythæ* and *Scythia?* So, too, as regards the name *Sâk-Gelôths.* May they not, when first they came to hear of it, have originally rendered it *Saccelodus, i.*; and may not this, in course of time, and by force of colloquial metamorphoses, have become ultimately transformed into the final and familiar *Scolotus, i?* The foregoing hypothetical developments from the original name *Sâk,* are set forth in the Tabular Statement facing this page.

CHAPTER VII

THE COLONIAL SÂKS, OR SÂGHS, OF AIRYÂN AND TÛRÂN.

OF the early history of the *Colonial Sâks, Sâghs, Skiüths,* or *Sûghûds* of ancient *Airyân* and *Tûrân—i.e.* the period commencing with their first settlements in the beginning of the seventh century B.C., and ending, say, with the death of Kyrus the Great, in A.M. 3475, or B.C. 521—we know little or nothing that has hitherto been deemed authentic. On the other hand, Persian literature enshrines the tradition of a Heroic Age of wondrous charm, great deeds, and old-world chivalry. So, too—even though regarded merely as a comparatively recent reconstruction of the original Sacred Scriptures said to have been destroyed by Alexander the Great—the Avistak-u-Zend tantalizes us with glimpses of a long-vanished past which, with much that scholars still hold to be pure poetic fiction, was to a great extent undoubtedly historical, and can even be associated with definite local areas in Central Asia.

All this, the Persians claim, belongs to them by right of inheritance—a glorious national possession which has descended to them from their reputed ancestors, the actors upon that remote, but ever renowned, stage.

Says Mr. S. G. W. Benjamin in his *Persia* (*Story of the Nations*), p. 1 :—

" the legendary period of Persian history begins far back in the mists of time. It is the custom to assume that legend means fiction ; but historians are now beginning to perceive that the legends of a nation are often not only more interesting and poetic than what is called its authentic history, but that they really suggest actual facts, while nothing can be more fascinating than the study of such legends. No country has more attractive legends than Persia ; and to judge from them we cannot avoid the conclusion that no nation now existing has such a continuous vitality as the old land of Cyrus and Xerxes."

All this, however, is misconceived and misleading. In the first

place—apart, of course, from Arab immigration since Muhammadan times—*the present inhabitants of* PERSIA *are only a congeries of the less developed communities of that part of the world, who, from say* B.C. 115 *onwards, succeeded to territories which were abandoned about that time, and to a name imprinted thereon by the superior White Race which then disappeared.* These incomers, who now go by the name of FÂRSIYÂN, because they live in FÂRS and speak its language—*i.e.* the language which has developed locally since, say, B.C. 115—and who are doubtless the descendants of the Non-Persian subject-populations of antiquity, *are not racially identical with the Persians who vanished*—the true descendants of the Persians of Akhæmenian days. These latter were a magnificently energetic white race, whose representatives, as I show elsewhere, far from being still in Persia, are now an integral part of one of the leading States, nay, perhaps the strongest State of Continental Europe.[1] And, in the second place, *as regards the history of* EARLY AIRYÂN *and parts of* TÛRÂN, *it was not either the Ancient Persians or the ancestors of the present inhabitants of Persia, but, as I submit, the Sâks, or Sâghs, the Skŭths, or Sûghûds, who built that history up.* I do not, however, wish to be understood as saying that in the traditions and legendary lore of Persia there is nothing relating exclusively to the Ancient Persians and to their earliest beginnings in the region now known as Fârsistân (then *Persis*). But I do say that in these traditions and legends vague reminiscences of the history of the Sâks, or Sâghs, or Sûgûds, of Airyân have been jumbled up by patriotic poets, annalists, and the like, with the events and fairy tales of their own also most interesting but very different past. Indeed, as Professor Max Müller says, in his edition of the Vendidâd (*Sacred Books of the East*, Intro., c. iii., note 3), "Persian tradition cannot be much relied on, when it tries to go back beyond Alexander." At the outset I may as well clear the ground by stating who, in my opinion, the ANCIENT PERSIANS were, in point of race. This will serve to differentiate them, not only from the *Sâghs*, but also ethnically from the *Medes*, and even from the races who now claim to be the Persians.

Their origin, I believe, is traceable back to the days—about the middle of the seventh century B.C.—when Phrâortes, or

[1] See Bk. II. c. vi.

Frâvartish (son and successor of Deiôkes, or Diâkkû, first Kâi of Media), prior to his ill-fated attack on Nineveh, invaded and conquered the region afterwards called *Persis*—the partly hilly and partly plain country lying to the south-east of Elâm (Semitic *Elâmtû*, or *Elâmû*; Sûmêrian *Numma*). All that part of the world had, from a remote past, been inhabited by Tûrânians (*i.e.* Akkadians), but in Anshân, Anzân, Assân, or Anduân, *i.e.* Western Elâm, dwelt a powerful hill-people, called the KÂSSÎ, or KÛSHITES (Assyrian *Kûsû*), who may have been a branch of the KÂSH, KÂS, or KÛSHITES OF ETHIOPIA, and were therefore *a white and ruddy Hamitic race*, but who were *apparently to some extent tinged with a Hittite strain*, and whose language seems to have been of the agglutinative type, and was the third of the three languages used in the Behistûn inscriptions, and was sometimes called Sûsan. In this connection it is noteworthy that *Elâm* means "highlands"; and Mr. Jayaswâl has made the interesting and perhaps momentous suggestion that, as *l* and *r* are interchangeable, ELÂM *may really be the esoteric etymon of* AIRYÂN, *or* IRÂN, *through, as I suggested, its variant,* IRÂM. The difficulty in the way of this derivation lay, he thought, in explaining the transition from *E* to the necessary sound of *Ai*; but when we look at the name in its original Semitic form, as I did, this difficulty vanishes; for, on consulting *Davidson's Hebrew and Chaldee Lexicon*, I find *Elâm* given as עֵילָם. The *ain* has the long vowel *tsērē* under it, which gives it the sound of long Italian *ē*, and this is followed by *yod*. Thus, the name is really *E-i-lâm*. The theory, therefore, seems to be a perfectly sound one, and if so, it opens out a very wide and enticing field for investigation and speculation. *The whole of Central Asia, as far east of Elâm as the Hindû Kûsh, may have been known to the earlier Sûmêrians* (*Shuñwerians*) *as Numma, or the "Highlands," in which case it is not difficult to see how Central Asia may have acquired its ancient and illusive but really Semitic or Hamitic name of* AIRYÂN, ARIANA, IRÂM, *or* IRÂN; and thus the derivative names borne by its inhabitants—*Airyavô Danghavô, Airyânians, Arii, Arians*, and *Irânians*—would henceforth have to be regarded as of *no ethnic significance*, since they originally meant nothing but "Highlanders." Nay, even the famous kindred name *Aryans* (from *Aila*, also "Highlanders," one of their three eponymous ancestors?) would have to be looked at in the same white light. This, however, in no way

militates against the view that Airyânians, Arii, etc., in later times came to signify "ruling," or "dominant"—*i.e.* by way of secondary meaning. This is, moreover, only part of a far-reaching theory of Mr. Jayaswâl's, that much of what we call Airyânian, Aryan, Sanskrit, and Indian, may really have been originally Semitic, whatever that, too, may connote—to which I would add that it may also have been partly Shûmîrian and Akkadian. It seems to me to establish the theory, which is practically accepted already, that there never was any such ethnic entity as that "Aryan race" in whom all the so-called Indo-European sub-races are supposed to have been in some remote past enwombed. For me the "Aryan race" consisted only of that original "Hill-race" and subsequent "Dominant-race" which gave birth, first to the so-called Aryans who, either *via* the Panjâb, or from Gilgit, entered India in two streams about B.C. 3000 and B.C. 1500, and secondly to the Eastern and Western Airyânians who remained behind in Airyân, and of whom the former developed into the Airyânians who spoke early Avestan, and the latter into the Semi-Tûrânian but beautifully blond Northern Medes. In still remoter days, when their ancestors from the Northern Mediterranean Sea-board were diffusing themselves through Western Asia, there had probably occurred a similar amalgamation with the local Tûrânian populations, giving rise to races of tall, fair, broad-headed men, who in time migrated into Europe, and became known as the so-called "Round Barrow" races. There was also, in the western plains of Elâm, a Semitic population; but whether we can now infer anything as regards race from these appellations, Semitic, Hamitic, and Japhetic, is more than doubtful. They seem rather to possess if anything, a geographic and linguistic significance.

Now, when Frâvartish of Media conquered Persis, he appears to have made one *Hakhâmanish*, or *Akhæmênês*, king thereof, and to have colonized it with a contingent of non-Airyânian horsemen (*Anarianici*) called the *Bars-wâ*, or *Pars-wâ*, who hailed from the Zâgros country, and had accompanied him upon his expedition. The capital of the new kingdom—at first tributary to Media—was the celebrated Pasargadæ. Akhæmênês was succeeded by his son Teïspês (Chaïspês), who, it seems, conquered and annexed Anshân. He left two sons—Kürush, or Kyrus I., who succeeded him as king of Anshân only, and Ariyârâmana,

or Ariaramnês, who inherited the crown of Persis only. Kyrus I. was succeeded by his son Kambujîya, or Kambyses I., and he by his son Kyrus II., the Great, who became king of both Anshân and Persis. He was succeeded by his son Kambyses II., in whom the elder or Anshânian line ended. As for the Persian or younger line, Ariaramnes was succeeded by his son Arshâma, or Arsâmês. His son, Hystaspês, never reigned, but his son was the renowned Darius I.

The entire population, then, was apparently a blend of the several Tûrânian, Hamitic, and Semitic communities of the mountains and the plains above referred to, plus the imported Barswâ, or Parswâ, who seem to have had affinities with the Mongoloid strain in Arârdhû, and from whom it is at least possible that both the people and the country derived their names—in Greek *Parsai*, or *Persai*, and *Persis*, or occasionally *Persia*. Sûsiâna, it seems, was a comparatively recent name for Elâm, dating from the time of Darius Hystaspês, when Shûshân, or Sûsa, was made a capital of the Persian Empire.

But I incline to think that the main element in the ethnic constitution of these Dominant Persians of Akhæmenian times was contributed by the Hamitic, and therefore blond, *i.e.* white and ruddy *Kâsshî*, with blue and dark eyes, and hair ranging from fair to brown and even black. The peaceable agricultural folk who originally dwelt in the plains of Sûsiâna,[1] were of Semitic origin. They, therefore, were also white, but a dull, dead white, like that of the Arabs and Aramæans, with long heavy noses, dark eyes, and brown or black hair. To these, I imagine, are probably traceable the Pârsîs, who stayed in the land when the Dominant race abandoned it *circ.* B.C. 112–80, and remained in it up to the rise of the Muhammadan Supremacy in A.D. 641.

Eventually, however, save for a very small remnant, they also left Persia, and, after a long and varied *Wandering* of their own, were peaceably admitted into Gûzerât. There they stayed and prospered till A.D. 1300, when the Muhammadan Conquest of that country once more drove them forth, some to Nâvsâri, and some to Sûrat, till finally they found a resting-place in Bombay. Herodotus tells us that the meaning underlying the name *Persai* is, that the Persians were a nation of "horsemen"; and Darius, in his inscription at Persepolis, calls Persis a country "beautiful

[1] The "Country of the Horse."

and rich in horses and men." Now, if we go to the Hebrew, we find *Prsh* a "horse," and *Prsin* "horsemen" (see *Upharsin*, or *Peres*, *Daniel* v. 25-28), while in Arabic and Persian *Paras*, or فرس *Faras* means a "horse or mare," and فروس *Furûs* is the Arabic for "Horseman." These considerations may even throw light on the puzzle regarding the origin or meaning of *Pasargadæ*, Letters in the East are often transposed colloquially, *e.g.* Naklâo, for Lakhnâo (Lucknow); Banâras, for Bâranâsi (Benârês). Accordingly, may not Pasargadæ have really been *Parasgadæ*, in which case we might render it پرس کده, *Paras kadeh*, or فرس کده, *Faras kadeh*, the "Place of, or for, horses," *i.e.* "Horse-kheddah"? Now, the Persians are usually spoken of as belonging to the Airyânian, Irânian, or Erânian race. Says Sir William Smith :—

"The inhabitants were a collection of nomad peoples of the Indo-European stock, who called themselves by a name which is given in Greek as Artæi (Ἀρταῖοι), and which, like the kindred Median name of Arii (Ἄριοι), signifies *noble* or *honourable*, and is applied especially to the true worshippers of Ormuzd and followers of Zoroaster" (*Class. Dict.*, art. *Persis*).

But this, I submit, is quite wrong. The ethnic origins of the Medes and Persians were quite different. Probably the Medes did have a term or title signifying *noble*, or *honourable*, or something of the sort; for the name of their descendants in Europe —the Slâvs—means *glorious*, or *renowned*; but I doubt whether ARII, as standing for AIRYÂNIANS, meant *noble, honourable*. I think it is much more probable that it signified *ruling, dominant*, and before that *highlanders*. However this may be, it was in no sense synonymous with ARTÆI, as borne or claimed by the Persians. ARTÆI meant "The People of Âshâ," which was originally and *par excellence* a surname of the Sâghs.[1] The ancestors of the modern Persians simply took it over after B.C. 115, as they did the whole of early Sâghian history, just as the Medes took over the name AIRYAVÔ DANGHAVÔ "the Airyânian Peoples," though they were not in fact of pure blood, but had a Tûrânian strain. The Sanskrit *ṛta*, the old Persian *Ârtâ* (as seen in so many names, *e.g.* Artaxerxes) and Avestan *Âshâ*, are all now known to be interchangeable. Hence ARTÆI (Artaioi) has no connection at all with AIRYAVÔ, or AIRYÂNIAN, but stands for

[1] We see the two words together in the name of the Persian tribe *Sagartii*, where, of course, *Sag* stands for an original *Sâgh* and *Artii* for an original *Âshâ*.

ÂSHÂVÔ DANGHAVÔ (*Ashaioi*) "the People of Righteousness, Truth, Light, Purity"; the one name being the same as the other, but in another form and belonging to another age.

All the wonderful stories, therefore, relating to the early "Kâis" of ancient Persia—from Kâi Omurs ('Omri?) and Kâi Jamshîd, right up to Kâi Khûsrav, or Kyrus the Great—and relating to Zâl, Rustem, and the many other famous Pahlavân of antiquity—were *in reality based on persons and incidents, not of* PERSIAN, *but of* ṢÂGHIAN, *history.* Moreover, the frequent allusions to the so-called "Scythian" kings of Tûrân, such as Afrâsiâb and others, and to the country of "Seistân" (*i.e.* Sâkês-ani in Drangiana), and even the use of the term Pahlavâns, show that many of these traditions are *not so old as has been claimed,* but must be referred to times so comparatively recent as the rise of the Pârthian (or Pahlavic) Supremacy.

However, be this as it may, all our information—I mean all such information as we may style authentic—regarding the colonies founded by the Sâghs in Airyân and parts of Tûrân, or, as those regions are now called, Central Asia, relates to days long subsequent to the so-called Heroic Age, *i.e.* to days when those colonies had grown out of the "Settlement" stage, and had become a number of well-defined political entities, vaguely referred to in Persian annals and Greek writings as forming, if not exactly provinces, at least highly esteemed and perhaps organic appendages, of the Empire of the Akhaimenidai.

For instance, Herodotus, who, I take it, wrote his history any time between B.C. 450 and B.C. 408, speaks of them thus—

"The Sakai (Sacæ), who are Skûths (Scythians) had on their heads caps, which came to a point and stood erect; they also wore loose trousers, and carried bows peculiar to their country, and daggers, and also battle-axes, called sagares; these, though they are Amyrgian (Humurgan) Skûths, they called Sakai, for the Persians call all the Skûths Saki" (Bk. VII., c. 64).

Thus we find that, if not by all the Greeks of this period (B.C. 450–408), at least by Herodotus, the name *Skûthai* was applied, not only to the Skólotoi in Europe, but also to the *Sakai* styled by him the Amyrgian Skûths. These were simply *Sâghs* who had settled in the region known to the Greeks as *ἡ Μαργιανή, Margiana, i.e.* the *Ani,* or "Country," of the river Marg, or modern Murgh-âb. It is now a Russian province

under the name of Merv, and was the old Môore, or Mourvû, of Persian legend.

Other examples of the initial *a* being sometimes present and sometimes absent are Madai, Amadai, the Medes: Mardoi, Amardoi, the Mardians, and Parni, Aparni, the people ruled over by Arsâkês while dwelling amicably with the Dâhæ, and who afterwards conquered the original Pârthavâ.

Again—

"The Bactrians joined the army, having turbans on their heads, very much like those of the Medes, and bows made of cane peculiar to their country, and short spears" (Bk. VII., c. 64).

These were the *Sâghs of Bâctra*, or *Zariaspa*, or *Zariaspê*, the old *Bâkhdhî* of Persian legend, famous for its beauty and its "high-lifted banners."

It must be remembered that Herodotus wrote thus about the Sâghs of Airyân more than a century before the Alexandrian Conquest, and that he was writing of a period over half a century before his own time. The reader, therefore, must in his own mind keep these early Bâctrians quite separate and distinct from the Bâctrians of the later Macedonian and Seleukid *régimes*, who were Greeks, and later on were succeeded by Tokhârî, or Kûshâns.

Again—

"The Parthians, Khorasmians, Sogdians . . . joined the army, having the same accoutrements as the Bactrians" (Bk. VII., c. 66).

The *Pârthians* here mentioned must have been the original non-Sâghian *Pârthavâ*. The Sâghian race did not become associated with the name "Pârthian" till Arsâkes with his Sâghian Pârni (perhaps Hill-men) conquered the Pârthavâ in B.C. 248, *i.e.* about two hundred years after the time of Herodotus, and two and a half centuries after the time of Darius I.'s expedition against Greece, unless, of course, we are to believe that the Pârni had had their home in Pârthia, or Ansik, before they went to live with the Dâhæ. It was Alexander who drove them to that refuge, and it may be that Pârthia was the region from which he ousted them.

The *Khorasmians* were the Sâghs dwelling in what is now called the Russian province of Khiva, the old Chakhra of Persian legend, and perhaps the etymon of Kieff in Russia, the site of later Asgard.

We find the Khorasmians still very near Khiva over two hundred and fifty years later, in the time of Arsâkês I. (B.C. 248), under the name of *Aspasiacæ* (*Asp-âshâ-ky*), *i.e.* the "Horsemen of Âshâ."

The *Sogdians* were Sâghs, or *Sûghudhû*, dwelling around Samar-Qand (a sort of New Samaria) in the country now called Bukhârâ. Amongst all the Sâghs, they seem to have been a community who *kept their lineage in special remembrance, and therefore styled themselves "The Descendants of Sâk,"* i.e. *by some such name as Sâghadhû, or Sûghudhû, here rendered Sogdians.*

Again—

"The Sarangai were conspicuous by having dyed garments; they also wore buskins reaching up to the knee, and had bows and Medic javelins" (Bk. VII., c. 67).

I take the real name of these people to have been Ἄγγαι, *Angai*, which also appears as the basis of the name of the people who in Alexandrian days inhabited Drangiana, and whose capital was Prophthasia. These latter were also sometimes called by the Greeks the Darandai, and amongst them, or connected with them, was a community dwelling in the southern districts, called the Ariaspæ, or Agriaspæ, meaning in all probability "Airyânian Horsemen." Kyrus the Great is said to have conferred on them the title of "Benefactors," in recognition of services performed by them to his army on its passage through their territory. The Greek equivalent is Εὐεργέται, and in return for like services rendered to the troops of Alexander, the latter granted them the retention of their independence. Probably the latter incident induced the Persians to invent the former. Another form of the name Sarangai was Zarangai, just as Sacæ is sometimes seen Zacæ. It may be that there was only one community, and that Sarangai, Zarangai, and Drangai (*i.e.* Dar-Angai) were all mere variants of each other. On the other hand, there may have been two kinds of Angai—the Sarangai and the Darangai. Following the analogy of the word *Sar*, in the Greek name *Sar*-Matai, or Northern Medes (sometimes seen *Sauro*, doubtless from an original *Sauero*, akin to the Slâvonic *Severo*, "North"), I conclude that the *Sar*-Angai were simply Angai dwelling in the North, and that the *Dar*-Angai, unless this name was a mere variant in a later age, were some other kind of Angai.

Herodotus also gives the following description of a people

whose name has hitherto remained unknown, owing to a hiatus in the MSS. which scholars are still unable to fill up—

"The . . . had small shields made of raw hides, and each had two javelins used for hunting wolves, and on their heads brazen helmets; and in addition to the helmets they wore the ears and horns of an ox in brass. And over these were crests; and as to their legs, they were enwrapped in pieces of purple cloth. Among these people there is an oracle of Mars" (Bk. VII., c. 76).

I would suggest that these unnamed people were the *Æglai* to whom Herodotus elsewhere refers (Bk. II., c. 92) as dwelling near the Bâctrians, and that the name is simply a variant of Angai; for both the Æglians and the Sarangians were distinguished for their love of dyed garments. I would also suggest that, as Sâghs, and therefore descendants of the Beth-Sâk, or Bît-Khûmrî, both these Angai and Æglai were of the tribes of Ephraïm and Manasseh, not only because they were celebrated as bowmen and because the Æglai wore an ox-like head-dress, but also because the names Angai and Æglai, as also the name of the European descendants of the communities who bore them—the *Angli*, or *Ængli*, of later days—were possibly derived from the old Hebrew word *Eglah*, or *Englah*, said to signify the "Heifer of the Wild-Ox, Ox-Antelope, or Unicorn," which was the heraldic device on the standards of Ephraïm and Manasseh, and was also sometimes used emblematically as their name, but probably rather signifying the Heifer, or Female Calf, of the *Bakkar*, or Ox.

As regards the statement that these unnamed people possessed "an oracle of Mars," it may be suggested that this was none other than a survival, in the form of *Armân*, of a Sûsan war-god called *Armânnû*, which, at a very early period, the Sâkhî, or Sâk-Gelôths of Sâkland, probably adopted from the Assyrians. There is, however, an alternative hypothesis. It is not impossible—though I do not think it is likely—that there was a local representative of that god in Airyân, since, according to a theory of Mr. Jayaswâl, Sûmêrian civilization once extended to these parts; for he has suggested that Samarqand probably means "Region of Sûmêr." I prefer, however, to take Samarqand as meaning "part of, or offshoot from, Samaria." Moreover, in Chapter viii. we shall find that Zârâthûstra's first followers were the Sâghs of Airyân, and in particular of Bâctrân. The founder

of the religion of Âshâ was, above all things, a lover and preacher of peace, but we know that at first he met with tremendous opposition; and therefore Armân, the sanguinary deity of the Sâk-Gelôths and early Sâghs, was probably what gave rise to this, for no doubt it must have been the object of the prophet's sternest and most frequent denunciations.

We know that in opposition to Ahûra-Mazdâ, the Good Principle, the Maker of the Material World, there was in the system taught by Zârâthûstra an Evil Principle, or Guileful One, the Maker of the Evil World, called Angra-Mainyû, or Ahrimân. Is it unreasonable to suppose that there was some connection between this Angra-Mainyû and Armânnû? May not the former have been an older word than the latter, and the latter simply the way in which the Sûmêrians, Sûsans, and Assyrians represented it?

These hypotheses are further corroborated by the significant fact that in long subsequent days, when the Sâghs of Airyân found themselves in north-west Europe as the *Saxones*, *Ængli*, and *Yöta*, they also possessed a celebrated war-god with a name which, under many variants, has been erroneously, because superficially, connected by some with Arminius (the latinized form of Hermann), Chief of the Kherûski (B.C. 18–A.D. 19) and the destroyer of Varus and his army, but which may much more reasonably be deduced from the ancient names Armânnû, or Armân, and Angra-Mainyû, or Ahrimân.

As regards the habitat of the above-mentioned unnamed people —whom I have attempted to identify as the Æglians—I suggest that it was somewhere about the region now known as the Russian province of Ferghâna, or Fergâna, north of Bukhârâ. Herodotus, it will have been noticed, speaks of them as Wolf-Hunters. Now, in Avestan the nominative singular of "Wolf" is *Vehrkô*, and the nominative plural is *Vehrkaoṅhô*. In Fergâna, therefore, I see simply the *Ani*, or "Country" of the *Vehrkô*, or "Wolf." The same derivation is probably applicable to the name Hyrcania, though the particular country so-called lay further to the west, near the Kûlzûm, or Caspian Sea.

Lastly, the name *Æglians*, in its original Greek form, was perhaps not Αἴγλαι, *Aiglai* at all, but Αἴγγλαι, *Ainglai*, *Ænglai*. From their position in the Far East—Vehrkani (Fergâna), or somewhere near Bâctria and Sogdiana—they were doubtless,

in very early days, much in contact with the Rear-Guard of the retiring Proto-Airyânian *Dêvatâs*, or *Sons of the Dêvas, i.e.* " Bright Ones," and hence traditions of this fact, probably mixed up with a world of poetic fiction, may have induced the later Greeks of the Macedonian Era to associate them with the names Αἴγλη, *Ægle*, " Brightness," or " Splendour," and Αἰγλήτης, *Æglētes*, " the Radiant God," a surname of Apollo, and this may have tended to corrupt their original name *Ænglai*, the " People of the Heifer of the Ox," into the form *Æglai*.

The word Angai—seen in the names Zar- or Sar-Angai and Dar-Angai—may have come from some word like the Hebrew word *Akko*, or the Greek word Αἴγος, *Aigos*, a " Goat."

Both the Goat and the Ram (Heb. *Ayïl*), it will be remembered, figured prominently in the Sacrificial Ritual of the Early Hebrews.

It will also be remembered that when, in B.C. 966, Jeroboam revolted with the tribes of Northern Israel from the dynasty of David, he made his people worship He-Goats as well as Female Calves, or *Englahs*.

It may further be noted that the name Leah—ancestress of Reuben, Simeon, Levi, Judah, Issachar, and Zebûlun—signified " Wild Cow," which was probably the totem of these tribes, and that the name Rachel—ancestress of Joseph (*i.e.* Ephraïm and Manasseh) and Benjamin—signified " Ewe," which again was probably the totem of these last-named tribes.

The Angians of Sar-Angia and Dar-Angia—representing a portion of these " Ram " and " Ewe " tribes—were undoubtedly one of the most numerous, powerful, and influential communities in Airyân in Sâghian times, and when we come to think of the influence they must have had upon the developing Persian race and nation, it is reasonable to conclude that it was probably from them that that nation derived their emblem of the *Ram*, as mentioned in *Dan.* viii.

It is noticeable that Herodotus, in the above-mentioned account of the various peoples who joined Xerxes's army, gives the name of *Sakai* only to the contingent from Margiana (Mourvû); but his language clearly implies that they were but one amongst several communities of the *Skïths*. Nor was he here speaking of the European Skïths (*Skólots*); so we may take it that, though he does not expressly call the other communities Skïths, he intended it to be understood that they were Skïths and that

they might also be styled Sakai. In a later chapter dealing with the race-movements in Central Asia in the second century B.C. which were set on foot by the aggressive westward advance of the Hiûng-Nû, I shall have occasion to speak of a people referred to by historians and annalists as the *Sâkâs, Sök, Se, Saï, Saï-Wang*, etc. These and the above-mentioned Sakai of Margiana—as also perhaps the Sarangai—were, I believe, identical.

There is a remark by Madame Ragozin which is very characteristic of the settled indifference with which in learned circles all these Sâghian communities of Airyân and parts of Tûrân have hitherto been regarded. Quite naïvely she observes—

> " It would be as vain as unprofitable to try and follow the fortunes of all the obscure nations—Bactrians, Sogdians, Chorasmians, Hyrcanians, Saki (*i.e.* Scythians, Aryan, and Turanian), etc., who are little more than names in the history of the world " (*Media : Story of the Nations*, p. 297).

Nevertheless, this is exactly what I propose to attempt in Part III., *post.* I hope to show that though savants in the past have had " eyes to see " yet they " have not seen " ; that these nations have remained " obscure " and " little more than names," only because nobody has ever had the curiosity to investigate the numerous data lying ready to their hands which suggest their identity and reveal their movements and achievements ; and that to speak—as, and in the sense in which, Ragozin and others do—of *Aryan and Tûrânian Scythians in the second century* B.C. is to speak of peoples who never existed, except in that realm of careless delusion which has for so long been the subjective habitat of our conventional authorities.

CHAPTER VIII

RELIGION AND CULTURE AMONGST THE SÂGHS OF AIRYÂN

WE have seen that while, even at so early a date as B.C. 710, the *Bît-Khûmrî*, or *Sâk-Gelôths*, were a culture-race, who could look back upon nearly one thousand years of civilized existence, yet the *Medes*, even at so late a date as the reign of Sennacherib (B.C. 703–679), had not even attained nationality, and the affairs of their ill-organized communities were in a very backward condition.

Moreover, the *People of Anshân* who, with others under the name of the *Bars-wâ*, or *Pars-wâ*, were, more than a century afterwards, to acquire supremacy in the regions subsequently known as Asia, were at this time equally devoid of culture.

It is therefore probable—indeed, well-nigh certain—that, together with what had been disseminated by Assyria, and what had percolated through from *Colchis*, the form of civilization developed by the Sâk-Gelôths in Sâkland, and by the Colonial Sâghs in Airyân and parts of Tûrân, from B.C. 705 onwards, was that from which not only the Early Medes, but also the subsequent Early Persians, derived that Cultus which has always hitherto been conventionally associated with the "Medes and Persians."

Equally probable is the supposition that the *Religion* founded by ZOROASTER, *i.e.* Ahûrâ-Mazdeism, was of Sâghian origin; nay, that the great reformer himself was a Sâk-Gelôth of Sâkland, and even perhaps of royal lineage. In Avestan his name was the Beneficent (Spitâma, or Sapêtmân) Zârâthûstrâ. Possibly this meant "Friend of God," or "of the King." It may be that *Zârâ* was derived either from the old Assyrian *Sâr*, "King," or from *Zâ*, "God," or "Lord," and *Râ*, "the Sun," just as Zâ-El-Moxis, the God of the Mas-Sagetans, meant "Lord, or Jah, the God of Moses." *Thûstrâ*, no doubt, was the Avestan etymon of the later Persian *Dûsht*, or *Dôst*, "Friend." It was "by a

great water"—Lake Gûkcha—"in a wooded and mountainous country," in the region lying "between the rivers Kûr, or Cyrus, and the Araxes"—a very clear description of Sâkês-ani, or SÂKLAND—that he was born, and that he "first appeared as a legislator and reformer"; but, as his views only elicited obloquy and persecution from the pagan community there, and especially from the pagan priests (who had probably adopted as their war-god the Assyrian or Sûsan deity, Armânnû, or Armân—connected, perhaps, with the Mazdeyasnian Principle of Evil, Ahrimân), he left his native country for the colonies in Airyân. Arriving at the court of a king named Vishtâspa, or Gûstâp, supposed to have been in Bâctria, the capital of which is called "the beautiful Bâkhdhi, with high-lifted banners," he was eventually so fortunate as to win the favour of that monarch. Thence it was that he commenced the successful propagation of his celebrated creed amongst the Bâctrian and other Sâghs (*Heeren*, Vol. I., p. 238; *Media*, pp. 24, 25, 98, etc.), from whom it passed, together with Sâghian civil institutions and manners, to the Medes, and from them again to the Persians (*Heeren*, Vol. I., p. 149). Ahûrâ-Mazdeism has been described as the loftiest and purest form of religion which the unassisted mind of man has been able to conceive. This, of course, is the hyperbole of an enthusiast, but it indicates what is undoubtedly true, namely, that Zârâthûstrâ's original doctrine, like that of Jesus Christ, was, in its divine simplicity and profundity, infinitely superior to, and different from, what priestly interpreters afterwards represented it to be. Its central idea was *Âshâ*, an Avestan word, meaning "Righteousness" "Truth," "Light," "Purity"—a kind of *Satyasya Satyam* of the Spirit, which can only be realized by the pure in heart, as distinguished from the merely technically and ritualistically righteous. We shall find that in long subsequent times—B.C. 92 *et seq.*—when the Sâghs migrated from Airyân into Russia, where they re-united with the Skólotoi, or Skûths, the entire community assumed the new and eventually celebrated name of *Âses*, *Âsen*, or *Äsir*.

I suggest that this name, when deprived of its accidental terminals, is, in the form *Âsh-ân, traceable to the fact of the early connection of the Sâghs with the creed of Âshâ, which is also accountable for the origin of the great name* ASIA *itself*, and of course of the name *Asii*, one of the Sâghian communities of Airyân, and

other kindred names. According to A. V. Williams Jackson, *Âshâ* signified "Right," or the "Law of Righteousness," and was the personification of the divine order that pervades the world. Ashâ Vahishta, "the Best Righteousness," was one of the six Amesha Spentas, or Ministers of Ahûra Mazdâ. With him they made up the Divine Septenary. Their names are personifications of abstractions or virtues. The attribute Ashavân is the regular designation of "the Righteous," as opposed to Drejvant, "the Wicked," or one who belongs to Satan, or Drûj. Âshâ Vahishta came to preside as guardian genius over the fire, or symbol of perfect purity (*Avesta Grammar*, 1892, Part I., p. xxv.).

It is said that when Alexander the Great visited the tomb of Kyrus at Pasargadæ, he found on it the inscription—

"O man, I am Kyrus, who won dominion for the Persians, and was king of Asia. Grudge not this monument then to me."

Assuming the genuineness of this tomb and its inscription, and that it was not a comparatively recent erection, it is clear that the name *Asia*, as applied to that part of the world so-called, was known at least as early as the time of Kyrus, who took Babylon in A.M. 3466, or B.C. 530, and who reigned from A.M. 3468, or B.C. 528, to A.M. 3475, or B.C. 521, when he was slain in battle with the Mas-Sagetai, or "Wanderers of Mas." Now, if we take the Colonization of the East by the Sâks, or Sâghs, from Sâkland, to have commenced from the establishment of the Sâk-Gelôths, or Skolotoi, in Sâkland in A.M. 3291, or B.C. 705, and to have been most actively in progress during the twenty years of their ascendancy, *i.e.* during the period A.M. 3377–3397, or B.C. 619–599, and assume that between those days and the days of Kyrus the Sâghian Prophet, Zârâthûshtra, had founded the Religion of Âshâ, and that the Sâghs had adopted it, it is clear that from the end of the twenty years' Sâk-Gelôthic ascendancy, the Sâghs had ample time in which to become known as the *People of Âshâ*, and to give their name, as such, to the territories in which they dwelt, *i.e. Asia*.

When, some time after B.C. 710–705, the pioneers of colonization first went forth from Sâkland to Airyân, they doubtless came into contact, not only with Tûrânian hordes in the North, and the Airyânians in the east, but also, still further east, with the rear-guard of that great body of Proto-Aryans who, prior

to the formation of the Medic nation, had gradually migrated with their Vedas in the direction of India, and whose vanguard had long since established themselves in Arya-Verta under the name of *Dêvatâs*, or " Sons of the Daêvas," *i.e.* " Bright Ones." Now, all that we know concerning, not only the Dêvatâs and their religious beliefs, but also those of the later and degenerate Mazdeyasnians, or Airyânians and Sâghs, goes to prove that a spirit of proud rivalry and bitter enmity kept the latter and their renowned eastern neighbours in a state of fierce and ceaseless conflict. According to the followers of Âshâ, the Supreme Being, or Principle of Good, was *Ahûrâ-Mazdâ*, said to mean the " Lord of Great Knowledge." Lately, however, it has been stated that it may be traceable to *Assara-Mazas*. My own suggestion is that it was originally a compound of *Aghû*, or *Akhû* (masc.), the Akkadian Moon-god; *Râ* (fem.), ancient Sun-goddess; and *Maz-Dâ*, the Great God. Thus it resembled the Hebrew Tetragrammaton—JHVH. Subordinate to Ahûrâ-Mazdâ in post-Zârâthûstran and degenerate days, had arisen the conception of a Divine Hierarchy, consisting of (1) the seven superior Amesha-Spentas, or " Bountiful Immortals," of whom Zârâthûstrâ himself was one, and (2) a numerous company of inferior Spirits, or Genii, called the Yazatas, or Izeds. Similarly, it was held that, in the Kingdom of Darkness, Angramainyû (Ahrimân), or Pitiâre, the Principle of Evil, reigned supreme, having under him, as Princes, the seven superior Dîvas; under them again being an infinite host of inferior Dîvs.

Thus the original, purely spiritual conceptions of Zârâthûstrâ and the early Sâghs had, in later degenerate days, when Ahûrâ-Mazdeism had been adopted by the less spiritually-minded Medes and Persians, been deified and demonized—Zârâthûstra himself being, in the superstitious minds of the worshippers, priests and people alike, exalted to a rank which he would certainly have been the first vehemently to repudiate.

On the other hand, in the religious writings of the Aryans of India, the *Ahûras*, or *Asûras*, appear as the great and perpetual enemies of the Dêvatâs. According to Professor Monier Williams, Asûra is—

" probably the earliest Sanskrit expression for a ' demon,' but originally it denoted ' Beings of a god-like nature ' " (*Brahmanism and Hinduism*, p. 236).

No doubt it originally really referred to the Assyrians. Thus, at first, the Assyrians, Airyânians, and perhaps Sâghs on the one hand, and the Aryan Dêvatâs on the other, regarded one another merely as splendid specimens of manhood, and held each other in wholesome, nay, chivalrous respect. Thus, too, in after ages, when the human aspect of their relations had been forgotten, the *Daêvas*, or gods, or good spirits of the Dêvatâs, who were originally the human enemies of the Airyânians and Sâghs, became the *Dîvs*, or evil spirits, of the Mazdeyasnians. And, in like manner, the Mazdeyasnian worshippers of Ahûrâ, originally the human enemies of the Dêvatâs, were associated in the minds of the latter with the idea of Ahûrâ, who, of course, was a false god to them, and, under the name of *Ahûrâs*, or *Asûrâs*, became the evil spirits of Aryaverta.

Perhaps it was by reason of their early contact with the Aryans, or Dêvatâs, that the sacred books of the Sâghs came to be called by that name, Edd-hâ (from Ved-hâ?), which we find amongst their later Scandinavian descendants, surviving in the form of Edda. The name of the Norse hymns—Sâgâs—may similarly, perhaps, be traceable to the fact that the Central Asian ancestors of the Norsemen were the Sâgh-ân, or Sâghs, who perhaps called their songs Sâgh-hâ.

Lastly, I suggest that it was amongst the Sâghs of Airyân and parts of Tûrân, and probably early in their colonial career, that the Old Hebrew alphabet, possessed by their ancestors the Khûmrî—nothing like, and in no way related to the later Jewish, or Babylonian alphabet—developed, in connection with the Proto-Avestan language, into that system of caligraphy which, from the names of its first six characters, has been termed the *Fûthork;* for only then and onward till, say B.C. 115, could the Sâghian, Mas-Sagetan, and Persian progenitors of those races of Northern Europe who subsequently possessed it in various forms (namely, (1) the Asen and their various descendants, (2) the Goths, and (3) the Germans), have acquired it, as Haigh has proved they did, *i.e.* from some common source.

Here it is interesting to observe, that according to Dr. Augustus Le Plongeon, an eminent American archæologist who devoted twelve years to the exploration of the ancient ruins in Central America, the names of the letters which constitute the Greek alphabet are made up of Mâyâ primitives, and that, read in this

light, the Greek alphabet is actually a narrative enshrining the memory of the Destruction of Atlantis, or Mû.

It therefore seems to me very probable that, if only we knew the language which was spoken by the Sâk-Gelôths of Sâkland and the Sâghs of Airyân and parts of Tûrân, we should discover that in their Fûthork was similarly enshrined the lost story of their Captivity, or of their Escape from Media, and of their Settlement in Sâkland—perhaps even of their Migration to Arsareth, and the Foundation of their Colonial Empire in Airyân. Nay, to one who is acquainted with old Anglo-Saxon, Norse, Gothic, or the language of the Marcomanni, it might be possible to worm out some such secret, special to each of them, from the respective Fûthorks of all these ancient peoples. I make the suggestion for what it is worth. Perhaps somebody with the necessary knowledge may be induced to investigate the subject (see the *Review of Reviews*, 14th September, 1895, pp. 277, 278).

CHAPTER IX

RISE OF BABYLON AND DEPARTURE OF THE SÂK-GELÔTHS FROM SÂKLAND TO ARSARETH

WE now, and only now, come to the sole fact which probably furnished Medic Annalists with an excuse for speaking of MEDIA as having established her independence of *Assyria;* and even now she cannot be said to have *won* it, for she had *already acquired it passively,* as a result of the fatal blow dealt to Assyria in A.M. 3376½, or B.C. 619½ by the *Sâkhî,* or *Sâk-Gelôths.*

About B.C. 600 when the Sâk-Gelôths had gone, when Assyria was in a very decrepit condition, and when Sin-sârrâ-ûtsar sat upon its tottering throne, Kyaxârês—having secured an ally—for the second time determined to attempt the subjugation of Nineveh.

BABYLONIA was still, nominally, a subject province of the Sâr, but it was very powerful; and in Nabû-pâl-ûtsar, or Nabopol-assar, it possessed a governor of exceptional ability. With him, therefore, the Medic monarch had conceived the project of negotiating a secret offensive alliance. This having been satisfactorily concluded, and an arrangement also come to with LYDIA, the road to glory and prosperity was apparently clear. But no: Kyaxârês still found an obstacle to his ambition in *the military power of Sâkland,* many of whose best troops had apparently been left behind, and were still garrisoning the cities of Media.

Kyaxârês took very effectual measures for ridding his kingdom of this incubus. Obviously, however, doubtful of his capacity forcibly to expel them, he had recourse to deceit and treachery. Issuing invitations to Madyês, the Sâk-Gelôthic commander, and the entire body of his officers, to attend a magnificent banquet prepared in their honour, he plied them with wine, probably drugged, and at a preconcerted signal, when they were under the influence of their potations, he had them all massacred!

As for the common soldiery, who were thus deprived of their leaders, it is thought that, by sowing discord amongst them and

thus dividing them into two parties, and by a judicious and wholesale use of bribes, in the shape of honourable (?) and lucrative employment and perhaps matrimonial alliances, at least some of them were induced to transfer their allegiance—the slaughter or expulsion of the remainder being thus rendered easy. It is at least known that subsequently Kyaxârês had a strong contingent of Sâk-Gelôths in his pay; the *élite*, indeed, forming his bodyguard (*Assyria*, p. 427).

The joint Medic and Babylonian march against Assyria was then successfully made. Sin-sârra-ûtsar's forces were defeated in a pitched battle, and, *after a siege of two years*, i.e. *in* B.C. 598, NINEVEH *for the second time fell. This is the event usually, though erroneously, regarded as the* FALL OF ASSHUR, *and conventionally dated* B.C. 606. Nabopolassar at once ascended the throne of BABYLON, and became the founder of an Empire of extraordinary power. The same year, however, he died, and was succeeded by his son Nebuchadrezzar. Contemporaneously, MEDIA, under Kyaxârês, and LYDIA, under Alyattês, stepped into the rank of first-rate Powers, while events in *Ânshân* and *Persis* were causing PERSIA also rapidly to develop into a State of considerable strength. Meanwhile, Pharaoh Neko had already issued from Mazr, with the design of crushing this Triple Alliance at its very birth.

The first thing, therefore, that Nebuchadrezzar did was—in this same year, B.C. 598—to dispatch a mighty army to oppose Neko. The hostile forces met at Karkhemish; a tremendous battle ensued; and the Miṣrayim were completely defeated.

At this time Jehoiakim was King of JUDAH. He now acknowledged the young Babylonian monarch as his suzerain; but after three years he rebelled. About B.C. 590 he died, and was succeeded by Jehoiachin. Three months after the latter's accession Nebuchadrezzar took Jerusalem, and deported Jehoiachin, the Dowager Queen, the chief Princes, and the principal Officers of State to Babylon, together with the Treasures of the Royal Palace and Temple, the flower of the army, and the *élite* of the inhabitants—in fact, leaving in Judah none save "the poorest sort of the people of the land" (2 *Kings* xxiv. 10–17). Nebuchadrezzar then set up Mattaniah as king, and changed his name to Zedekiah. In the middle of A.M. 3415, or B.C. 581, however, he also rebelled, and in A.M. 3416½, or B.C. 579½, Jerusalem experienced yet another visitation. This time Zedekiah was sent to Riblah, where he

was tried and condemned. His sons were slain before his eyes, which were then put out, and he was deported to Babylon, where he died (*Jer.* xxxiv. 5). A year or two afterwards Jerusalem was sacked and partially destroyed, and all the residue of the citizens and the inhabitants of Judah were deported to Babylon (*2 Kings* xxv. 1–22).

This is the event commonly known as the CAPTIVITY OF THE JEWS. It affected only the KINGDOM OF JUDAH, comprising the Tribes of Judah, Benjamin, and Levi, and a few thousand Israelites who happened to have been always associated with Beth-Judah (1 *Chron.* ix. 3). *It had nothing to do with the* BETH-SÂK, BÎT-KHÛMRÎ, *or* HOUSE OF ISRAEL, *who had been deported to Assyria and upper Media about a century and a half earlier.*

Many people, otherwise well-informed, still actually confuse these two quite distinct events ; or rather, they are unaware that there was ever any captivity other than the Jewish Captivity. As a matter of fact, this last—despite the hold it has had upon the mind and emotions of the British people in religious and other circles—was *very insignificant, not only in itself, but also in its world-wide results, as compared with the* CAPTIVITIES OF THE BETH-SÂK *in* B.C. 731–712.

Here I must turn aside, to notice an episode which—as under a fierce white light—shows up the utterly unscrupulous character of the Medes. Hardly had the Triple Alliance between Babylon, Media, and Lydia come into being, when a great and long-continued trouble fell upon its weakest member—Lydia, to whose throne Alyattês had acceded in B.C. 609. This was the Irruption, about B.C. 599, of one-half (later on called the *Kimbri*) of those GIMIRRÂ, or KIMMERIANS, who in that year had abandoned the country near the Dniester before the advance of the migrant Sâk-Gelôths from Sâkland, and their *Occupation of the maritime regions of Asia Minor from Lydia to Kilikia, both inclusive. For thirty years,* i.e. *up to* B.C. 569, *they terrorized these countries*—a fact which uncompromisingly conflicts with Madame Ragozin's statement that, at the time of the outbreak of war between Lydia and Media, Lydia was steadily absorbing the country as far east as the Halys, just as Media was similarly absorbing the country as far west as that river, and that both these powers were on the watch for a pretext on which the one might attack the other (*Media*, p. 219). It could not have been so, at least as regards

Lydia. Lydia was not likely to assail her ally, and thus run the risk of incurring also the wrath of her other ally, Babylon. Moreover, she was not naturally an aggressive State. Thirdly, she was not in a condition to maintain war with any Power. She was in dire distress. No; *Kyaxârês forced the quarrel on her.* Moreover, it was not *chance* which gave him his alleged *casus belli.* Deliberately and treacherously he attacked his ally in the day of her extremity, *when she was under the iron heel of the Kimmerian,* with whom, there can be little doubt, he had come to an understanding.

The war opened in A.M. 3426, or B.C. 576, and as we know, it terminated in consequence of a psychological seizure—a general panic—which, while a great battle was in progress, fell upon the crassly ignorant and spiritually terror-stricken hordes of Kyaxârês, by reason of a Total Solar Eclipse, said to have occurred on the 28th May, B.C. 585, but which really occurred in Nisân (March-April) A.M. 3425, or B.C. 571. There had been a previous eclipse of the same kind in A.M. 3407, or B.C. 589, but this could not have been the phenomenon referred to, as it happened in Adar and Elûl (February–March and August–September). The real one, which is conventionally put in May of our chronology, but in the wrong year, occurred in Nisân and Tisri (March–April and September–October). I should explain that all these are repetitions of the first total eclipse of the sun which occurred twice in Creation Year (so-called), *i.e.* once on the first day of the fourth month, Tebeth (January–February), and again, six months afterwards, on the first day of the tenth month, Thammûz (June–July). After a cycle of 649 solar years, during which the eclipse passes through the year, the above dates are repeated. The next time this great phenomenon occurred after B.C. 571 was in A.M. 3443, or B.C. 553 (for it takes place regularly in Saroses of eighteen years). This time it again happened in Nisân and Tisri (March–April and September–October); but B.C. 553 would be much too recent a date to synchronize with the battle above referred to.

Let us now go back to Nebuchadrezzar. In his thirty-seventh regnal year—*i.e.* A.M. 3434, or B.C. 562—*he achieved the principal object of his ambition.* Madame Ragozin says he did not (*Media,* pp. 183, 185); but hard recorded fact places her out of court. In that memorable year he invaded and utterly overthrew the

ancient, mighty, and illustrious Miṣrayim, and *deported them all, together with many of the Beth-Sâkian Egyptians of the Delta—a multitudinous and shame-faced host—to Babylonia* (*Ezek.* xxix. 13–26; Sayce's *Primer of Assyriology*, p. 72). But this portentous and strangely obscure event—which resulted in the appearance in the wilds of Airyân and Tûrân, about A.M. 3459–3475, or B.C. 587–521, of a people known as the WANDERERS OF MAS, and therefore called by the Greeks of a later age the MAS-SAGETAI, has already been dealt with in Bk. II., c. i. Here I merely observe that *Sagetai*, "Wanderers," is really a variant of, or derivative from, *Skûthai*, into which the meaning of "Nomads" was ultimately imported.

We have now come to the consideration of another epoch-marking event—*the Departure of the* SÂKHÎ, *or* SÂK-GELÔTHS, *from Sâkland into Europe*. That the bulk of them had vanished about B.C. 600, is to be inferred from the fact that Nabopolassar and Kyaxârês ventured to work their will on Nineveh in that and the following two years without any interruption from Sâkland. The reasons which induced the Sâk-Gelôths to abandon Asia were manifold and weighty. In the first place, reports of a disquieting nature had reached them of the advance of a formidable host of barbarians from the bleak and distant north-east. These could not have been the Mas-Sagetai, who were still in Mazr as the Miṣrayim. They were the Issedones, a fierce and nomadic race from the Târîm Valley—perhaps ancestors of the Tibetans—with whom doubtless the Sâk-Gelôths had no desire to become needlessly embroiled (*Herod.* iv. 13). Secondly, *the rapidly growing power of* BABYLON *must have been vividly apparent*, and there were doubtless many circumstances from time to time ominously indicative of the secret alliance between her and MEDIA and LYDIA which was afterwards openly acknowledged. Thirdly, ever since the days of the Hebro-Phœnician Era, the thoughts and aspirations of the Beth-Sâk had been ceaselessly and intensely attracted towards the western world in general, and the ISLES OF THE WEST in particular. Intercourse with COLCHIS and IBERIA had no doubt stirred up these feelings anew, and from the same source they could also have *acquired much useful information concerning the regions north and west of the Black Sea and the route that lay through them*. Fourthly, religion—their worship of Armân—probably divided them from their Âshâ worshipping

kindred in Airyân. Over and above all, came that terrible news from Media—the massacre of Madyês and his officers, and the defection, if not the decimation, of many of the garrison troops —a disaster which, under the circumstances, they were perhaps powerless to avenge. Whatever may have been their reasons for abandoning Sâkland, the fact remains that, about A.M. 3396, or B.C. 600, they did abandon it—but laden with the incalculable treasures of Nineveh, and the wealth of many another chief city of Western Asia—a name, however, which had probably not yet arisen. The fact of this migration is easily verifiable, whether we regard them as the *Beth-Sâk*, *Khûmrî*, or *Sâk-Gelôths*, or as that great people whom Herodotus—anticipating events by about a century—called the Σκύθαι (*Skŭths*, or *Scythians*), but who, he says, called themselves the Σκόλοτοι (*Skólotoi*). These names we also learn from Hesiod who, as I show elsewhere, flourished about B.C. 544. My first authority for the broad fact of the departure is the *Apocrypha*, where it is written—

"And whereas thou sawest that he gathered another peaceable multitude unto him; those are the Ten Tribes, which were carried away prisoners out of their own land in the time of Osea the King, whom Salmanasar the King of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. . . . For through that country there was a great way to go, namely, of a year and a half; and the same region is called Arsareth. Then dwelt they there till the latter time" (*2 Esdras* xiii. 39–46).

In verses 48 and 49 reference is also made to "those that be left behind of thy people," and—

"when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain."

Later on we shall learn who these that were "left behind" and that "remained" were.

Now, from the reference in the above quotation to the desire on the part of these emigrants to leave the heathen for a land where they might keep their statutes which they had never kept in their own land, one might imagine that, since these statutes

were statutes of Righteousness, the Sâk-Gelôths of Sâkland must have come under the purifying influences of Zârâthûstra's doctrine of ÂSHÂ. I am afraid, however, that hard facts preclude this kindly hypothesis. The above is all only a bit of Esdras's own embroidery; for *the Sâk-Gelôths, there is reason to believe, would have none of the new cult. Pagans they were in Sâkland, and pagans they remained in Europe.*

Of course, from the use of the above phrase "Ten Tribes," it must not be supposed that the ten original Houses of the Beth-Sâk were actually represented in Sâkland, for they were not. The phrase was appellative only, *i.e.* one obviously intended by Esdras merely to identify the people of whom he was writing.

In those days SÂKLAND was no longer confined to the hilly territory just north of the Araxes, or Aras, which comprised its original limits, but it *had considerably extended, especially in a southerly direction, as far at least as Tabrîz.* In that part of the world the only natural route by which great migrating bodies, or armies on the march, would be likely to journey westward, is the following:—

Starting from, say, the vicinity of Tabrîz, and passing the sites of modern Khoi and Bâyazid, they necessarily found themselves near the site of the modern town of Diadin, in a region irrigated by several little feeders of the southern branch of the Euphrates, or Mûrâd Sû. Leaving these behind them, having thus "entered into Euphrates by the narrow passages," and passing the site of modern Delibaba, they came to a region where it became necessary to ford the upper courses of the Araxes, which is what Herodotus says the Skŭths did (Bk. IV., c. ii.). Thence their route stretched north, through a broad defile between Soghânli Dâgh and Reshish Dâgh, where the Russian fortress of Zewin now stands. Proceeding, with Reshish Dâgh on their left, they soon came to a pass which enabled them to turn sharp to the westward, and gain the valley of a branch of the river Tshorak, known as the Israel Sû, or "Waters of Strife," descending which, they arrived at where modern Bâtûm stands. Thence their route lay across the river Phasis, or modern Rioni, next up the vale of the Ingaur, and through the passes of the Caucasus near Mount Elbûrz, and then westward down the entire length of the Kûbân, and so into the country watered by the Tyras, or Dniester, west of the Crimea. Thus far they had

been travelling for about a year. Hence *the approximate date at which they reached the Dniester was the beginning of* A.M. 3397, *or* B.C. 599.

There, they found their further progress barred by the GIMIRRÂ, then a fierce and multitudinous community, and afterwards known to the Greeks as the *Kimmerioi*. It is in connection with these Gimirrâ that we are enabled to fix a date by reference to which the problem concerning the age when HOMER lived can, I think, be solved.

Herodotus states in Bk. II., c. 53, that in his opinion both Homer and HESIOD flourished about four hundred years before his own day—say 824 B.C. or as some put it roughly, 850 B.C.

This is impossible. The Kimmerians could never have been heard of by anybody in Europe prior to B.C. 679, when, as the Gimirrâ—a Babylonian name akin to the Assyrian Ghûmrî, or Khûmrî—they made their *début* in history upon the frontiers of Assyria and Media. Kimmerioi was, of course, the Greek pronunciation and rendering of that name. The question we have to answer is—

When did the Greek world, and in particular the Iônian world, first hear of the people who bore it? Homer, be it remembered, was an Iônian.

The Gimirrâ made their first irruption into Lydia about B.C. 676, having emerged on that occasion from Khûbûsna, or Khobusani, on the eastern shores of the Axine and, on departing from Lydia, after having sacked Sardis and slain Gûgû, or Gygês, they returned to those obscure regions. On the occasion of their second raid, which occurred in the reign of Ardyês (B.C. 648–621), they again emerged from Khûbûsna. This time, however, they did not return there, but passed up northwards, *via* the Bosphorus, to the regions of the Dniester. In the *Odyssey* (xi. 14) they are spoken of as dwelling on the eastern shores of the Pontus Axinus (Inhospitable Sea), but this does not necessarily imply that the Iônians had heard of them before, or even in B.C. 676, or even B.C. 648–621. It is conceivable that it was only subsequently to the events of B.C. 648–621 that they heard of them, and that their information was of a people who had issued from the Khôbûsna region, but who as a matter of fact were then no longer dwelling in those regions. The first real knowledge of them by the

Greek world—or rather by the more limited Iônian world to which Homer belonged—was, as I believe and suggest, some time after their expulsion from the Tyras country by the Sâk-Gelôths in B.C. 599, and after their third and last invasion of Western Asia Minor, when they ravaged all the coastlands from Lydia to Kilikia. That is, it was most probably *towards the end of, if not actually after, their thirty years' Occupation of all these coast-lands—which brought the fact of their existence and character very much home to the Iônians—that Homer sang of them in the way he did. That Occupation must have lasted till* B.C. 569, when Alyattês expelled them, at least from Lydia (*H. A. S.*, Vol I., c. ii. pp. 28–30).

I find support for this view in an obscure little statement, made, of course, without any knowledge of the foregoing argument, on p. 88 of Mr. Dimbleby's *The Date of Creation*. There, he says that a heliacal rising of the star Sirius occurred in A.M. 5452, or B.C. 544, *in the time of Hesiod*. This is only about twenty-five years short of the above-mentioned termination of the Kimmerian Occupation of the western and southern littoral of Asia Minor. Herodotus himself, too, as we have seen, thought that the two poets lived about the same time.

Let us now revert to the migration of the Sâk-Gelôths from Sâkland into Europe.

Observe how closely resembling the route that they took is Herodotus's description of the route taken by the people whom he calls the SKÜTHS, or SKÓLOTOI. He tells us that, abandoning their original territories in Western Asia (which, however, had not yet acquired that name) in consequence of Massagetan aggressions, the Sküths migrated westward, crossing the Araxes, or Aras, and ultimately entered the Kimmerian Land (Bk. IV., c. 11). Seeing that the Mas-Sagetai were identical with the Wanderers of Mas, or Exiled Miṣrayim, and that these had not even been deported from Mazr till B.C. 562–560, and probably did not appear as Sagetai, or Wanderers, in Airyân and Tûrân (which they shared with the Sâghs, and Tûrânians) till about B.C. 537–530, this reference to them as harassing the Sâk-Gelôths south of the Araxes in B.C. 600, must be rejected. Doubtless straggling bands of the latter stayed on in West Asia long after B.C. 600, and doubtless also many of them met with trouble. We know that, after the massacre of Madyês and his officers,

some even entered the service of Kyaxârês. Moreover, as indicative of the vagueness and confusion of Herodotus's ideas concerning these events—he actually makes the flight of the Kimmerians precede the defeat of Kyaxârês, and puts both events in the same year—observe that he admits that the Kimmerians dwelt in Southern Russia prior to the arrival there of the Skûths; that the Skûths entered the country from the east; and that, in connection with the collision which followed, he nevertheless describes the Kimmerians as fleeing eastwards from the Skûths, along the very route by which the Skûths had marched as invaders into the regions near the Crimea. Herodotus was evidently hard pressed for some reason by which to account for his erroneous supposition that the Skûths defeated Kyaxârês *north of the Caucasus* (Bk. IV., c. 11, 12; I., 103). The Kimmerian Land was not limited to the Crimea and its vicinity. At one time it perhaps reached eastward as far as Gimri near Petrovsk, and westward it extended all along the coast of the Axine to the countries afterwards known as Dâkia, Mœsia, and Thrakia, and down to and including the site and environs of later Constantinople. This is the region from which Hw Cadarn, or Gadarn, *i.e.* Hu the Mighty, led the nation that was subsequently called the Kymry, *i.e.*—

"From the country of Sumner, which is called Deffrobani, they came; this is where Constantinople is" (*H. A. S.*, Vol. I., Bk. I., c. ii., p. 38, *note* 29).

Throughout the Kimmerian Land, as far as the Danube, there still exist numerous *tumuli*, which are now recognized as Hebrew memorials. One very interesting "find" consists of an ancient Hebrew Roll of MS. in the possession of the Rabbi of a Burial-Ground near a place called Tschûfût Kâleh—which may mean, either Jehoshaphat's Fortress, or else, in view of the fact that there is a valley close by, called the Valley of Jehosaphat, it is a corruption of the Greek rendering of the name Κοιλάς Ἰωσαφάτ. The Roll runs thus—

"I am Jehûdi, the Son of Moses, the son of Jehûdi the Mighty, a man of the tribe of Naphtali, which was carried captive with the tribe of Simeon, and other tribes of Israel, by the Prince Shalmaneser, from Samaria, during the reign of Hoshea, King of Israel. They

were carried captive to Halah, to Habor—which is Cabul—to Gozan and to the Chersonesus—which is the Crimea" (*Great Brit. Rank*, by Adams, p. 64).

The above is a strange mixture of accurate and inaccurate statements. The tribe of Simeon was never taken captive by any power. There was never any deportation of any of the tribes, either of Israel or Judah, to Kâbul, though the Sâghs of Airyân established one of their colonies near it. Nor were there any deportations to the Crimean Chersonesus. On the other hand, the Gimirrâ of the Crimea were Simeonites. Moreover, when the Sâk-Gelôths arrived there, they (the Sâks) must have had amongst them some of the Naphtalites—amongst the latter probably being Jehûdi the Mighty. The contents of the Scroll seem to be a nebulous reminiscence and *mélange* of some such facts as these. However, its evidential value is obvious; for it clearly shows that the person who purports to speak from it knew that, amongst the early inhabitants of the Crimea, there were some known to have been Simeonites. Thus, the theory that the Gimirrâ, or Kimmerians, were the tribe of Simeon, receives unexpected corroboration from a document which at first sight seems of little value.

To proceed: in B.C. 599 the Kimmerians on the banks of the Tyras, or Dniester, little knowing who their aggressors really were, hastily convened a council. Certain chiefs and their supporters declared in favour of resistance; but the rest of the community loudly demanded migration. It was a very stormy assembly; nor is this surprising, for the Simeonites, we know, were a remarkably hot-tempered race (*Gen.* xlix. 5–7). We may here remind ourselves that the ethnic constitution of the Gimirrâ was a mixed one. The dominant element was no doubt Simeonitic, but from of old the Tribe of Simeon, in its isolated position south to Judah, *had absorbed a very powerful strain of Amoritic blood, and it was that which had given the Gimirrâ their fair complexions and tall hefty frames.* Finally, discord developed into strife. A fierce and sanguinary struggle took place on the banks of the Tyras between the two factions. So enfeebled were the survivors on both sides that all idea of opposing the advancing Sâk-Gelôths had to be abandoned. They therefore decided to evacuate the country. But they did not go eastward, chased by the Skûths who then encountered Kyaxârês, as Herodotus

erroneously suggests. Kyaxârês's defeat by the Skŭths had occurred *twenty years previously*. One body retired westward, and in course of time spread themselves over the remoter regions of Europe. These were that "First race of the Kymry," who, as the "three peaceful people"—(1) the Kymry, led from Deffrobani by Hy Cadarn, (2) the Llœgrwys, and (3) the Brythons—ultimately, as we are told in the fifth Welsh Triad, settled amicably in the Isle of Britain. Scholars are of opinion that this name *Kymry* has no connection with the name *Kimmerioi*. It did not arise, they say, till the seventh century, A.D., and was not used in an ethnic sense till long afterwards. But here, I suspect, they are confusing what appear to me to be two quite different words. What they say may be very true about the Welsh word *Cymru*, the etymological meaning and historical origin of which are well known. But *Kymry*, as connected with the above-mentioned race movements, seems to have nothing, and to have never had anything, to do with *Cymru*. As for the other body of Kimmerians, or Gimirrâ, on the banks of the Tyras, they went off in a southerly direction, trekking through the western coastlands of the Euxine—*i.e.* through territories which now belong to Russia, Rumania, Bulgaria, and Turkey—and, crossing the Bosphorus, re-entered Asia Minor under Lygdamis, as already stated.

Doubtless it was the disturbed state of the Lydian Empire, ensuing upon this rude visitation, which induced Kyaxârês to conduct that campaign of his against Alyattês which was terminated by the memorable Solar Eclipse of the "28th May, B.C. 585." Indeed, it is not improbable that Kyaxârês had astutely entered into some sort of pact with the Kimmerians. B.C. 585 is the conventional date of the above phenomenon; but it was really that repetition of the first Total Solar Eclipse which, according to Planetary Time, was due to occur on the first day of the seventh month (our March-April) in A.M. 3425, or B.C. 571. It was very likely the departure of Kyaxârês which enabled Alyattês in B.C. 569 to deal finally with the Kimmerians.

This particular division of the Kimmerians subsequently reappear as the KIMBRI—a combination of the original name and the name *Iberii*. Their career, as we shall see, was quite different and remote from that of those brethren from whom they separated in B.C. 599.

After the retreat of the Kimmerians, the Sâk-Gelôths proceeded on their way, and eventually found themselves in the country now known as Southern Galicia and Moldavia, where further progress, except in a north-westerly direction, was arrested by the Carpathians.

Here, in this region, although nearly 2500 years have elapsed, there still remains evidence that a district answering to the ARSARETH of the Apocrypha was once known there. Any good map will show that the Dniester rises amongst the northern slopes of the Carpathians, near a town called Tûrkâ. It then flows eastward, being fed by several tributaries, till it reaches Zaleszezky. Soon after passing this town it takes in another tributary from the north. This is the river *Sereth*, or rather the smaller of two which bear the name. The larger *Sereth* rises in western Bûkhovîna, a district in south-east Galicia. Flowing southward, it enters Moldavia, which it traverses as a considerable stream, till it arrives near the town of Galatz, where it disembogues into the Danube, or ancient Ister. Moreover, near the point where the river crosses the boundary between Galicia and Moldavia, there stands a town still called *Sereth*. Hence, as that is even now a common local name, it is not unreasonable to suppose that the whole country was once designated SERETH.

If we analyse the word ARSARETH, we find that it consists either of the Keltic word *Ar*, or *Air*, signifying "upon," or (which I prefer) the Hebrew word אר *Ar*, a "river," and *Sareth*, which is evidently the ancient etymon from which the modern word *Sereth* originated. Thus, the meaning of *Arsareth* seems to be simply "The River Sareth." The region thus identified is about 1500 miles from SÂKLAND, and the journey from one to the other, made by a large migratory community, would doubtless occupy just about the time in which Esdras indicates that the "Ten Tribes" might have accomplished it—namely, eighteen months (*Israel's Wanderings*, pp. 47, 48; *Are we Israelites?* p. 26).

Here, then, the SÂK-GELÔTHS settled about B.C. 598. During the next century the territories that they occupied, or over which they assumed proprietary rights or political control, extended as far south as the Danube, as far east as the Tanaïs, or Don, and as far north as the sources of the Borysthenês, or Dnieper. For some time, however, the centre of their national life—the

region where they consolidated their strength and developed their character and culture—was, so far as the then civilized European world was concerned, concealed from view—buried, as it were, in the remote recesses of Bûkhovîna and Moldâvia.

It is difficult to assign the precise date at which the Greeks became acquainted with them. It is at least certain that Hesiod mentions them, and that they were known to the Greeks at the time of Darius's expedition into Sküthia about B.C. 512, and also that at some period considerably prior to B.C. 450, the approximate date of Herodotus's visit to their far outlying Settlements near the mouth of the Borysthenês, the Greeks were engaged in substantial commercial relations with those settlers; but all that part of the world was obviously, as it were, merely the hem of their national garment, and it is safe to say that dear, delightful, but often sadly-hoaxed old Herodotus—and, much more, daring and deluded, but eventually thoroughly disillusioned Darius—was woefully ignorant of SKOLOTIC NATIONAL LIFE, as it proudly pulsated in the heart of distant and secluded ARSARETH.

The whole question really turns upon the truth regarding the AGE OF HESIOD. All I shall say here is that the Hellenes, whether of Bœôtia, or of Æolia or Iônia, in what was afterwards called Asia Minor, must have learnt of their existence in Arsareth some time between B.C. 598 and the date when Hesiod flourished—as to which see Bk. I., c. xii.

PART II

ORIGIN OF THE SCOTTISH AND THE WELSH PEOPLES FROM THE KIMMERIANS

CHAPTER I

ORIGIN OF THE SENŎNIAN BELGÆ, THE BRYTHONS AND THE LLŒGRWYS

WE have seen that, upon the invasion of the Kimmerian Land by the Sâk-Gelôths in B.C. 599, the Kimmerians divided into two great bodies, of which one—which we may call the Eastern Kimmerians—passed into Asia Minor, and the other—which we may call the Western Kimmerians—retreated into Western Europe *via* the valley of the Danube. During the many centuries which followed, these two bodies, so long as they remained on the Continent, never re-united. From the non-recognition of this great fact much confusion of thought has arisen, not only in the realm of conventional history, but also in the minds of leading "British-Israel" advocates.

Postponing for the present the fortunes of the Eastern Kimmerians, let us elucidate those of the WESTERN KIMMERIANS. There can be no doubt whatever that they were identical with that "First race of the Kymry," who are referred to in the Welsh Triads as having been led from Deffrobani, or the "Country of Summer," where Constantinople now is, by Hû, or Hy Cadarn, or Gadarn (Hû the Mighty), *via* places called Gwasgwyn and Llydaw, and "the hazy sea" into Britain. Though all of one race, they consisted of three divisions, of which the first (the *Senŏnes* presently referred to) is said to have borne the name common to all, *i.e.* KYMRY. The second division were called the LLŒGRWYS; and the third the BRYTHONS (*H. A. S.*, Vol. I., Bk. I., c. ii., pp. 30, 31, 53; Triad 4, p. 57, quoted by Turner, p. 39). As a convenient common name for these three separate divisions, I shall adopt the form KYMRI.

Turning now to the more authentic records of history, we find that—

(1) About the middle of the fifth century B.C. or even earlier, there had arrived, *via* the country afterwards called Germany, a body of immigrants, identical with the subdivisional Kymry above referred to, *who settled in Western Europe to the north of*

Keltica. The most powerful and celebrated sept of these newcomers were known by the special name of the *Senŏnes*—obviously a latinized form of SIMEON—and dwelt on the upper course of the Sequâna, or Seine. Subsequently, in the time of Julius Cæsar, the territories thus occupied by these Kymry acquired the name of *Belgica*, and included all the region between the Sequâna and the Rhenus, or Rhine.

(2) Moreover, as early as the days of Hesiod (B.C. 544), the south coast of France, the country to the east, afterwards called *Liguria*, and the north-western shores of Italy, as far south as Pisæ in Etruria, were inhabited by a short dark, brachycephalic people whom the Romans called the *Ligures* (Sing. *Ligus*, more rarely *Ligur*).

It is open to belief that amongst them, as a tall, fair, dominant race, sojourned for many years that division of the Kymri who are called in the Triads, probably for that very reason, the LLŒGRWYS. The name *Liguria*, too, is probably nothing but a latinized form of *Llœgria*. They and the Ligures proper were then so numerous and powerful that *Hesiod named them, along with the* SKOLOTOI *and others, as one of the chief peoples of the Earth.* Now, we have seen that by reference to the cycle connected with the heliacal rising of the star Sirius, *Hesiod's date has been fixed at* A.M. 3452, *or* B.C. 544. This agrees thoroughly with the movements of the Western Kimmerians, or Kymri, after B.C. 599, and with the possibility of the division of them that acquired the name Llœgrwys migrating as far as, and settling down thus in, southern France and northern Italy amongst, and allying themselves with, these Ligures. Had the conventional date of about B.C. 735 for Hesiod been correct; *these allied* LLŒGRIC-KYMRI *and* LIGURES, *as also the* SKŪTHS *or* SKOLOTOI, *could never have been referred to, as they have been, by Hesiod.* In particular, it may be pointed out that in B.C. 735 the Khûmrî had not been deported, and therefore the name of *Sâk-Gelôths*, from which the name Skólotoi comes, had not arisen. Up to B.C. 599 the knowledge of the name Sâk-Gelôths must have been restricted to the Assyrian world of Western Asia. But it was not under that form, but under its Greek form *Skolotoi*, that Hesiod referred to them. Well, after B.C. 599 it must have taken some time for the use of that form to have arisen in Greece. Hence, every consideration seems to indicate B.C. 544 as the right date. By B.C. 250 the

Llœgrwys were settled, no longer in Liguria, but in the maritime regions of south-western France, in the country once called Gwasgwyn, and now known as Gascony.

(3) About the same time there were settled in that part of France which was afterwards called Bretagne, or Brittany, a people known as the Armoricæ, from the ancient British *Ar-môr-ûch*, signifying the "Region of the Sea Heights," or, as Sir W. Smith says, from the Keltic *Ar*, *Air*, "upon," and *muir*, *môr*, "the Sea." These were that subdivision of the Kymri who are known as the BRYTHONS of Llydaw. Armorica lay along the north-west coast of France, between the Ligeris (Loire) and the Sequâna. It is possible that *Ligeris* was also derived from *Llœgr*. Thus, history combines with tradition and probability to trace the progress of the Western Kimmerians across Europe from east to west; for it reveals the presence in Western Europe, as early as the fifth century B.C., of a well-known people, possessed, not only of a traditional origin from the Kimmerian Land, but also, in one of its branches, of a name obviously derived from the name SIMEON.

About B.C. 400 the SENŎNIAN KYMRI had so increased in numbers that they had to seek relief in emigration. Accordingly, a portion of them crossed the Alps, and, after expelling the Umbrians, settled in that part of Italy which lies between Ravenna and Ancona, whence they founded Sena. Extending their ravages into southern Etruria, they laid siege to Clusium. The Romans having interfered with them while so engaged, they marched against that people, *overwhelmed their army on the banks of the Allia, took the capital itself, plundered it of all its treasures, and finally laid it in ashes!* This was in B.C. 390. In those days the Romans applied the names *Celtæ*, *Galâtæ*, and *Galli*, loosely and indiscriminately to all the so-called barbarian races beyond their northern frontiers, and in later days even Germanic peoples were similarly designated. Hence, perhaps, the reason why historians, compilers, and other writers persistently refer to these Senŏnian Kymri as Kelts and Galatæ. Equally fruitful of a world of confusion is the common error (of which, for example, Arnold is guilty) of identifying the *Galli*, or GAULS, with the *Gaidheil*, or GAEL. The word *Galli*, or Gauls—applicable only to the Senŏnian Kymri—is traceable to the word *Gaoill*, plural of *Gaoll*, or *Gall*, *i.e.* "Stranger" or "Foreigner," while the derivation of the word

Gaidheil—applicable only to the Skuits and Sguits, Eirionnach and Albannach—is absolutely distinct and historically remote from this.[1] *The* SENŎNIAN KYMRI, *therefore, were neither* KELTS, GALÂTÆ, nor GAEL. Throughout the following century they frequently issued from their headquarters near Sena, and subjected the peninsula to their ravages. In B.C. 279 they migrated in an easterly direction, and after overrunning the regions now known as Bosnia, Servia, European Turkey, and Greece, they crossed the Hellespont and entered Asia Minor (B.C. 278), finally settling down in that district which *from the Romans, who erroneously regarded them as* GALATÆ, *received the accidental name of* GALATIA. Here they terrorized the neighbourhood, and, after defeating and slaying Antiochus in B.C. 261, they are said (*Israel's Wanderings*, p. 76) to have migrated in large numbers about B.C. 250 into European Skŭthia, where, as is alleged, they were absorbed by the Skolotoi.[2] It was to the residue who remained in Galatia that St. Paul, in A.D. 56, addressed the epistle which bears the name that they thus accidentally acquired.

Let us now revert to *the main mass of the* SENŎNIAN KYMRI, *or* BELGÆ, *who in* B.C. 400 *remained in their Settlements on the upper courses of the Sequâna.* About B.C. 104 they had become so powerful from a military point of view, that they naturally constituted the head and front of a great BELGO-KELTIC CONFEDERACY which was able to check the conquering arms of the KIMBRI, then careering through and devastating the greater part of Gaul along the Biscayan coast. In the encounter which followed, the Kimbri were defeated, and compelled to plunge off at a tangent into the interior of Keltika, which they ravaged at will. Although thus successful, the Senŏnian Kymri would naturally have had no desire to experience any more such rude shocks, and we may therefore reasonably suppose that it was in consequence of fears lest they might be frequently disturbed in the future by similar visitations, that *they decided to abandon their continental Settlements and cross over into* ALBION, which was then called Clas Merddhin, and afterwards Honey Island. Probably their neighbours the Ædui were akin to the Senŏnian Kymri and accompanied them on this occasion, for in course of time Prydain, the son of Ædd, reigned in the island, and from him it was called Ynys

[1] See Bk. I., c. xii., pp. 135 and 139.
[2] Authority for this statement is desirable; I much doubt its correctness.

Prydain, or the Isle of Prydain. Whatever were their reasons for migrating, it remains a fact, well known and verifiable, that *about* B.C. 100 *there arrived in Albion, from that part of Gaul where the Senŏnian Kymri had for so long been settled, a race known by the name of* BELGÆ. After their settlement in the island, they seem to have kept up intimate relations with the Brythons in Armorica. *In the same century, but at some equally uncertain date, the* LLŒGRWYS *from Gwasgwyn, and the* BRYTHONS *from Armorica also abandoned their Settlements on the continent, and passed over the "hazy sea" into* ALBION. For a long time the Llœgrwys, who were a very numerous race, inhabited the southern and largest part of the island, which, on that account, is always called LLŒGR by Welsh bards and chroniclers (*H. A. S.*, Vol. I., Bk. I., c. ii., pp. 53, 54, 63).

The appearance of the name BELGÆ, as associated with the SENŎNIAN KYMRI, after their arrival in Albion, suggests the fact that, even before they abandoned the upper courses of the Seine, they had been locally known under that name, not indeed to the Romans, but to the Kelts, their neighbours. It was probably a word of Keltic origin—similar, no doubt, to the still more ancient name *Firbolg*. The Kelts perhaps applied it to them because, being probably archers, they doubtless carried about with them, slung over their backs, a *bolg*, *belg*, or leathern bag, *i.e.* a quiver. Or, it may be that bag-pipes were a species of musical instrument which they were in the habit of playing (*Pop. Songs of Ireland*, by Croker, p. 20, note). It is not impossible that, even before the Senŏnian Kymri passed over into Albion, those Kelts who were associated with them in the confederacy formed to resist the Kimbri, also acquired, by reason merely of that circumstance, the name of *Belgæ*. It was not, however, till Cæsar's time, when the Senŏnian Kymri, or original Belgæ, were no longer in the land, that the name Belgæ came prominently into notice, *as applied to the Kelts north of the Seine*. It—

"seems to have originally designated several powerful tribes inhabiting the basin of the Seine, and to have been *afterwards used by Cæsar as a general appellation for all the peoples north of that river*" (*Chambers' Encyc.*, art. Belgæ).

The italics are mine. At that *later time*, therefore, all these

peoples were Keltic tribes who had flowed in upon the valleys of the upper courses of the Seine *after the Senŏnian Kymri, or original Belgæ (the several powerful tribes above referred to) had left them.* Thus, the application by Cæsar and his men to these Kelts of the name Belgæ was merely *a continuation of the former custom under which the previous Senŏnian inhabitants of those regions had been similarly designated by the surrounding Kelts.* At the same time the country between the Seine and the Rhine acquired from the Romans the name *Belgica.* That the custom was so continued, even after the true Belgæ had departed, merely shows what a dominant position the Senŏnian Kymri must have held when they dwelt there during B.C. 450–100, and how deeply their religion, manners, and customs must have taken root in the land. We shall meet hereafter with a similar instance of a Continental people being popularly regarded as having *inherited,* but having really only *succeeded* by force of circumstances, *to a name to which they were in no way entitled.* I refer to the fond delusions cherished by the GERMANS in connection with the Continental renown of the OLD SAXONS and ÂSEN.

It is not impossible that when the three divisions of the KYMRI arrived in Albion about B.C. 100, they found there some of the descendants of the Ancient Hebrew Colonists by whom the tin and lead mines of the country had been worked in Hebro-Phœnician and the later Karthaginian days, and whom Himilco, only a little more than two centuries before, had described as a numerous, expert, and industrious race. As Nicholas remarks, in the interior they must even have advanced, both in numbers and capacity (*Pedig. of the Engl. Peop.*, p. 129). In that case they may have been identical with some of the many tribes—other than the Belgæan or Senŏnian Kymri, Brythons, and Llœgrwys—to whom ancient historians refer in their notices of Early Britain. They were all, of course, absorbed in the KYMRO-KIMBRIC name —the name that in the seventh century A.D. became transmuted into CYMRU.

How far, if at all, in these very early days, the Senŏnian, Brythonian, and Llœgrian Kymri in Albion extended into ALBYN (Albainn), or the country now called Scotland, it is difficult to say. We know that a great portion of Albyn was then inhabited by the CALEDONIANS and MAIATAI—two peoples, be it said, quite distinct from, and incomparably less civilized than, either the

SCOTS or the PICTS (PHICHTS)—neither of whom, as such, were even in existence then. However, that some of the Kymri did eventually spread into Albyn is unquestionable, as will be shown in a subsequent chapter.

The MAIATAI were a small, dark race, of what is sometimes called "Silurian," or "Iberian," stock, *i.e.* they were probably an overflow wave of the old Illyrian (as I suggest *Illherri*-an), or Long-Barrow race of Early Europe.

The CALEDONIANS, on the other hand, who dwelt further north, were tall, large-limbed men, xanthous in complexion, and with fair or ruddy hair. That being so, it seems to me that it is impossible to regard them as Kelts. For what were the physical characteristics of the KELTS? They were a mixed race, being an amalgam of the disintegrated Phœno-Canaanitish Colonials of Western Europe and the immigrant Khelods, or Galûthas, from Vân—the former, men of good stature, fair, but with the fairness of the so-called Hamite, and the latter somewhat short and thick-set, brachycephalic, and melanochroic, with dark hair and brown eyes, and as a rule, though there were exceptions, rather thick, flat, features.[1]

Though some of the Kelts, therefore, were tallish and fair, and even sometimes reddish-haired, yet they were in no sense Xanthochroi. Having regard, then, even to the fair Kelts, the Caledonians could not have been akin to them. Who, then, were they?

I can only surmise that they were an overflow wave of the ANCIENT BROADHEADS, *i.e.* those tall, muscular, brachycephalic people with xanthous or rufous hair who, according to Dr. Thurnam, were "Kelts of a Turanian type," but who, according to Dr. Taylor, *were only Keltic in speech.* The Caledonians inhabited the south and east parts of Albion prior to the arrival, about B.C. 100, of the Kymri, *i.e.* the Senŏnes, Brythons, and Llœgrwys. I therefore suggest that the Kymri drove them into Albyn, and afterwards pushed the milder Maiatai up into the regions just south of them.

In B.C. 55, when Julius Cæsar first essayed the invasion of Britain, its only inhabitants were these barbarous *Caledonii* and somewhat less uncivilized *Maiatai* in Albyn and the multitudinous

[1] For the physical characteristics of the Khelods of Vân, see Bk. III., Part I. c. ii.

and more cultured *Kymri* in Albion. The people by whom he was so bravely resisted on that occasion could not possibly have been the distant Caledonians and Maiatai, but must have been the valorous Belgæ, Brythons, and Llœgrwys of former continental renown. It is impossible to believe that the latter were the degraded savages to whom Cæsar alludes in his suspicious dispatches; and, as he never encountered or even got anywhere near the Caledonians and Maiatai, his statements must have been based on tales, told to him either by some of the Kymri themselves, or by the Kelts in Gaul, concerning the Caledonians and Maiatai—the true *Picti*, or "Painted People"—and afterwards ignorantly, carelessly, or mischievously related of the noble KYMRI.

In A.D. 84 the Caledonians were defeated by Agricola at the foot of the Grampians; and in A.D. 121 Hadrian built the wall between the Solway and the mouth of the Tyne, as a check upon their incursions and those of the Maiatai. Again, in A.D. 139, Lollius Urbicus constructed another wall for the same purpose between the Forth and the Clyde. Then, in A.D. 210, Severus erected a third wall near Hadrian's.

By this time the KIMBRI, under the name of PHICHT-JAID, or PICTS—afterwards confused with the name *Picti*—had arrived from Yöta-Land (Jutland), and settled on the east coast of Albyn, north of the Forth and south of the Spey. By them the Caledonians, or *Picti*, were crowded up into the extreme North. At any rate, from this time we hear no more of them, unless we believe—as I think we must—that their descendants were really the people referred to in tradition as having been massacred *in toto* under the name of "Picts" about A.D. 843.

We are now in a position to affirm that *in the persons of these Western Kimmerians, a portion of the tribe of Simeon have, step by step and satisfactorily, been traced into Britain.* Being Simeonites, they were partly Semitic and partly, nay, even largely, Amoritic, and therefore quite distinct ethnically from the KELTS, who were a Hamitic, *i.e.* Canaanitish race, and who subsequently *succeeded* to the name of GAULS—a name which originally belonged to the SENŌNIAN KYMRI.

CHAPTER II

ORIGIN OF THE PICTS

ACCORDING to Mr. Milner the KIMBRI (Greek Κιμζροι, Latin *Cimbri*), were originally a portion of that *bizarre* compound of Semitic and Hamitic races, created by himself alone, which he distinguishes by the coined appellation "Scüthic-Getæ." By this name he of course intends to indicate the Skolotoi of European Sküthia; but, as a matter of fact, he thereby indicates what would have been a mixture of these Skolotoi and the Mizric, Mas-Sagetan, or Gothic race, who never amalgamated with the Skolotoi, and who only once came into contact with them, *i.e. circ.* A.D. 220, when the Skolotoi, under the name of ASEN, expelled them from the coasts of the Baltic near the mouth of the Vistula. This portion, he says, severed itself from the main body of the "Scüthic-Getæ" in Southern Roumania, and migrated westward, probably about B.C. 114, under the name of Kimbri, thus constituting what he calls the "First migration west" (*Is. Wand.*, p. 77). All this, except the fact of the Kimbric migration from Roumania in B.C. 114, is utterly erroneous. *The Kimbri of* B.C. 114 *were simply the descendants, then settled in South Roumania, of those* EASTERN KIMMERIANS *who, in* B.C. 599, *migrated from the Tyras (Dniester) to the Summerland where Constantinople now stands, crossed the Bosphorus, and, irrupting all along the sea-coast, ravaged the entire maritime regions of Asia Minor,* and established there a dominion which is said to have lasted for about thirty years, *i.e.* till B.C. 569, when Alyattês, King of Lydia, expelled them from at least his own territories. From thence they probably passed into Bithynia. The following are my reasons for so thinking. Towards the end of the third century B.C. when Prusias was King of Bithynia, he founded there the town of Prûsias, Prûsa, Brûsa, or Broussa, which eventually became a great commercial emporium. The merchants of Nabathæa especially used to have regular and extensive dealings with it, and it is clear that a colony of them resided in or near

the city. Possibly it was even itself a Nabathæan colony. Before the caravans of Smyrna arrived at Prûsa, they had to pass through the celebrated "Iron Gates" in *Mount Teuthras* in *Teuthrania*—names which doubtless originated in the general worship there of the Mizric deity which, by a people who were its devotees and were afterwards erroneously supposed to be of Germanic descent, was called *Teut*. Elsewhere I have attempted to establish the hypothesis that these colonial and Teut-worshipping Nabathæans of Prûsa, or Broussa, the Nabathæan main-stock, the *Siraceni*, the SHARA-KYOUN, or *Proto-Saracens* (as distinguished from the Mûsalmâns afterwards called and familiarly known as Saracens), and the pagan BORÛSSI, or PRÛSSI, *i.e.* the Prussians—all subsequently included under the generic name TEUTONS—were identical in origin, and *were in no sense Germanic*. Now, we know that from the first (B.C. 113), when the Kimbri appeared in Europe as the invaders of Italy they were accompanied by allies who bore the latinized name *Teutones*. I would therefore suggest that, after arriving in Bithynia from Lydia, the Eastern Kimmerians not only made the acquaintance of these *Teut*-worshippers of Prûsa, but entered into a league of offensive and defensive alliance with them—probably rendered necessary by the arrival in Asia Minor in B.C. 278 of the Senŏnian Kymri referred to in the last chapter—and that ultimately, when the Senŏnian Kymri acquired an unmistakable ascendancy in those regions, both the Eastern Kimmerians and their allies were either expelled from the country or else voluntarily migrated. I would further suggest that, taking an easterly route and arriving in north-western Armenia, they absorbed the original *Iberii*—their own name of *Kimmeri*, or *Kimri*, and the name of *Iberi*, thus going to form the new name of KIMBRI, by which, from about this time, they became known. Subsequently I take it, they proceeded north through the passes of the Caucasus near Mount Elbûrz, and so returned into Europe, *via* the valley of the Kûbân, the Crimea, and the Danube, at the head of the mighty flood of Medic, Sâghian, and Persian migration beginning to pour at that time in the same direction out of Asia. Thus I would account for the presence of the Kimbri and Teutones in Southern Roumania in B.C. 114, and thus also, step by step, I would account for the movements of the Eastern Kimmerians from B.C. 599 to B.C. 114. At this time the Getai, who had inhabited Southern Roumania since B.C. 350, were no longer

there. Indeed, it is probable that they had abandoned the country soon after Lysimachus's disastrous invasion in B.C. 291; for by B.C. 100 they had spread themselves far into the interior of Germany. Whether the immediate force which expelled the Kimbri from their settlements in South Roumania was a host of "Medes," or Sâghs, or Persians, cannot be definitely ascertained. This, however, we know, that *the territories which they thus abandoned were taken possession of by a people who formed a portion of the stream of Persian emigration, namely, the celebrated people who in* B.C. 10 *were known in Roumania to the Romans as the* DÂKÎ (*Daci*). This name was evidently a western corruption of *Dâkh-ân, Dâgh-ân,* the race who bore it being originally identical with the ancient "Persian" tribe—probably KÂSHÎ—called by Herodotus the *Daaians* (Bk. I., c. 125), and afterwards with the *Dâhæ* (Δάαι) of *Dâghestân* in Hyrcania. Their progress westwards is obviously marked by the Russian province still called *Dâghestân,* north of the Caucasus. Elsewhere I have shown that these Dâkî reappeared in subsequent German history as the ÂLÂMÂNS. Like *Daaians, Dâhæ, Dâgh-ân, Dâkh-ân,* and *Dâkî,* ÂLÂMÂNS signifies "mountaineers"—*mân* being merely a common Eastern collective terminal, and having no connection whatever, as some have supposed, with the German word *Mann, Männer.* Nor has *Âlâ* any connection whatever with the German word *Alle.* "British Israel" advocates are wrong in assigning a Khûmric origin to these Dâkî. They and the GETAI, moreover, were quite distinct races.

To proceed; the route taken by the Kimbri and their allies lay along the valleys of the Danube and the Drave. In B.C. 113 the news of their advance was first heard at Rome, and it spread general consternation throughout Italy. This was intensified when it became known that *a Roman army sent out to check their progress had been defeated with immense slaughter at Noreia in the Carnic Alps.* Again, in B.C. 109, they *utterly defeated another Roman army under M. Junius Silvanus, in Roman territory in Southern Gaul;* and in B.C. 107, aided by the Teutones, they *overthrew a third under L. Cassius Longinus.* In B.C. 105, after a season of rest, they and the Romans once more came into collision twice. On the first occasion a *Roman army under M. Aurelius Severus was totally defeated in the vicinity of the lower Rhone.* On the second occasion *another Roman army under Q. Cæpio was*

practically annihilated at Arausio in Gallia Narbonensis, the slain numbering 120,000! According to Mommsen (IV. c. 5), the effect of this disaster was such that, throughout the West, "people seemed to be aware that the Roman Empire was beginning to totter." He describes it as "a calamity which materially and morally far surpassed the day of Cannæ."

After these great victories the Kimbri passed into southern Gaul and Spain, and entered on that career of conquest which, as already stated, was only terminated by the defeat administered to them by the Senŏnian Kymri in B.C. 104. After devastating Keltica, they again marched southwards on Italy, accompanied by the Teutones, the former operating *via* the Eastern Alps, and the latter *via* the Western Alps. The expedition, however, ended in disaster. At an early period in the campaign Marius effectually defeated the TEUTONES at Aquæ Sextiæ (Aix) in Gaul. As for the KIMBRI, victory at first seemed to attend their arms as usual. In B.C. 102 they had penetrated as far as the plains of Venetia, whence the Romans under Catullus retired before them to the right bank of the Po, panic-stricken. But, on the 30th July, B.C. 101, Marius, having effected a junction with Catullus, successfully surprised them at Campi Raudii near Verona in North Italy, and so decimated them that the comparatively few who survived took refuge in flight; and eventually rejoined the Teutones.

With this great event the KIMBRI *disappear from the pages of Roman history. Henceforth we must transfer our researches in connection with their further fortunes to the North-West of Europe.* There they arrived—

"in a feeble and scattered state. They are noticed by Strabo, as existing in his time"—*i.e.* B.C. 54–A.D. 24—"on the Baltic" (*H. A. S.*, Vol. I., Bk. I., c. ii., p. 34).

In other words, they were settled in, and in the vicinity of, the peninsula now called JUTLAND, which from them received its ancient name of *Chersonesus Cimbrica*—a name, therefore, which it could never have possessed prior to B.C. 101. In a footnote Turner adds concerning Strabo—

"He remarks that, in his time, the Kimbri continued to inhabit their former settlements on the Baltic" (*lib.*, VII., p. 449).

With reference to the words "their former settlements on the Baltic," it must be remembered that the historian had adopted the common but wholly groundless hypothesis of a northern origin for the Kimbri prior to B.C. 114.

Both Strabo and Pliny (A.D. 23–79), says Turner—

"represent them on the north-western shores of Europe, or on the coasts of the German Ocean, from which the Saxons and the Danes made afterwards expeditions into Britain" (p. 35).

We now approach the period when the KIMBRI *must be looked for, no longer on the Continent of Europe, but in* BRITAIN. In the days of Tacitus (A.D. 61, *circ.* A.D. 117), says Turner—

"this ancient nation had almost ceased to exist on the continent of Europe, but his expressions imply their former power and celebrity."

When Tacitus mentions those who in his time remained in the peninsula of Jutland, he says—

"A small state now, but great in glory; the marks of their ancient fame yet remained, far and wide, about the Elbe; by whose extent you may measure the power and greatness of this people, and accredit the reported numbers of their army" (*Tac. De Morib. Germ.*).

"They were existing," adds Turner, "or their fame continued in those parts in the days of Claudian" (*H. A. S.*, Vol. I., Bk. I., p. 35).

Claudian's date was *circ.* A.D. 395–404. In a footnote Turner remarks—

"Claudian calls the Northern Ocean by their . . . name 'Cimbrica Thetis'" (*Cons. Hon. Lib.*, IV.).

As a matter of fact, *there arrived on the northern coasts of the German Ocean, at least as early as* B.C. 58, *a fair, multitudinous people called the* YÖTA,[1] and it was owing to the necessity of receding before their advance, that the KIMBRI withdrew from their earlier settlements into the peninsula which ultimately went by their name.

Thus the authorities go to show that prior to A.D. 117, or

[1] These were the Sûghûdhû, or Sogdians, from Airyân, who had acquired from the Chinese the name of *Yü-chi*, or *Yü-ti*, i.e. *Yöt-ân*. See Bk. III., Part III., c. i., Section A, *post*.

thereabouts, the Kimbri had already begun to abandon Jutland. As a few possibly remained there until the end of the fourth century A.D., it is reasonable to assume that, wherever they went to, their migrations extended over a considerable period.

Now, there can be no doubt that *the country to which they migrated was* BRITAIN. In support of this statement I shall adduce the testimony of Turner.

Next I shall demonstrate *what particular part of* BRITAIN *they settled in.*

Let me premise, however, that Turner, led astray by his vague and confused ideas concerning the three-fold Kymri, and what he calls the "Κιμμέριοι or Kimbri," *erroneously represents the three-fold Kymri of Albion as originating from the Kimbri, in the extraordinary sense of the three-fold Kymri having come over from Jutland as the Kimbri!*

Even "Philo-Israel" (*Hist. Eth. and Phil, Arg.*, pp. 6, 8; *Eth. and Phil, Diff.*, p. 4), Mr. B. W. Savile, and Mr. Thomas Stephens, whom Mr. Savile quotes, seem quite unaware of the distinction between the KYMRI and the KIMBRI (*Are we Israelites?* ch. v., p. 22). Says Turner—

"The habit of movable nations in the uncivilized and nomadic state would lead us to infer, as these Kimmerii or Kimbri are characterized as a wandering nation, and are shown by all that remains of their history to have been so, that at some early period, after they reached the shores of the German ocean, they crossed it in their rude vessels to Great Britain. This reasonable supposition, analogous to all that we know of the customs of such nations, and of the colonization of other parts of the world, has a remarkable support in the name and traditions of the Welsh and their ancient British literature" (p. 36).

It is just here that, as I submit, Turner was getting out of his depth; for, as I have already made clear, the THREE-FOLD KYMRI, *i.e.* the *Senŏnes*, or *Belgæ*, the *Brythons*, and the *Llœgrwys*, landed in Albion from Belgica as early as B.C. 100. The Kimbri, on the other hand, could not have arrived even in Jutland till after B.C. 101, the date of their defeat in Italy; and it was not till well on in the first century and apparently, as we shall see, throughout the second and third centuries of our own era, that their migrations into Britain took place. Proceeding, Turner says—

"It is agreed by the British antiquaries that the most ancient inhabitants of our island were called Cymry (pronounced *Kumri*);

they are so named in all that remains of the ancient British literature. The Welsh, who are their descendants, have always called themselves Cymry; and have given the same appellation to the earliest colonists of our island;[1] and as the authorities already referred to, prove, that the Κιμμέριοι or Kimbri were the ancient possessors of the northern coasts of the Germanic ocean and attempted foreign enterprises, it seems to be a safe and reasonable inference, that the Cymry of Britain originated from the continental Kimmerians."

Where Turner made his great initial mistake is clear. Ignorant of the distinction between the KYMRI and the KIMBRI, and of their geographically remote and historically separate careers, he assumed that the Welsh were the descendants of the Kymri alone. But, as we shall see, *they were an amalgamation of* KYMRI *and* KIMBRI. *When the* KIMBRI *arrived in Britain their name Kimbri was replaced, or rather supplemented, in the north at least, by another,* i.e. PICTS. Hence, the traditions and literature of the Welsh exhibit no trace of the name Kimbri, but are full of the name Kymry, and of ethnic relations with the Picts. Hence it is that in so far as the Welsh were of Kimbric or Pictish descent, Welsh traditions and literature point to *an origin from Jutland. In this the* KYMRI *had no part or concern;* yet, combined with the fact of the partial disappearance of the name KIMBRI, and the appearance of the comparatively modern name CYMRU, it has obviously led Turner and many others to suppose, erroneously, that the Kymri also once hailed from Jutland! Let us now transfer our attention to events happening about this period in the British Isles.

1. ALBYN (*Albainn*) or ALBA, *i.e.* NORTH BRITAIN, knowing nothing as yet of the Gael or of the Picts, was peopled by *Caledonians* and *Maiatai*,[2] both pastoral races, who dwelt in rough tents, wore scant clothing, painted or tattooed their bodies, and had a community of wives. The Caledonians were a wild race of "forest-dwellers," as, indeed, their name possibly implies, occupying the country north of Agricola's line of forts between the Solway and the Forth. They were tall, large-limbed, and red-haired, and were perhaps Dr. Thurnam's "Turanian" Kelts, who were already in occupation of Britain when the Kymri

[1] As a matter of fact it was the name *Cymru* that arose in the seventh century A.D.

[2] *Temp.* A.D. 208. See Dio's account of Severus's Expedition, written *circ.* A.D. 230.

first arrived there. They must have been a race who, like the Medes, sprang at some remote period from widespread unions between the Tûrânians and the Japhetites, or Airyânians. That is, they were an overflow wave of the European Broadheads, or People of the "Round Barrows."

The MAIATAI were a multitudinous and less savage collection of tribes, and inhabited the regions lying between Agricola's forts and Hadrian's Wall, which latter stretched from the Solway to the Tyne. They consisted of five main divisions, named respectively the *Ottadeni*, *Gadeni*, *Damnii*, *Novantæ*, and *Selgovæ*. They were all a short, dark, dolichocephalic race, of "Silurian" or "Iberian," *i.e. Illherrian* stock; but amongst the Maiatai were also no doubt, many big fair SENŎNES, for these had diffused themselves as far north as Alclyde.

The *Novantæ* and the *Selgovæ* were the inhabitants of the country afterwards called GALLOWAY, in its larger sense, the former dwelling in the west, the latter in the east.

Up to the time of Severus (A.D. 209–211) these Caledonians and Maiatai were the only northern peoples with whom the Romans had had to deal. Moreover, *they alone were the genuine* PICTI, in the sense in which the Romans (*e.g.* Herodian, *circ.* A.D. 240) used the term, as implying *a painted people.*

The name did not arise, even with them, till Eumenius (A.D. 296–310) used it in A.D. 297, and it was then given after another people, namely, the KIMBRI, had arrived in ALBYN, with a name something like *Picti;* partly, perhaps, because of that fact, then dimly ascertained, and partly because the Romans knew that the Caledonians painted themselves. It was casually adopted by way of a facetious play upon words (as witness Claudian's expression, *circ.* A.D. 400, *nec falsi nomine Pictos*), and was loosely applied, after the usual careless manner of the Romans, not only to the Caledonians, but also to those new-comers with a name something like *Picti* who did *not* paint themselves. That there was such a people in the north, in addition to the painted Caledonians and Maiatai, is clear from Eumenius's oration in A.D. 308, wherein he refers to the *Caledonum aliorumque Pictorum.* It is not strange that the Romans took no trouble to differentiate popularly between two such similar names. It would seem, however, that later on some knowledge of the distinction between the newcomers and the Caledonian *Picti* was actually acquired

by the Romans; for, in A.D. 368 Marcellinus, speaking of the Caledonians, called them by the name *Dicaledonæ*, or *Dicaledones* —the others, *i.e.* the true PHICHTS, being referred to as the *Vecturiones* or "Highlanders." This is the only occasion on which the expression *Dicaledones* is used, and it has greatly puzzled the learned, who have supposed that the proper rendering is *Deucaledones*. In Gaelic *Dubh*, or more correctly *Dugh*, pronounced short, as *Du*, signifies "black," or "dark." But pronounced long, as *Dû*, it is said to mean "genuine," "real," "true." In the same language there is also the word *Diu*, signifying "refuse," "the worst," etc. If, then, the prefix employed by Marcellinus was really, in the original Latin, *Dû*, or *Diu*, and afterwards, by a misprint, was mutilated into *Di*, then the word *Dicaledones* may have meant either (1) "Genuine dwellers in the woods," *i.e. Dû-caoill-daoine*, or (2) "Genuine Caledonians, or Kelts," *i.e. Dû-chelod-daoine*, which, however, is improbable, or (3) "the worse kind of Caledonians," *i.e. Diu-Caledones*.

2. ALBION or SOUTH BRITAIN, was inhabited by peoples afterwards called Cymry, consisting of the Senŏnes, or Belgæ, the Brythons, and the Llœgrwys.

3. ERIN, the Isle, *par excellence*, of EIRINN, or "the West," was peopled in the North, in Uladh, by the Gadels, or Gadhels—being an amalgamation of the Tuatha de Danân (Sept of Dan), who arrived there about B.C. 650, and the Milesian sons of Gadelius, son of Gadelus, or Gadel, who arrived there and conquered the Danân about B.C. 750, and imposed their name on the community. Into the origin of these Gadels from the tribes of Dan and Gad I do not here enter. Elsewhere the island was inhabited by Phœno-Canaanites, not exactly entitled to the name Khelods, or Kelts, but *ethnically identical with the bulk of the* KELTS OF GAUL.

Now, I have alluded to newcomers in Albyn, with a name somewhat similar to the latin word *Picti*. These were that celebrated people whom the Saxon Chronicler and other contemporary writers call by the following variants of one and the same name, *i.e.* PIKS, PEOHTAS, PYHTAS, PIHTUM, PEHITI, PIKAR, PIOCHTAR, PIAGHTAR, and PEUGHTAR; whom the Welsh historic fragments refer to as the PHICHT-JAID (PIK-THIOD ?); whom the Icelandic writers speak of as the PETS; and who, in popular Scottish tradition—confused and distorted reminiscences

of both the PICTS and the *Picti*—are remembered as the PECHS. *These* PHICHTS, *as I submit, were not only identical with the* KIMBRI *of Jutland* (*Yöta-land*), *but also with the* PICTS *of early Scottish history*, as distinguished from the painted *Dicaledonæ*, or *Picti*.

This is corroborated by a statement in the seventh Welsh Triad, to the effect that the Picts, or Phicht-Jaid—therein called the GWYDDYL FFICHTI—arrived in Alban, or Scotland, from the Sea of Llychlyn, or "Sea of Pools," *i.e.* the sea surrounding Jutland. At the time of their arrival, however, as I shall show hereafter, they were not known as the *Gwyddyl* Ffichti, but merely as the Phichts—a word afterwards rendered Ffichti. How some of them in course of time acquired the prenomen *Gwyddyl*, will shortly appear. It is not difficult to determine approximately the date when these Kimbri, Phicht-Jaid, or Ffichti, landed in Albyn.

"Richard of Cirencester tells us that a little before the coming of Severus, the Picts landed in Scotland" (*Hist. of Eng. by Thomson*, Vol. I., Div. I., c. v., p. 141, note).

And from Sharon Turner we learn that the particular region in which they settled was—

"the part which lies nearest to the Baltic," *i.e.* the East coast (*H. A. S.*, Vol. I., Bk. I., c. viii., p. 63).

Severus, we know, landed in Britain about A.D. 209. Probably, however, the Phichts had been coming over in batches long before then, and settling quietly in the North, or, if not quietly, at least unknown to the Romans and Romanized Britons, who, for more than one hundred and fifty years after Severus's death in A.D. 211, confined themselves to the territories south of Hadrian's Wall. *When* they became acquainted with the fact that the Picts had arrived about A.D. 209, does not appear.

At any rate, all the above evidence tallies with the fact already noticed, that the Kimbric migrations from Jutland into Albyn extended from the time of Tacitus till at least as late as the third century A.D.

We may take it, then, that the KIMBRI, the PHICHT-JAID, and the PICTS, *were one and the same people.*

But how, it will be asked, came the KIMBRI *to acquire the name* PICTS *and its variants?* To determine this question we must

revert to the days when the Eastern Kimmerians and the original Iberii of the Caucasus were driven thence, as the Kimbri, into Southern Roumania. About that time—B.C. 130–115—when the Pârthian Power was attaining its zenith, a *General Exodus of Races took place from Asia into Europe*, comprising the residue of the ancient Arii, the Sâghs of Airyân, some of the Dâhæ, and all the ancient Persians—then styled by the Romans the "Trans-Tigris," or "Medic" races. Now, I take it that it was some of these eastern immigrants who first brought into Europe the worship of that *ancient Vedic and Irrigating Deity, named* PARGANYA, which was afterwards, by the Æstii, Æstyi, or Æstui, *i.e.* the Esthonians (a Kimbric people dwelling in modern Kûrland, and speaking a language that resembled the *lingua Britannicæ proprior*) called PICKER, or PICKEN, in old Slavonic PERÛN, in Polish PIÔRÛN, in Bohemian or Czech PERAUN, in old Lithuanian PERKÛNAS, in modern Lettish PERKONS, and in Old Prussian (*i.e.* the ancient and only Teutonic) PERCÛNOS.

"In order," says Max Müller, "to identify Perkunas with Parganya, we must go another step backwards, and look upon g or *g*, in the root *parg*, as a weakening of an original k in *park*. This, however, is a frequent phonetic process. See *Bühler* in *Benfey's Orient and Occident*, II., p. 717" (*India: What can it teach us?* pp. 190, 191).

It is apparent that the deity referred to was more of an Arian, or Medic, *i.e.* a Sarmatian, or Slâvonic, than a Persian or Germanic deity. With these Sarmatian or Slavonic immigrants the Kimbri, when settled in the Chersonese, must have had considerable intercourse. I therefore suggest that, as a result of this intercourse, the Kimbri—and especially those of them who arrived last in Albyn—not only adopted the worship of this Eastern Thunder-and-Rain god, PICKER, or PICKEN, but also in honour of it either assumed or were given the name of PIK-THIOD, PIKS, PIKAR, PIOCHTAR, PICCARDACH, PECHS, PHICHTJAID, FFICHTI, or PICTS—obviously from the fact that they, of all the Northern races, had become in a prominent way this deity's devoted servants. In course of time the old name KIMBRI, as commonly applied to them, fell into desuetude, and only survived as a subsidiary name, to be found in their traditions, and as cropping up occasionally in the course of their subsequent history in Britain, as a territorial designation applied to regions, such as CUMBRIA, into which those Kimbri who had first arrived eventually spread.

To the Romans in Britain they were known by yet another name, *i.e. Uecturiones*, or *Vecturiones* (see Ammianus Marcellinus) —apparently merely a latinized form of the Pictish word *Uachdar*, signifying "surface," "top," or "heights," and doubtless akin to the Armorican, or Ancient British word *Uch*, "heights." Doubtless, therefore, they so named themselves because they dwelt in the Highland Country of Eastern Albyn, where the Phichtjaid first settled. It may have been they who erected near Aberdeen that famous pillar which is commonly called the Newton Stone. These *earlier* Kimbri, of course, spoke *a form of the Language of Canaan, like the Kelts.*

Lastly, let us notice the fact that, though the KIMBRI, or PICTS, being a branch of the *Tribe of Simeon*, were descendants of the BETH-SÂK, yet they never belonged to that main mass of them called the SÂK-GELÔTHS, who, as we have seen, after their settlement in Arsareth in B.C. 598, were known to the Greco-Iônians as the SKÔLOTOI and SKÜTHS.

At the same time, it must be borne in mind that about B.C. 100—when the Kimbri arrived in the Chersonese from Italy—there was settled near the Frisches Haff on the Baltic a powerful and multitudinous race who, from contact with the Sâghs of Airyân, had acquired a name which undoubtedly originated from the name SKÜTHAI, before the idea of "Wanderers" had been imported into it. This was SAGETAI, and the race to which I have just alluded were the Thys-Sagetai, Tyragetai, and Getai—all, or at any rate the last named, descendants of the Mas-Sagetai, *i.e.* SAGETAI, or WANDERERS OF MAS, or MAZR—then dwelling together by the Vistula under some uncertain vernacular name which, in Roman orthography, has come down to us as GOTHONES, or GOTHS—quite a different name and people from the name and people to whom I am next about to allude.

Moreover, by B.C. 58, if not earlier, there were settled in the same north-west regions of Europe various sections of the communities already referred to as the SÂGHS OF AIRYÂN. For instance, in South Scandinavia there was a numerous branch of the former SÛGHÛDHÛ, or SOGDIANS, or YÜ-TI, calling themselves the YÖTAR, spelt in Swedish GÖTAR, which, however, must not be confused with the name GOTH. Zealand, Fünen, and Laaland were inhabited by the same people, and thence these regions derived the name of EY-YÖTA-LAND, or INSULAR

JUTLAND. In the south-east of Jutland itself were the ANGLI, or ÆNGLI. And further south, towards the west, between the Eyder and the Elbe, and in various adjacent islands, was a small community calling themselves by a name which, in Latin orthography, had been rendered SAXONES. All these names —SKÜTHAI, SAGETAI, SOGDIANS, GOTHS, and YÖTA, were originally identical, and had acquired the accidental meaning of "Wanderers." Now, it is reasonable to assume that, during the period of their settlement in the north parts of Germany and in Jutland, the KIMBRI, or PHICHT-JAID, came into early contact, peaceable or hostile, with the YÖTA and GOTHS, or SAGETAI, and, as a result—nay, perhaps discovering that they were related to the Yöta—acquired that designation themselves, as subsidiary to their name of PHICHTS. The bearings of this assumption will become apparent shortly.

We are now in a position to affirm that, *in the persons of the* KIMBRI, *or* PHICHT-JAID, *the remaining portion of the tribe of* SIMEON *have step by step and satisfactorily been traced into* BRITAIN.

It may be mentioned that, after their great defeat by Marius, the TEUTONES, having fled to the remote North-West, settled for a time in the Codanian Isles near Jutland, and that, reissuing therefrom at a subsequent date, they once more came southwards, *and, after meeting and amalgamating with the pagan* BORÛSSI, *or* SHARA KYOUN (*Ishmaelitic Arabs*), *they became known as the* TEUTONS, *or* PRUSSIANS, *as distinguished from the tribes to the south of them, who constituted the* GERMANS *proper and were of* PERSIAN *origin and in no sense* TEUTONIC (See Bk. II., Chapters iii. and iv.). This is the only sense in which the name TEUTONS, or the adjective TEUTONIC, can be legitimately used. The vogue under which Anglo-Saxons, Germans, Goths, and Äsir are all included—by learned and unlearned alike—under this name as a generic appellation, is to be strongly deprecated, as founded on a hopelessly inaccurate view of actual facts. To apply it to a race like the so-called NORDICS, who are supposed to have dwelt in North-West Europe ages and ages ago, is an absolute perversion of a term which has a definite, limited, and comparatively modern significance.

CHAPTER III

SPREAD OF THE KIMBRI, OR PICTS, IN ALBYN, AND INTO ULADH

THE original settlements of the PHIĊHTS in North-East Albyn became known territorially as CRUITHEN-TUAITH, or PICTAVIA, and as their strength there increased, they first gradually displaced the *Caledonii*, driving them up into the Grampians, where, at a later period, *i.e.* soon after A.D. 843, they were exterminated; and then, absorbing the *Maiatai*, they diffused themselves westwards and southwards, the later arrivals, of course, pressing out the earlier settlers, and forcing them ever further afield, until at last the tide of expansion passed on into the country south of the Forth, thereby giving rise to the PICTS OF MANAN OR MANAND, and into South-West Albyn, where they superposed themselves upon the *Novantæ*. Ultimately, as we shall see, it overflowed into *northern Hibernia and the western hill-districts of Albion.*

In consequence of these movements *many of the* SENŎNES *settled amongst the Maiatai were cut off from retreating into Albion,* and were not only pushed out of their settlements, but were compelled to abandon Albyn, and cross the water—a comparatively narrow channel—into ULADH, in the north of ERIN, the country of the GADHEL, who, as we have seen, were ethnically related to them.

Here these KYMRI were allowed to locate themselves in a district in the north of modern Antrim, known as the *Route*, but then called from them DALRIADA.

Primarily, this word means the "Race of Riada," whence the names DALRIADS and DALREUDINI; but it also signifies the "Country of the Race of Riada."

That their original name of SENŎNES, or SIMEONITES, was one by which they were still traceable, is apparent from the fact that there dwelt among the Kymri in Albion a people called *Simeni;*

and that, amongst those who thus took refuge in Uladh, there were tribes with such names as *Sem-righe* ("arm" or "branch" of *Sem*, or *Simeon*), *Tuatha Semonn* (Sept, or Clan of Semonn), *Sen-mogad* (perhaps meaning "changed," or "unfortunate," from *Mugadh*), *Sen-eran* (perhaps meaning "belonging to" *Sen*, or *Simeon*, from *Errann*, a "section," "division," "portion"), and the like (*Is. Wand.*, p. 29). Here, then, in the country of the GADHEL, these KYMRIC DALRIADS acquired the name of GADHEL, rendering it in their own idiom GAIDHEIL, pronounced and commonly written GAEL.

Now, *the same great wave of Phicht-Jaidic expansion, by which the above-mentioned Kymri were pressed out of Albyn, also itself overflowed, and passed over in like manner, but in much greater numbers, into Uladh.* There, they settled down in the south of Antrim and in the north of modern Down, then called after them DALARADIA, from the name *Dal-Araidhe*, which signified the "Race of Fiacha Araidhe," a chief who had lived about A.D. 236. The same region was also sometimes called *Cric-na-Cruithne*, or the "Country of the Cruithne"—CRUITHNE being another name of the PHICHT-JAID. Probably it originated from the fact that the GAEL (*Quære*—these Dalaradian Phicht-Jaid) were the introducers of the Harp, or *Chrotta*, a name derived from the Gaelic (Pictish ?) word *Cruit*, the Harp. Moreover, having, like the Kymric Dalriads, thus settled in the country of the GADHEL, with whom they were also ethnically identical, they too acquired that name; but in their idiom it took the form GWYDDYL, mentioned in the seventh Welsh Triad already quoted. It must be to them that Sharon Turner referred when he spoke of the "Gwiddelians of Ireland" (*H. A. S.*, Vol. I., Bk. III., c. v., p. 324).

But with the arrival of these Phicht-Jaidic, or Pik-Thiodic Dalaradians, yet another name was introduced into Uladh—and that was the name SGUIT. Clearly they acquired it, if not earlier, at least when, as the KIMBRI, they, for a considerable period, found themselves in contact with the multitudinous and advancing YÖTA who eventually occupied EY-YÖTA-LAND and Scandinavia, and with the GOTHS near the Frisches Haff, and both of which names signified "Wanderers." As already explained, all these names—SGUIT, GOTH, and YÖTA (spelt GÖTA in Scandinavia)—were variants or corruptions of the original SAGETAI, SÛGHÛDHÛ,

and SKÜTHAI. In process of time SGUIT became extended to the Dalriads in North Antrim, but amongst them it took the slightly different form of SKUIT. Both SGUIT and SKUIT ultimately became transformed into the more modern and familiar word SCOT.

The derivation of this word from *Succoth*—meaning "Booths" and adopted by British-Israel advocates—must be rejected, as superficial, forced, and without historic support.

It may be assumed that, with these two kinds of Scots in Uladh, the original Gadhel amalgamated—some becoming absorbed by the KYMRIC DALRIADS, under the names GAIDHEIL and SKUIT, and the others by the PICTISH-DALARADIANS, under the names GWYDDYL and SGUIT.

From these Sguits, Skuits, or Scots—who rapidly acquired the ascendant in Erin—that island obtained its name of SCOTIA, which it retained till about the tenth century A.D.

The first mention of the Scots in Erin is to be found in the writings of Porphyry of Tyre, who was born in A.D. 233 and died in A.D. 305, or 306. He refers to them as the *Scoticæ gentes.* Hence the name SGUIT must have arisen in Uladh some time prior to A.D. 306. This agrees with the fact that the Kimbric overflow into Down and Antrim occurred about A.D. 236 under Araidhe.

CHAPTER IV

SPREAD OF THE KIMBRI, OR PICTS, INTO WESTERN ALBION

THE expansion of the KIMBRI, PHICHT-JAID, or SGUITS did not cease with the events described in the last preceding chapter. The tide still rolled on, and it is easy to discover the cause which, on the departure of the ROMANS, determined the line of its advance. It was merely a question of, where lay the most desirable territories. According to Nicholas—

> "A preference for the west would arise from the nature of things, unless the aborigines were a people without either imagination or reason. The cold morasses, stagnant lakes, and tangled forests of what are now called Cambridgeshire, Norfolk, and Lincolnshire, were not likely to be more inviting than the crystal streams, sheltered vales, and towering hills of the west. Once discovered, the western side of Britain, in the most primitive times and to the most untutored tribes, would be more covetable than the eastern" (*Ped. of the Eng. Peop.*, p. 191).

The writer, it is true, is speaking with reference to the preference of what were really the KYMRIC SENŎNES and BRYTHONS for that side of Britain, but obviously his words also support the argument upon which I am here engaged; for *these are the very regions over which the Phicht-Jaid in course of time spread themselves, superimposing themselves upon, and amalgamating with, the Kymric populations already settled there—e.g.* (1) South-Western Albyn, from the Clyde to the Solway; (2) the western regions of Albion, from the Solway in the north as far south as the Mersey and the Humber, and extending eastward considerably into modern Yorkshire (all which stretch of country, from the Clyde downward, afterwards acquired the purely Kimbric name of CUMBRIA); (3) the territories now known as Wales; and (4) those now known as Cornwall, though in this last region the Kymric element must have predominated, if even any Kimbri got so far south. Not

only do we find, in the traditions and literature of the Welsh, abundant evidences of this strong infusion of Kimbric, or Pik-Thiodic, or Phicht-Jaidic blood, but the testimony of philology also corroborates it. For instance, the ancient names of places in those eastern parts of Albyn originally occupied by the Phicht-Jaid, are said to be Welsh (*Penny Cyclopædia*, art. Picts). What is this but proof positive that *a large proportion of the ancestors of the Welsh people must have consisted of immigrant Picts from Albyn?* Moreover, we know that in course of their southerly expansion from Albyn, when the Phicht-Jaid, or Pik-Thiod, arrived successively in South-Western Albyn, North-Western Albion, and the regions now called Wales, they found there the great natural features of the country, such as hills, rivers, and valleys, and also places innumerable already called by names not only very much resembling names that they themselves might have given them, but actually of apparently Irish, *i.e.* Gaelic origin. Now, what is this if not a proof of the fact that, *as inhabitants of Albion, the Kimbri, or Phicht-Jaid, were subsequent to the Kymri?* For who else could this prior race, with a language resembling that of the Gael in Uladh have been, if not the Kymri? It must be remembered that the language of the Gael in Uladh was divided into two idioms—that of the KYMRIC GAIDHEIL OF DALRIADA, and that of the KIMBRIC OR PHICHT-JAIDIC GWYDDYL OF DALARADIA—the former being a hard, the latter a softer idiom. For instance, whereas the Dalriads used the words *Gaidheil*, *Skuit*, *Loch*, and *Dalrichada*, the Dalaradians said *Gwyddyl*, or *Wyddyl*, *Sguit*, *Lough* (*i.e.* Luff), and *Dalrifada*. This was the relationship that probably existed between the original Kymric language and the original Phicht-Jaidic or Kimbric language. That the latter was a softer idiom is shown by the fact that in east Albyn the popular speech is still characterized by the peculiarity which substitutes the element *f* or *v* for *qu*, *gu*, and *wh*. Thus, for *Quhat*, the ancient northern form of *What*, these people say *Fat*, just as their Pictish ancestors used to say *Penvahel*, *Penfahel*, or *Penfal*, for *Pengual*, or *Cenail*. And that the Kymric idiom was a hard one, is shown by the fact that the speech of the Gaidheil of the Western Scottish Highlands (who, as we shall see, originated from the original Gaidheil and the Kymric Dalriads), was a hard idiom. Hence, we can easily understand how it came about that the Welsh language resembled, not only the softer idiom of the original

Phicht-Jaid, and the similar idiom of the Dalaradian Gwyddyl, but also the harder idiom of the Dalriadic Gaidheil; for the Welsh were an amalgamation of the original Kymri and the original Kimbri, Phicht-Jaid, or Picts. But the Kimbric or Pictish element of the Welsh people was not derived from the original Kimbri or Picts alone. As Sharon Turner informs us, *they had no inconsiderable intercourse, chiefly but not wholly of a hostile nature, with the Gwyddyl Ffichti, or Gwyddyl, or Gwiddelians of North Erin, i.e.* with the Kimbric, Phicht-Jaidic, or Pictish Cruithne, Sguits, or Dalaradians of Uladh, many of whom doubtless settled down in Wales.

The process of amalgamation between the Kymri of Albion, and the Kimbri, Phicht-Jaid, or Picts of Albyn, resulted in the formation of that race which it is customary to call the ANCIENT BRITONS. *Out of them, in course of time, was formed the* WELSH PEOPLE. But, as Nicholas demonstrates, *vast numbers also went to swell the subsequent* ANGLO-SAXON *name.* Into all this, however, it is unnecessary to enter. My object was merely to ascertain their origin, and this I have done, having proved them to be in *no sense* KELTIC.

Only slowly and with difficulty did the ROMANS acquire dominion in Britain. But, even when they had established their sway there, it is clear, as Nicholas shows, from the circumspect manner in which they levied imposts on the imports and exports, that they knew they held the isle by a very precarious and almost nominal tenure. At the beginning of the fifth century A.D., they withdrew altogether; transferring, however, to Armorica, many thousands of the martial youths of the country, and especially of Valentia, to serve there as a garrison. *At the end of the Roman Period the state of the Isles was this—*

(1) The Scots, or Gael, of both kinds, were still in Uladh in North Erin, or as it was then called, Scotia. Their only representatives in Albyn were some raiding bands whom Ammianus Marcellinus refers to in A.D. 360 and A.D. 368 (*Galloway Ancient and Modern,* by M'Kerlie, p. 17), but these did not constitute any real settlement (*Ibid.*, p. 22).

(2) Albyn was still inhabited by the Caledonians, or *Picti,* in the north; the pure Phicht-Jaid, or Picts, in the east; and in the south-western and south central parts by Cumbrians, *i.e.* by people of mixed Maiatan, Kymric and Pictish, but principally Pictish descent. Thus, it is clear that, *during the whole period*

of their dominion in Britain, save for the raiders just mentioned, the Romans could have known, and, as a matter of fact knew, nothing of the Scots, or Gael, as inhabitants of Albyn. The people whose incursions from that country they from time to time repelled, were, prior to the days of Severus, the Caledonians, or *Picti*, and after those days, the Phicht-Jaid, or Picts.

(3) As regards Albion, where the population was thickest in the western parts, on account of their superior natural attractions, and thinner farther to the east, the people were distributed as follows: In the north the Senŏnes, a sept, it will be remembered, of the old Kymry, who, again, were a division of the three-fold people whom I called the KYMRI—the quite different name CYMRU not arising till the seventh century; south of them the Brythons; and still further south the multitudinous Llœgrwys.

The hold of the Romans on the country began to weaken about A.D. 386, when Maximus denuded it of many of its martial youth. Then in 402 the legions were withdrawn altogether. Later they returned, and either built, or helped the Novantæ to build, the Picts' Dyke, or Devil's Dyke, to keep back the Phicht-Jaid, or Kimbri, *whose southern movements into* ALBION *may be regarded as then commencing in earnest.* This wall was built about A.D. 407. In 409 the legions again departed, and in 410 Honorius, by letters addressed to thirty-three cities, freed the country from its allegiance.

After that, the flood-gates were opened; and the Senŏnes and Brythons in the open country themselves assisted the inpouring Phichts, or Kimbri, in their assaults upon their Romanized brethren of the towns.

The *rôle* sustained by the KIMBRI, or PICTS, of ALBYN in connection with the peopling of WALES seems to have been hitherto completely ignored.

Then, in course of time, arose the States of CUMBRIA and STRATHCLYDE, and the population of Albion, until the arrival of the SAXONS, ANGLES, and JUTES, consisted of peoples of mixed Kymric and Kimbric, or Pictish descent—*i.e.* in those ancient Cumbrian regions now known as Cumberland, Westmoreland, Lancashire, and West Yorkshire, and in the other Western counties of England, and in Wales—the most northerly inhabitants possessing probably more Kimbric blood than Kymric, and the more southerly inhabitants more Kymric than Kimbric.

In the remainder of Western England and Cornwall, they were perhaps almost purely Kymric.

As regards the tract now known as CUMBERLAND, seeing that its original inhabitants were called *Brigantes* (*i.e.* People of the "Braes," or "Hills"), and that the Gadels, who settled in Uladh in B.C. 750, came from an alleged Brigantia in Spain, it may reasonably be supposed that, in addition to their Kimbric and Kymric blood, these particular Britons possessed to some extent an original Gadelic strain.

CHAPTER V

THE GAEL OF ARGYLE AND GALLOWAY

ABOUT A.D. 270, Cairbre Righada, a prince of the Dalriadic Skuits, or Gaidheil in North Antrim, attempted to found a Colony in that mountainous part of Western Albyn which was afterwards called ARGYLE. This word is possibly derived from *Ear Gaidheil*, said to be Gaelic for West Gael, but which probably means East Gael, *i.e.*, no doubt, East with reference to the country of origin, Uladh.[1]

But, as we shall see, there were also Gaidheil, or Gwyddyl, *i.e.* Gael, in other, not quite so mountainous, parts of Albyn, when the name Argyle arose—namely, in the south, in what afterwards came to be called *Gall-Gwyddyl*, or GALLOWAY. I would therefore suggest, as an alternative and perhaps preferable hypothesis, that Argyle came from *Ard*, Gaelic for "High," "Lofty," and the word *Gaidheil;* thus distinguishing these Highland Gael from the other Gael in the south, who were Lowlanders, and were therefore called *Gall-Gaidheil*, or *Gall-Gwyddyl* —*Gall* meaning "Lowland." It is quite true, however, that in this connection *Gall* is generally held by Scottish antiquaries to mean "Strangers," *i.e.* the Norsemen and Danes who once occupied the country.

Nothing came of Cairbre's enterprise, but, in A.D. 360 and 368, according to Ammianus Marcellinus, there were ravages in divers parts of Albyn by roving bands called Scots; in A.D. 487 a descendant of Cairbre, named Feargus Mor MacEarca, succeeded to the Dalriadic throne in North Antrim; and about A.D. 498 —*a century after the Romans had abandoned Britain*—this prince,

[1] In the Imperial Gazetteer of Scotland, under Argyle, the Rev. J. M. Wilson gives it as *Earra Gheidheal*, the country of the Western Gael. But *Ear* (pronounced *Er*) is "East." "West" is *Iar*. As the Picts were not regarded as Gael, the people in Argyle would never have been called Western Gael.

aided by Loarn and some other brothers, led another expedition into the same country, namely, the West Highlands of Albyn, and there *succeeded in establishing a numerous and powerful colony of Scots, or Gaidheil, known to Scottish history as* DALRIADA. For many years the Kimbri, Phicht-Jaid, or Picts, in Eastern and Central Albyn, took little or no notice of this newly-formed State, which gradually developed in population, power, and importance.

About the time when the Romans ceased to interest themselves in the affairs of Britain (A.D. 407–409), a mighty wave of continental aggression against Rome, set in motion by Gerontius, swept over Gaul, and even burst into Albion ; but, rising majestically to the occasion, being not yet quite disunited, the Britons rolled back the flood. After that the Romans never returned to Britain (*H. A. S.*, Vol. I., Bk. II., c. vii., pp. 204–205). In course of time, however, the spirit of disunion, springing up in the midst of the British, from the Clyde to the south of Albion, broke the nation up into numerous great and small States, thus weakening the race and rendering their conquest a comparatively easy task for a fresh swarm of invaders, who now began to pour into Albion, viz. the ANGLES, SAXONS, FRISIANS, and JUTES.

Confining our attention to the Britons in ALBYN, let us note that—

"As the Saxon conquests spread, the extent of British Cumbria was diminished, and the most noted of the British race, who had any Cumbrian kingdom in these parts, were the Ystrad-Clwyd, who maintained what has been called the Strat Clyde kingdom. The word Y-Strat Clyd, literally imports the valley of the Clyde. . . . Alclyde, which means the height of the Clyde, was the principal town of the Y-strat-clyde ; and was in all likelihood the present Dumbarton" (*H. A. S.*, Vol. I., Bk. III., pp. 281–283).

At this period the south-western region of Albyn (not yet known as GALLOWAY, but inhabited by people of Pictish origin superimposed upon the Novantæ) was independent both of the Scots of Dalriada and of the Picts in the north and east. It seems, however, to have been controlled to some extent by the Cumbrian Britons of Strath-Clyde. But in A.D. 613 the Angles of Bernicia began, if not to exercise dominion over it, at least to be allied very closely with it, and about A.D. 634 it was separated from the rule of the Strath-Clyde dynasty. In A.D. 655 the people of Strath-Clyde, the Scots of Dalriada, and a portion of the Picts

north of the Forth, were also subjected to Bernicia (*Lands and their Owners in Galloway*, p. 5). In A.D. 684 the Anglian State of Northumbria arose, uniting the old States of Bernicia and Deira, and, in the following year, it sent an army into the territories of the Picts, who, however, nearly annihilated the invaders at Dunnichen. In A.D. 698, under Beorht, the Northumbrians again attempted to subdue the Picts, but met with similar destruction. Thenceforward the debatable territory of the Lothians was permanently incorporated into the Pictish dominions (*Thomson's Hist. of Eng.*, p. 142). It does not seem, however, that the Picts of South-Western Albyn reaped any advantage from these Pictish triumphs over Northumbria (*Lands and their Owners*, p. 6), but we may assume that their old relations with the Angles now ceased.

In A.D. 726 the throne of the Picts was occupied by Alpin, son of Aycha IV., king of Dalriada. Alpin's mother was Urgaria, sister of Angus the Pict. It was as the son of his Pictish mother that Alpin reigned over the Picts. In A.D. 728, however, he was expelled from Pictland by his uncle Angus. Fleeing to Dalriada, he there, in the same year, and doubtless as the son of his Scottish or Gaidhlig father, succeeded Dungal on that throne. In A.D. 730 Angus reigned in Pictland, and in A.D. 741 he and Alpin fought a battle—SCOTS *versus* PICTS. Victory rested with the Picts, and Alpin was expelled from Dalriada, thus once more losing a throne. After this disaster, Alpin with his followers crossed from Cantyre to Ayr, south of the river Doon, with the object of obtaining aid from the people of Galloway. Wyntoun's story of the invasion of Galloway at this time is erroneous. Only Strath-Clwyd was invaded (*Galloway Ancient and Modern*, pp. 64–66). It is thus clear that, by this great influx of Dalriads into South-Western Albyn, *the people of those regions, hitherto of Novanto-Pictish descent, mixed perhaps more recently with a very slight Anglian strain, received a strong infusion of Kymro-Skuitic or Gaidhlig blood.* About A.D. 755 the Northumbrians, far from losing their control over South-Western Albyn, conquered Kyle in Ayr; and a few years later, in alliance with the Picts, they even captured Alclyde, the capital of Strath-Clyde. In A.D. 836 Kenneth Mac (son of) Alpin succeeded to the Dalriadic throne.

Three years afterwards Uven, king of the Picts, fell in battle with the Northmen, who had recently begun their ravages in

Britain, being historically a distinct people from the Danes (*H. A. S.*, Vol. I., Bk. IV., c. i., p. 443). Kenneth, being a Pict on his grandmother's side, immediately claimed the vacant throne, and in A.D. 843 his claim was admitted, but whether as a result of war, as some say, or whether by more peaceful means, as others think, is not known. *Kenneth thus became king of the two peoples called the* SCOTS *and the* PICTS. It is said that in his claim he was powerfully supported by the men of Galloway. Seeing that the inhabitants of Galloway—which about this time acquired that name—were Picts, and also considered themselves Scots, this statement appears very natural.

We have now arrived at a further period of colonization from ULADH *in* SCOTIA, *which was still the name of* ERIN. We shall find that it was partly in connection with this colonization, and partly in connection with the Gaidhlig influx from Dalriada in A.D. 741, that the name GALLOWAY arose, as applied to the South-Western region Albyn. *On this occasion the immigrants consisted of those Kimbric, Phicht-Jaidic, or Pictish Sguits, or Gwyddyl, or Wyddel, or Gwyddyl Ffichti, or Gwiddelians, or Cruithne, who had up till then been settled in Dalaradia in Uladh.* There can be little doubt that these Dalaradian Sguits, or Scots, or Gwyddyl, had heard from their kindred, the Picts in South-Western Albyn, of the great events then happening in Albyn, of the assistance rendered by those Picts to Kenneth, and of the royal favour probably enjoyed by them as a reward; and that they now came across in hopes of sharing all the good things then being bestowed.[1]

Thus, upon the Pictish community of these regions, immigrant streams from both kinds of Gael, or Scots, superimposed themselves—once in A.D. 741, in the case of the Dalriadic Gaidheil, and now, about A.D. 843, in the case of the Dalaradian Gwyddyl. But the country that these amalgamated Picts and Gael lived in was a *lowland* country. Hence, it became necessary to distinguish it from the hilly, or *highland*, country where the main mass of the Dalriadic Gaidheil were. Each country was the country of the Gael. Therefore Dalriada was called ARD-

[1] It should be stated that, in the opinion of M'Kerlie, the Dalaradian migrations began in the sixth century rather than in the ninth, and extended over several centuries (*Galloway Ancient and Modern*, pp. 44–53). Still the principal settlement seems to have been that of A.D. 843 or thereabouts. The theory regarding an immigration from Dalaradia about 741 A.D. arises from Chalmers having confused Maghline in Ulster with Mauchline in Ayrshire.

GAIDHEIL or the country of the *Highland Gael, i.e.* Argyle while South-Western Albyn was called GALL-GAIDHEIL by those of its inhabitants who were of Dalriadic origin, and GALL-GWYDDYL, or GALL-WYDDEL by those who were of Dalaradiar and Pictish origin, signifying the country of the *Lowland Gael* from *Gall*, a "low-countryman." *Galweithia* and *Gallovidia*, now modified into GALLOWAY (the latinized forms of the above-mentioned names), are merely corruptions of these original forms, made, not by the Romans, but by the Romanized Britons.[1]

I have thought it desirable to enter at some length into the subject of the ethnic origin of the GALWEGIANS—once known as the "Wild Scots of Galloway," and to the English as the YRY, EYRYSH, or IRISH—because there is a very widespread but erroneous belief that the GAELIC RACE are confined to the Western *Highlands* of Scotland, the Gael of the western *Lowlands* having been almost lost sight of. In spite of the Norse Occupation and the subsequent spread of the Anglo-Norman race into those regions since the days of Baliol, there still remain a very few families authentically known to be of the original native, or PICTISH, or perhaps SKUITO-PICTISH, RACE.[2]

It was soon after the above-mentioned union of the Scottish and Pictish crowns that the tragic disappearance of the entire PICTISH PEOPLE is said to have occurred.

When, however, we consider what a numerous and powerful people the PICTS were, that their recent victory over the SCOTS had been complete, decisive, and final, and that about fifty years before they had twice annihilated the Northumbrian forces,

[1] This hypothesis as to the origin of the name *Galloway* is preferable to that given by M'Kerlie, who, because in Ireland *Gall* meant "stranger," says that Galloway "implies a mixed population, viz. *Gall*, a stranger, evidently referring to the Norsemen, and Ghaedal, Celts, the Cymric and Gaelic natives" (*Galloway Ancient and Modern*, pp. 104, 279). But why go to Ireland when, in Galloway itself, *Gall* meant *Lowland*, and also explained the distinction between "Galloway" and "Argyll"?

[2] Amongst these may be mentioned the patriotic M'Cairills, or M'Kerlies, and the Achannys (from *Ach*, or *Achadh*, a "meadow or cornfield," *an*, signifying "of," and perhaps *Ath* meaning "the ford"), De Hanneths, De Anneths, Ahannays, Hannays, or Hannahs, of Sorby, or Sorbie, in Wigtonshire, who, prior to A.D. 1296, were an ancient Galloway Sept or Clan, and are said to have been divided into three kinds, namely, the *Banghies*, or Good Hannays, the *Houdies*, or Bad Hannays, and the *Sepies*—the meaning of which I do not know. They are probably of older and purer Pictish or Skuito-Pictish descent than any others. There were also (though their claims have all been denied) the M'Dowalls, the M'Ulacks, the M'Kies, and the M'Lellans (*Hereditary Sheriffs of Galloway*, by Angew: *Lands and their Owners*, etc.: *Galloway Ancient and Modern*, pp. 238, 239).

the full absurdity of the tradition, as thus understood, becomes apparent. As a matter of fact, the solution of the problem is very simple, and lies in a recognition of the persistent way in which the names PICTS and *Picti* have been misunderstood and confused. It is more than probable that, upon the union of the Scots and Picts, the Caledonians, or *Picti*, in the north were invaded and exterminated. The Scots and Picts were strong enough to accomplish the task, and no doubt, even then, the march of civilization imperatively called upon them to accomplish it.

It must also be remembered that the Picts, or Kimbri, when they came over from the Kimbric Chersonese, brought with them the name SGUIT. It was from immigrant waves of these Sguitic Picts, indeed, that the Gaidheil in Uladh first acquired the same name (in their idiom SKUIT). Seeing, therefore, that both Scots and Picts were entitled to the name of SCOTS in the days of Kenneth MacAlpin, it may be taken for granted that when he became king of both peoples, some national movement sprang up in virtue of which *both peoples assumed or were given their common name of* SCOTS. This is another possible explanation of the ridiculous belief that the PICTISH PEOPLE had been annihilated. Let us hope that this famous historical ghost has now been effectually and for ever laid, and that its astral vehicle will disintegrate and return to the plane from which it originated, and trouble us no more.

A word as regards *the* LANGUAGE *spoken by the* PICTS. The original Kimbric or Phichtish language was very similar to that of the Belgæ or Senŏnes, the Brythons, and the Llœgrwys.

This was the language spoken by the *earlier* immigrants from Jutland. But those who came *later* spoke *quite a different language—that, namely, of the* YÖTA, *or one very like it.* It was this language which ultimately prevailed in Scotland *and became known as* SCOTO-SAXON, *though it was much more akin to the speech of the* ANGLES *and* JUTES *than to that of the* SAXONS. When the SAXONS came into Scotland, they only *augmented* this language. They did not originate it. It was quite independent of the language spoken in England.

After the transfer of the main mass of the Scottish or Gaelic race (of both kinds) from Erin, or Scotia, to Albyn, as above described, *the name* SCOTIA *died out in* ERIN, *and passed over to* ALBYN, which country was called by the name of SCOTLAND for the

first time in the *Saxon Chronicle*, under the year A.D. 934 (*Thomson's Hist. of Eng.*, p. 143). Strange to say, too, when first applied to any part of North Britain, its use was restricted to the district bounded by the Firth of Forth on the south, the mountains between Perth and Argyle on the west, and the river Spey on the north. In other words, *the name* SCOTLAND *was first applied to* PICTLAND! (*Skene's Chron. of the Picts and Scots*, p. lxxviii).

Here it will be convenient to remark that, although many Northmen and Danes had settled in various parts of Ireland, and although in later days many powerful families of Anglo-Norman blood settled permanently in the island, while in still later days, *i.e.* from about A.D. 1611, many of the inhabitants of Scotland returned to the north of Ireland, and there founded the colony of Ulster, yet *the bulk of the inhabitants of* IRELAND *were not of* SÂKIAN, *nor of* KYMRIC, *nor of* KIMBRIC *descent, but were ethnically identical with the* KELTS *of* FRANCE *and* SPAIN. It follows that *the* IRISH PROPER *are not a portion of the* BRITISH RACE.

I think it has now been established (1) that the Scots, or Gael, were not Kelts, but an amalgamation of Danâns, Gadels, Kymri, and Kimbri; (2) that the Picts were neither Kelts, as some have maintained, nor Germans, as others have alleged, but Kimbri, as distinguished from Kymri; and (3) that the Ancient Britons, including the Welsh people, were no more Kelts than were the Scots and the Picts, but were an amalgamation of Kymri and Kimbri. Hence, the once popular expression, "Keltic fringe," lately used by Lord Salisbury to designate the Scottish and Welsh peoples, is absolutely incorrect—*there being no* KELTIC *element whatever in the* BRITISH RACE.

PART III

ORIGIN OF THE ANGLES, SAXONS, FRISIANS, JUTES, AND NORTHMEN, FROM THE SKOLOTOI AND THE SÂGHS

CHAPTER I

BREAK-UP OF THE COLONIAL EMPIRE OF THE SÂGHS IN CONSEQUENCE OF THE MACEDONIAN CONQUEST OF AIRYÂN

SECTION A

WE have seen that the SÂK-GELÔTHS of SÂKLAND who migrated to Ârsâreth in B.C. 600–598, had abandoned the regions watered by the Aras about half a century before the people of Anshân emerged from the obscurity of their sterile hills and founded the Persian Empire. Hence, the only SÂKS with whom the Akhaimenids could ever have had direct intercourse were the COLONIAL SÂGHS who in their day inhabited the countries lying between the Caspian and the Indus.

We have also seen that, though all identical in origin, these Colonial Sâghs in course of time figured in AIRYÂNIAN annals as the SÂGHS, or SÔGHS, of MARG and KHWÂREZM, the SÛGHÛDHÛ of SÛGHÛDHÂ (*Sogdiana*), the PÂRNÎ OF ANSIK, the SÂGHS of BÂKHDHÎ (*Bâctra*), the SAR-ANGIANS, the DAR-ANGIANS, the *Æ*GLIANS, and so forth—all of whom the Persians knew to be SKÜTHAI, but designated by the common name SÂGHVÂ, or SÔGHVÂ, afterwards SÛGHÂN, or SÔGHÂN, and rendered in Greek and Latin orthography by the forms *Sakai* and *Sacæ*.

Now, it may be taken for granted that if all these Sâghs, at one time in the past, had reasons sufficiently strong to induce them to leave Sâkland and make new homes for themselves in the EAST, those reasons were at least not weaker when, as time went on, they had taken root in the countries of their adoption, and questions doubtless arose whether they should accompany the migrating parent-community, or remain where they were.

But, be the reasons what they may which induced or compelled them to stay in AIRYÂN after their kindred had abandoned Sâkland for Europe, the fact remains that they did stay. This is not only supported by the allusions in 2 *Esdras* xiii. 18, 48–50, to a portion of the "Ten Tribes" which did not accompany those

who migrated to Ârsâreth, but it is also proved by facts of subsequent history.

During the reign of Kyrus II. the Great—*i.e.* up till about B.C. 521—they preserved their freedom. But in the reign of Darius I. they seem to have paid tribute to the Persian Crown (*Herod.*, Bk. III., 92, 93, etc.). Whether this implies that they had been subjugated by Darius, is very doubtful; in view not only of their previous and subsequent careers, but also of the strikingly peculiar way in which the figure of Eskû-kâ, or Sâkûnkâ, one of their chiefs, is represented on the Behistûn Rock.

There, Darius appears in an attitude of exhortation, addressing ten individuals. The first of these—Gaumâta—is prostrate before Darius, whose foot is on his body. Of the remaining nine, whose hands are tied behind their backs, and who increase in height and therefore presumably in dignity and importance as they recede from the king, the last eight are linked together by an emblematic cord attached to their necks. Each of the first eight, who are standing, has his name and offence recorded on a tablet over his head; none wear any headdress; and their garments vary, some being longer than the others. The last figure, however, that of Sâkûnkâ, which overtops the eight in front, has no offence recorded over it; and, moreover, he wears a conical cap, similar to those worn by the ancient Israelites, the later Phrygians, and the Skûths of European Skûthia—more lately known as the "Cap of Liberty." Also, the cast of his countenance considerably differs from the others, which have a dejected appearance (*Heeren*, Vol. I., pp. 144, 145; *Great Brit. Rank*, p. 61).

From all this I infer that the relationship borne by the Sâgîs to the Persian Empire at that time was more honourable than that of the other nations, and that they were patronized or perhaps protected neighbours, if not actually allies, rather than conquered subjects of Darius. It may be that originally, when they were prospecting for suitable territories, being comparatively weak in numbers and in organization, they had acquired their lands by way of peaceable grant from the previous Medic authorities, subject to a kind of feu-duty, or perpetual rent, and that in the days of Kyrus II., when the Seigniorial rights passed from the Medic to the Persian Crown, this feudal relationship was allowed to continue.

I also infer that, with the exception, perhaps, of the Persians themselves, these Colonial Sâghs were probably the most powerful and important people in Asia at that period. I go further and maintain that their civilization was far superior to that of the Early Persians, who were in fact their debtors in this respect—but we will revert to that later on. Professor Rawlinson thought that the Behistûn carvings and inscriptions might refer to the subjugation of the Getai in Thrace by Darius's general, Megabazus; but, apart from other considerations which conflict with this hypothesis, Rawlinson himself renders it untenable by assigning B.C. 516 as the date of the carvings; for the Thracian campaign did not take place till about B.C. 510–508, *i.e.* some six or eight years after the supposed date when the sculptures were executed. Moreover, they must have taken some years to execute. Behistûn, or Bisitûn, or, as it is now pronounced, Bisûtûn, was originally called Bâgâstân, the "place of the gods." Of these Ahûrâ Mazdâ was one, and the chief. In the inscriptions He is mentioned as the God whom Darius I. worshipped, and Darius also takes occasion to laud himself as one who had always acted according to *Arśtam, i.e. Âshâ*, or "Righteousness," a principle of religious belief which, as I shall show, not only resulted in the Sâghs being called *par excellence* the "People of Âshâ," but also in the entire Eastern Continent acquiring its well-known name of ASIA.

The NORTHERN-MEDES, though much of whatever civilization they possessed was derived from the Sâghs of Sûghûdhâ and Bâctria, never acquired this name of "People of Âshâ." They had a religion of their own, a kind of Magic, which our friends the Theosophists would probably place under the head of "Left Hand Path." This they took away with them when they abandoned Media after the overthrow of Astyagês in B.C. 541 (Conv. date B.C. 550) by Kyrus II. The only name they had up till then acquired, was that of *Arii*, which may by that time have signified "ruling," or "dominant," but which originally meant "highland."

The EARLY PERSIANS, on the other hand, who also derived their civilization from the Sâghs of Bâctria, did adopt the Religion of Âshâ, and for that reason were also given, or assumed, the name *Artaioi*, or "People of Âshâ." I strongly suspect, moreover, that Akhaimênês, the eponymous founder of the ancient Persian dynasty, was of Sâghian blood. The dynasty claimed to be

Airyânians, or Âryâs. Darius Hystaspês, we know, gloried in the descent, styling himself "a Persian, son of a Persian, an Âryâ, of Âryân seed." But, as we shall see, *the Persians, whatever they were, were certainly not Airyânians. Ergo, the Akhaimenids were not Persians.* If Airyânians, they were either Medes or Sâghs—and *in the days of* HAKHÂMANISH *all the prestige of race and culture in* AIRYÂN *lay with the* SÂGHS.

Passing over the fortunes of the Sâghs of Airyân during the remainder of the Persian Period, we come to the brilliant and important era of the MACEDONIAN SUPREMACY. With the rapidity almost of thought, the skill and daring of transcendent genius, ALEXANDER, in three years from the date when he left Greece, and in three battles after he stepped on Asian soil—the GRANICUS in B.C. 334, ISSUS in 333, and GAUGAMÊLA, or ARBÊLA, in 331—shattered the power of Darius Codomanus, and effected the downfall not only of the Akhaimenian dynasty, but of Persian Dominion.

EGYPT and PHŒNICE having first succumbed, BABYLON, SÛSA,[1] PERSEPOLIS, and MEDIA speedily followed. Alexander next subjugated HYRCANIA, chastised the MARDIANS to the west of that country, and, pursuing his march southwards, reduced ARIA—the country of the South-Eastern, as distinguished from the old Northern, Medes—where, near Artacoana, he founded the city of Alexandria, now known as Herât. Thence he advanced upon DRANGIANA and ARACHOSIA, which he subjugated in turn, and where he founded another Alexandria, which may possibly be the modern Kandahâr. This was at the end of B.C. 330, or the beginning of 329. While, therefore, the slopes of the Hindû Kûsh were deep in snow, he crossed that famous and lofty range, and, at the mouth of one of the passes, founded yet another Alexandria, situated probably about fifty miles north-west of modern Kâbul. Entering BÂCTRIA with the incidental object of capturing Darius's former Satrap and murderer, who had fled there with the design of assuming royal dignity and independence, Alexander found that Bessus had escaped across the Oxus—the Eye, according to Mr. Jayaswâl, by which the migrants of old had been guided into India. His asylum was SÛGHÛDÂ, or, as the Greeks afterwards called it, SOGDIANA—now known as BUKHÂRÂ. In the early summer of B.C. 329 Alexander followed, and Bessus

[1] Sûsa, like Persia, probably signified "the country of horses."

having been delivered up—which seems to imply Sâghian friendship with the Akhaimenids—he was sent to Zariaspa, or Bâctra, where he was tried and executed.

Meanwhile, Alexander occupied Maraqanda (Samar-Qand), the capital of Sûghûdâ, and thence advanced to the Jaxârtês, or Sillis (modern Syr Daryâ), which, it is said, he intended to establish as the boundary of his Empire against the SKÜTHS.

Now, as in my opinion SKÜTHAI was simply the Greek form of the then local SÛGHÛDÛ (the name of the inhabitants of SÛGHÛDÂ), this reputed design on Alexander's part shows that at this time the Sûghûdû were merely adopting the same tactics that their kindred the SKOLOTOI OF EUROPEAN SKÜTHIA had adopted with such effect against Darius Hystaspês in B.C. 512 —*i.e.* they evacuated their territories as the invader advanced, and were hovering about in the regions either to the east or to the north of Sûghûdâ.

On this occasion, however, Alexander enjoyed an advantage which Fortune had withheld from Darius. The European Skûths of B.C. 512 were a very powerful community, from a military point of view—much too strong and martial, as we know, for Darius, who had a very bad time during his retreat. The Sûghûdû, on the other hand, though brave and soldierly, were a much smaller community, and though they obviously gave Alexander considerable trouble, they could not harass him as their kindred had harassed Darius. Bands of them did indeed remain in the country, roving about and compelling Alexander to dispatch special squadrons against them and so weakening his main army. But this did not last long. The bulk of the Sûghûdû had retreated, *and once out of their Homeland, they never got an opportunity of returning to it till long afterwards.* Indeed, in this connection there are several considerations which I shall presently adduce, in support of a theory of mine that the so-called "Scythian" or Tâtar people who in Chinese annals are styled the YÜ-CHI or YÜ-TI, and who, about B.C. 159 *et seq.*, poured flood-like into Sogdiana, Bâctria, and the regions round about, *were none other than these returned Sûghûdhû*, or at least the dominant element in that numerous and warlike community.

To resume. On the southern banks of the Jaxârtês, or Sillis, the Conqueror now founded another city — Alexandria Eschatê—probably the present Khôjend, or perhaps Kôkand

in Fergâna. He was still, however, in considerable peril from the Sûghûdhû, and perhaps also the SILEI, who, on the other side of the Sillis, were threatening the Settlement like a thunder-cloud. Accordingly, he crossed the river, and after inflicting a severe defeat on the enemy, retired into winter quarters at Bâctra. Sogdiana, however, was an extensive country, and its defenders were as brave, persistent, and elusive as our good fellow-countrymen the Boers. One stronghold in particular—the Sogdian Rock—defied all attempts at reduction. In B.C. 328, therefore, Alexander, with an army of five separate divisions, once more entered Sûghûdhâ, and swept the country in all directions, he himself assuming the task of capturing the Rock. It is noteworthy that throughout Alexander's career from the battle of Issus, these "Descendants of Sâk" gave him more trouble than all the rest of the nations and tribes that he subdued put together. Eventually, however, all his operations were successful, and in B.C. 327 he returned to Bâctra, and there elaborated his designs upon INDIA, which, however, were ultimately limited to the subjugation of the PANJÂB, as far east as the Sutlej.

With his voyage down the Indus, and his homeward march through the deserts of the South, we are not concerned, save that after his defeat of Pôrus he is said to have encountered certain peoples called respectively the HIACENSANÆ, the SILEI, the SIGAMBRI, and the AMBRI. In B.C. 323, about twelve years after he had set out from Greece, he died in Babylon.

Says the author of Ancient Empires—

"Besides the activity of military movements in these years, there were measures taken at all points, calculated to render the vast conquests secure and permanent. Petty princes were deposed, and Greek officers appointed to various provinces, and Greek garrisons established in each. New cities were built, and colonized by the soldiers of the army and their families. In fact, the activity of the civil administration kept pace with that of military enterprise; so that the empire of the Greeks became absolute and capable of endurance, after the hand which had formed it should be smitten by death" (p. 317).

The result, then, was that closer communications were established between East and West; while from Egypt and Phœnicê to the Panjâb, the Hellenic language and Hellenic arts and manners were spread far and wide. In the benefits of all this culture, however, the Sâghs, as we shall see, could have had little or no share. Nor, as I believe, were they thereby very great losers;

for, with an individual and national character essentially different from and superior to, if less polished than, that of the newcomers, they possessed, as we know, a splendid heritage and lofty traditions of their own. It was really, therefore, only the more ancient but decadent populations of Airyân, on whom first the Sâghs and now the Greeks had superposed themselves, who were culturally advantaged by the advent of the latter.

It is noteworthy that the Oxus, or modern Amû Daryâ, did not always flow into the Aral Lake as now, but that there was a time when, under the name of Aces, it took a westerly course, and found its way, *via* the bed of the Atrek, or ancient Ochus, into the Caspian Sea. Indeed, according to Wood, there were two such arms—one along the Atrek, which he calls the Charjui-Igdy-Balkhan course, and the other more to the north, along the river Sumbar (*The Shores of Lake Aral*, p. 285). In this connection, says Wood, Rawlinson has remarked that—

" the passage of the Oxus waters by the Attrek course would explain much that is obscure in the history of Parthia."

I shall come to the Pârthian Era presently.

" The seat of this nation," continues Rawlinson, " near the south-east of the Caspian, was much too confined and poor a country to supply the vast resources, in men and means, which the Parthians displayed when they carried their conquering arms to the Mediterranean, and disputed the empire of the East with the Romans. But if in times when the Oxus debouched by the Attrek, and if a vast tract of what is now sandy desert was then a well-irrigated, fertile, and populous region forming a part of the Parthian territory, the mystery would be explained " (*Ibid.*, p. 287).

By these he evidently means the double-bed, or two separate and distinct but now dried-up channels, known as the Landan and the Kûnyâ Daryâs, of which the former is the shorter, the latter winding considerably between Kûnyâ Ûrgêny and Lake Sar-i-Kamîsh. Even to this day—

" all along the route that follows the old bed of the stream the explorer finds the traces and remains of former cultivation and former fruitfulness. Everywhere are seen the heads of irrigation canals, often 150 feet in width, that stored the water and carried it to the small channels leading to the cornfields and gardens, and constantly the traveller comes across the ruins of once prosperous towns and villages, the

centres of surrounding agricultural districts, now abandoned and left to decay" (*Russian Exploration of the Amû Daryâ*: see *Morning Post*. 29th September, 1896).

The tremendous struggle that, upon Alexander's death, ensued between his Generals for the succession to his Throne, need not detain us. Soon after the battle of Ipsus (B.C. 301), all Asia Minor and Asia from Syria and Phrygia in the West to Sogdiana and the Hindu Kûsh in the East, fell under the sway of SELEUCUS. Included, of course, in this extensive domain were BÂCTRIA and PÂRTHIA, which latter comprised the partly hilly and partly desert country south of the mountains lying south-east of the Caspian. Of this region only a small portion, in and below the Hyrcanian hills, formed Ansik (or Ânsî), said to have been the home of the PÂRTHIANS proper, but whether by these are meant the SÂGHIAN PÂRNÎ, or the original PÂRTHAVÂ whom they conquered in B.C. 248, is not clear.

It is most important, however, to distinguish between these original PÂRTHIANS and that dominant race who also went by the same name. The former were the PÂRTHAVÂ mentioned in Darius's inscriptions on the rock at Behistûn. They are usually called an Irânian tribe, and for this very reason I do not regard them as racially identical with the Persians, who, I submit, were an amalgam of the non-Arian BÂRSWÂ, or PÂRSWÂ, and the Tûrânian, Hamitic, and Semitic inhabitants of "highland" ELÂM. True, Elâm and Irân are perhaps ultimately identical philologically, but Elamitic is not now the sense in which the words Airyânian, Arian, and Irânian are used. I take it that the Pârthavâ were rather of that mixed Airyânian and Tûrânian type of which the Northern-Medes had once been, and their descendants the Sarmatians of Russia then were, the representatives. The later Imperial Pârthians were of Sâkian descent, and bore the name of Pârnî, or Apârnî, unless indeed Apârnî meant the non-Pârnî. Of these Pârnî I shall speak more presently. According to Justin the Pârthians—

"were originally exiles from Sküthia. This is apparent from their very name, for in the Sküthic language exiles are called Parthi" (Bk. XLI.).

From the same source we learn that they had been expelled from European Sküthia on account of discords that had arisen there, and they had gradually settled in the deserts between Hyrcania

and the country of the DÂHÆ, the AREI, and others, at whose expense they ultimately advanced their borders, till they obtained possession not only of the vast plains, but also of the surrounding highlands. Now, so far as the original Pârthavâ were concerned, this story of their origin from European Skŭthia is inaccurate. It was really the Sâkian Pârnî who are said to have come from that great country [1] (*Strabo*, Bk. XI., 515), and the tradition, which seems to be perfectly true of them in connection with a Skŭthia *somewhere*, was wrongly transferred to the Pârthavâ by Justin and Arrian. It possibly accounts for the different sentiments which animated the Pârthians and the Sâghs during the Imperial career of the former.

In B.C. 255 Diodatus, the Greek Satrap of BÂCTRIA, threw off his allegiance to the Seleucid Crown, and, besides erecting Bâctria into an independent kingdom, he also annexed a part of Greek SOGDIANA. Not long afterwards he tried to extend his rule over the DÂHÆ in the north. These were a multitudinous nation of nomads, whose name, rendered in Greek *Dăăi*, probably came from some such name as *Tokh*, *Tûkh*, or *Dâgh*, meaning "Mountain." I am told by Mr. Jayaswâl that it is really the etymon from which is derivable the Hindû term *Dâsyû*; and here I may also mention that he similarly derives the epithet *Mlêchchâ* from the Semitic *Melekh* (Moloch). *The* DÂHÆ, *as I believe, were nothing more or less than a branch of the old* KUSHITE *inhabitants of* ELÂM, *but migrated from their ancient seats.* To this, however, I shall revert presently.

Now, dwelling in amity with or near these Dâhæ, were the Sâkian community to whom I have already referred under the name of Pârnî, or Apârnî, then ruled over by one who was known, or at least has been remembered, by his official cognomen of ÂRSÂK, or ÂRSÂKÊS, signifying the "Ruling Sâk." On the approach of Diodatus, Ârsâkês with his people marched into Pârthia, where possibly they had dwelt of yore, and whose Greek Satrap, Andragoras, had recently disclaimed the supremacy of the Seleucids. A turmoil ensued, Andragoras was slain, and about B.C. 248 Ârsâkês, the first of the Ârsâkid dynasty, took possession of Pârthia and of its vacant throne—his followers becoming *the dominant race* (afterwards in India called the

[1] Possibly *Airyân* was beginning to be called *Skiŭthia* too (*cf.* Asiatic Swithiod), and this expulsion may really refer to the scattering by Alexander.

SÂK-ÂRÎ), though with them some elements of Greek civilization were also united. The rest of the population became their slaves, *i.e.* the original or indigenous Pârthavâ were reduced to that condition, the Pârnî becoming the aristocracy, and thereafter assuming the name of PÂRTHIANS.

Persian traditions call the Ârsâkids *Âshkânians*, from *Âshâk*, the modern form of *Ârsâkês*. The later form of the ancient name Pârthavâ is in the singular *Pahlav*, and in the plural *Pahlavâ*, the adjective being *Pahlavî*.

After Ârsâkês had established and consolidated his power locally, he marched against and conquered HYRCANIA, probably with the help of local or adjacent Sâghs, but his position was constantly menaced from the East by Diodatus of Bâctria.

About B.C. 238 SELEUCUS II. resolved upon a serious effort to reduce both the revolted provinces—PÂRTHIA and BÂCTRIA—and accordingly, at the head of a powerful force, he marched eastward with that object. Ârsâkês, deeming it wise to bend for the time being before the blast, retired into the friendly territories of the ASPASIACÆ, usually described as a nomadic tribe of the popular "Scythian" type, dwelling north of the old bed of the Oxus, in the neighbourhood of modern Mikhaelovsk, but whose very name is to me eloquent of the probability that they were an outlying community of HORSEMEN OF ÂSHÂ, and therefore SÂGHS—*i.e.* *Asp-Âshâ-cæ*, the *cæ* being merely a Latin attempt to represent *ky*, or whatever else was the Sarmatian equivalent of the modern Russian кій.

However, news of a rebellion in Syria itself compelled Seleucus hurriedly to retrace his steps; and all danger from that quarter having vanished, Ârsâkês returned in triumph to Pârthia, the independence of which practically dates from that time.

He was formally proclaimed king at a place now represented by Kûchân in the upper Atrek Valley, where he built himself a palace called Dara, the centre of his power thus lying on the borders of eastern Khûrâsân.

In this connection Professor George Rawlinson draws a distinction between the revolt of Bâctria and that of Pârthia. In the former case, he says,

"the Greek Satrap took the lead; and the Bactrian kingdom was, at any rate at its commencement, as thoroughly Hellenic as that of the Seleucidæ. But in Parthia Greek rule was from the first cast aside.

The native Asiatics rebelled against their masters. A people of a rude and uncivilized type, coarse and savage, but brave and freedom-loving, rose up against the polished but comparatively effeminate Greeks, who held them in subjection, and claimed and succeeded in establishing their independence. The Parthian kingdom was thoroughly anti-Hellenic. . . . It was naturally almost as hostile to Bactria as to Syria, although danger from a common enemy might cause it sometimes to make a temporary alliance with the former kingdom. It had, no doubt, the general sympathy of the populations in the adjacent countries, and represented to them the cause of freedom and autonomy" (*Parthia: Story of the Nations*, p. 47).

Now, so far as this is intended to depict the antipathy of an inferior, barbarous, "Scythian," *i.e.* Tûrânian race for a superior cultured race, I beg to differ from the learned Professor. *Prior to the advent of* ALEXANDER, *the cultivable oâses throughout* CENTRAL ASIA *had belonged to the* SÂGHS, *living in amity, not only with the* PERSIANS, *but also with the* DÂHÆ. True, they represented, as they always had represented in the past, and always did represent in succeeding ages, the cause of freedom. But the revolt of Pârthia was not an onslaught, either of coarse savagery upon refined culture, or of an inferior race upon a superior race. *It was rather the successful effort of the* SÂGHS—*a white race, as noble as, if not nobler than, the* GREEKS, *and probably quite as civilized in their own style—to regain the splendid* HERITAGE *of which* ALEXANDER *had robbed them.* To them, Alexander, the Seleucidæ, and the Bâctrians, were alike Greek interlopers; and this constitutes a sufficient explanation of the fact that they were as hostile to Bâctria as they were to the Seleucidæ; and if, as is quite likely, they possessed the sympathy of the indigenous populations amongst whom they had lived for so long, it is only a proof of what is now well known, namely, *the unique genius of the* SÂKIAN RACE *for rubbing along with less developed and, it may be, subject peoples, and for furnishing them, and indeed all humanity, with ideals that are at least practical and impressive.*

The LANGUAGE OF THE PÂRTHIANS, we are told, was a mixture of the Skŭthic and Medic languages—the former, no doubt, coming from the followers of Ârsâkês, and the latter from the original Pârthavâ. In its later form of *Pahlavî*, says an article in the *Encyclopædia Britannica*, XIth ed., it offered the strangest spectacle of mixture of speech.

"Purely Semitic (Aramaic) words—and these not only nouns and verbs, but numerals, particles, demonstrative and even personal pronouns—stand side by side with Persian vocables. Often, however, the Semitic words are compounded in a way quite un-Semitic, or have Persian terminations."

On this my comment is that such a linguistic phenomenon is just what might have been expected in view of the fact that the Sâk-Gelôths and Colonial Sâghs were Northern Israelites, and must originally, and for some time after their settlement in Sâkland, and even in Airyân as colonists, have spoken the form of Hebrew current in Samaria in the eighth century B.C. Moreover, for twenty years the Sâk-Gelôths had been dominant in Asia, and, while the Medes and subsequent Persians were yet quite barbarous, they and the Sâghs were a cultured, organized community, though living amid circumstances quite different and remote from their former style of life. Skŭthic, therefore, must have been partly Semitic, *i.e.* Hebrew, and partly Avestan or Airyânian, and partly Medic (*i.e.* Avestan and Tûrânian), while Pârthian must have been partly Skŭthic, partly Sûsan, or Elamitic, and partly Airyânian. Hence, Pahlavî, as above described, was but the natural product of such a mixed origin. We are told, moreover, that Josephus (first century A.D.) regarded the Pârthians as familiar with Hebrew, or Syro-Chaldee, and that he declared he had a large number of readers amongst them (*Parthia*, pp. 415, 416), and further that although at first the Greek letters and language were used upon the coinage and in inscriptions, yet the later kings almost invariably placed a Semitic legend on their coins, and one adopted an Arian legend of the type known as Bâctrian (*Ibid.*). Sometimes there was a second legend, Semitic both in language and character, and reading from right to left (p. 418).

The dress of the Pârthians, says Justin, was originally of a fashion peculiar to themselves, and their arms, often adorned with gold and silver, were in many respects similar to those of the Skôlotoi. They were renowned both as horsemen and archers, and they fought in mail, by which their steeds were also partly protected. Their military tactics became proverbial. In disposition they were brave and martial, proud, restless, quarrelsome and domineering; always eager for any commotion at home or abroad; and ever more ready to act than to speak.

They were frugal in diet, but somewhat libidinous, and it would seem, faithless, unless to be otherwise better suited their interest. Much, however, that in this description reflects discreditably upon the character of the Pârthians, and which, *prima facie*, seems foreign to a noble-minded race such as, by Justin himself, the kindred Skôlotoi are elsewhere said to have been, may be explicable by the fact that the bulk of the subjects of the Ârsâkidæ were not racially but only politically and nominally Pârthians, and that, among the Pârthians themselves, only the dominant classes were Sâghs. Whatever, therefore, in the above description is likely to have been Skŭthic, may safely be associated with those Pârthians who were Sâghs by race; and whatever is plainly non-Skŭthic, may to a great extent be attributed to the other so-called Pârthians who were such, not by race, but merely politically and nominally, in short, merely the slaves of the former. According to Ragozin, the Pârthians were tolerant as regards religion, broad-minded, merciful to prisoners, admitted foreigners freely to offices of high trust, gave an asylum to refugees, scrupulously observed their pledged word, and were eminently faithful to their treaty obligations. Lastly, Ragozin remarks that, except in respect of their military prowess, *it is doubtful if justice is done to the Pârthians by any classical author* (pp. 417, 419).

It will be well to formulate some definite conception regarding *the condition and distribution of the* SÂGHS *at this time throughout* AIRYÂN, *or, as it was then called,* ARIANA. We may consider them all as a kind of planters—a frank, sturdy, practical, outdoor race, with a turn not only for commerce and trade, but also for adapting themselves to their environment for the time being, and, if and when necessity arose, a considerable genius for the art of war. We have seen that originally they had issued from the PARENT-FOLD in SÂKLAND, and had taken root in SOGHDIANA, BÂCTRIA, MARGIANA, SARANGIA, DARANGIA, and KHORASMIA. Throughout the period of Persian Supremacy they had preserved their prestige and independence, though, in virtue of their feudal relations with the Akhaimenidai, they had certainly taken part in all the great wars of their Territorial Overlords.

The MACEDONIAN CONQUEST, *however, completely altered the conditions under which they had been living for centuries.* What, then, happened? Did they submit to Alexander and resign

themselves to the inevitable, in the shape of subjection to a foreign yoke? By no means.

But, it will be said, Airyânian history, from Alexander's Occupation of Sûghûdhâ in B.C. 328 to the Rise of Pârthia in B.C. 248, and Pârthian history, from then to the reign of Phrââtês II. (B.C. 138–127), *presents practically a blank page, so far as the* SÛGHÛDHÛ *and the rest of the* SÂGHS *are concerned.*

Precisely: and that is my point. *In or about* B.C. 328, *I say, all these* SÂGHS *vanished, and remained in seeming obscurity for about a century and a half.* But is it possible to trace them to their temporary retreats? I think so.

The SÛGHÛDHÛ, *or* SKÜTHS OF SAMARQAND, *I submit, penetrated into the depths of China, and got as far as Kan-Suh, and there acquired the name of* YÜ-CHI, *or* YÜ-TI. The SKÜTHS, or SAKAI OF MARGIANA, trekked in a north-easterly direction, and, after ousting or perhaps fraternizing with the WÛ-SÜN, settled down in the Plains of Ili near Issi-Kûl, and there became known as the SÂKÂS, SÖK, SÛ, SSÊ, or SAÏ. Others took refuge with the DÂHÆ, TOKHÂRÎ, or TÂHÎA, and became known as the PÂRNÎ—a name which may be related to the Eastern *Pahâr*, "Hill"—while others wandered off to the south-east shores of the Caspian as the "Horsemen of Âshâ," or ASPASIACÆ (*Asp-Âshâ-ky*). I do not doubt that still other identifications are possible, *e.g.* the SILEI, the SIGAMBRI, the HIACENSANÆ, etc.

One thing is very certain. *By thus driving the* SÂGHIAN *communities out of their seats in* AIRYÂN, *and dispersing them through various parts of* TÛRÂN, *the* MACEDONIAN CONQUEST *effectually aroused the dormant energies and emotions of the terrible* HIÛNG-NÛ, *or Huns, to whose irresistible outrush from their ancestral seats in the remote and inclement "Unknown," are attributable those wide-spread race-movements and momentous commotions in* CENTRAL ASIA *which resulted in* EUROPE *being eventually, say from about* B.C. 115 *to* B.C. 88, *inundated with flood after flood of migratory white peoples from the East.*

SECTION B

But here our authorities have provided us with yet another puzzle, namely, *What is the truth about the* YÜ-CHI, *the* TOKHÂRÎ,

and the KÛSHÂNS? *For they have all been mixed up and identified with each other in a most extraordinary way.* Were the Tokhârî, the Kûshâns, and others, really subdivisions of the Yü-chi, as is generally alleged? Or were the Yü-chi a distinct race from the Tokhârî and Kûshâns? Then, what about the two last-named peoples? Were they really *different* peoples, or the *same people under different names*? *And what really became of the Yü-chi and Tokhârî about the time of* MITHRADÂTÊS II.—first, accepting the conventional view that they were identical; secondly, under my hypothesis that they were wholly distinct?

Miss C. Nicolson, M.A., in an elaborate Paper on an article by Franke, entitled THE SÖK AND KANISHKA (*Indian Antiquary*, Vol. XXXV., February, 1906, p. 38), apparently gives us to understand that it was the "Yuë-chi races" who conquered the Bâctrians whose soldiers were "weak and afraid of battle but fond of trading." She speaks of them as the "Ta Yuë-chi," and, in the *Shi-Ki* from which she cites the passage, these soldiers, strangely enough, are called the "Tâhia or Bactrian soldiers." But we know from Chang-Kien that in B.C. 140 it was the TÂ-HÎA, or TOKHÂRÎ, who conquered the Greek Bâctrians. These Tâ-hîa had themselves been driven out of Sogdiana by the Yü-chi in B.C. 159. In B.C. 140, therefore, the Yü-chi were still in Sogdiana. Moreover, from Chang Kien we also learn that in B.C. 126 the Tâ-hîa, or Tokhârî, were again conquered in Bâctria by the Yü-chi. The Tokhârî then appear to have directed their arms against Pârthia; for we are told by Justin (Bk. XLII., c. ii., p. 278) that "Artabanus, making war upon the Thogarii, received a wound in the arm, of which he immediately died." Then comes the crux of our difficulties, for both Justin and Rawlinson (*Pârthia*, pp, 117, 118), making no distinction between the Yü-chi and the Tokhârî, speak merely of the "Scyths" when dealing with the final triumphs of Mithradâtês II. in these regions. *Was it, then, the* TOKHÂRI, *whom Mithradâtês smashed, or was it the* YÜ-CHI? It could not have been both in alliance, for they were plainly antagonistic communities. *I maintain that it was the* TOKHÂRÎ, *and not the* YÜ-CHI *at all, who sustained this big reverse, and that it was the* YÜ-CHI, *and not the* TOKHÂRÎ *at all, who were the real* SKÜTHS *in those days.* Both Justin and Rawlinson misunderstand and misapply the name.

So vague, fragmentary, and contradictory, therefore, is our information concerning this turmoil of the nations, and the identity of the various communities named, that it requires much careful collating, sifting, and consideration. In fact, it constitutes *a page of history which will have to be almost entirely re-written.*

Hitherto we seem to have been gazing upon a "Valley of Dry Bones." Let us see whether it is possible to clothe them with Flesh, so that they may stand up before us—a Picture of Life. I shall first cite Wilson (*Ariana Antiqua*, p. 303, quoted in *Parthia: Story of the Nations*, p. 107). About B.C. 200, we are told, a multitudinous community of mounted Tâtar Bowmen, pink and white in complexion, were expelled from the Chinese province of Kan-Suh by the Hiûng-Nû. They have been variously styled the YUEH-CHI, YUEH-CHIH, YUEH-TI, YUË-CHI, and YUË-TI. In Kuropatkin's *Kashgaria*, the name even appears as VOUEI-CHI. By most modern writers they are taken to have been identical with the TOCHÂRÎ, TOKHÂRÎ, TÛSHÂRÂS, and KÛSHÂNS. I propose to call them the YÜ-CHI, or YÜ-TI. After their trouble with the HIÛNG-NÛ, says Wilson, they divided into two bodies, of which the smaller passed south-west into Tibet (Khiang or Kanka), and became known as the LESSER YÜ-CHI, while the larger followed a northerly route and went west, till they reached the plains west of the river Ili, near the Issi-Kûl, north of what was afterwards called Kashgaria. Here, after a struggle, they dispossessed a people called by Chinese annalists the Sû—also transcribed SÖK, or SOK, SZÛ, SSÊ, SÊ, SAÏ, and SAÏ-WÂNG and now known to have been the SÂKÂS—who thereupon migrated to the region now called Russian Fergâna, or Ferghâna, on the upper courses of the Jaxârtês (Syr Daryâ). Shortly afterwards the Yü-chi, retreating from a tribe called the U-SIUN, passed the Sâkâs on the north, and occupied the country between the Oxus (Amû Daryâ) and the Caspian Sea, *i.e.* the Khorasmia or Khiva district and the Kârâ Kûm, or Black Sands. These movements, says Wilson, covered a period of about sixty years. Thus, in the time of Phrââtês II. of Pârthia (B.C. 138–127) the Sâkâs are said to have been hovering over the Greek kingdom of Bâctria, and the Yü-chi to have been in the neighbourhood of Pârthia.

In an article, however, on the Yuë-chi, in the *Encyclopædia*

Britannica, XIth ed., we are told that the people dispossessed by the Yü-chi at Ili were the WÛ-SÜN, and that the Yü-chi thereupon settled for some time in their territory. The Yü-chi then attacked the Sâkâs, and drove them to Persia and India. This effected, they dwelt for some twenty years in the country stretching between the rivers Chû and Jaxârtês (Syr Daryâ); but here again they were assailed by the Hiûng-Nû, with whom was the son of the Chief of the defeated Wû-sün. After these events came their occupation of Bâctria.

"Some authors," concludes the article, "consider that the Yuë-chi are the same as the Getæ, and that the original form of the name was *Yüt*, or *Get*, which is also supposed to appear in the Indian *Jât*."

The next source of information to which I shall refer is the *Biography of Chang Kien* who, as Amban, or Representative of the Chinese Emperor, resided amongst the Yü-chi during B.C. 139–126. Towards the latter part of that period, he says, the Yü-chi were dwelling on the banks of the Sûrkh-âb (Tû-Kwâi-Shûi), their north boundary being the Kwâi-Shûi, which Max Müller says was the Oxus. This is not quite clear. Probably the Syr Daryâ (Jaxârtês), and not the Amû Daryâ (Oxus), is meant, as the Sûrkh-âb is itself one of the northern tributaries of the Amû Daryâ. However, we may take the country they were in to have been a portion of SÛGHÛDHÂ, or SOGDIANA, *i.e.* the eastern parts of modern BUKHÂRÂ; for we are further told that on the south their territories were bounded by the districts then lately conquered by the Tâ-hîa (Tokhârî), *i.e.* Greek Bâctria, and on the west by Ansik, or Pârthia. They had been driven out of their seats by the Hiûng-Nû, but whether this refers to their original expulsion from Kan-Suh, about B.C. 200, or to events north of Sogdiana shortly prior to B.C. 126, seems also to require elucidation. Probably it has reference to the former; because we are also informed that, as already noticed in connection with the first attack by the Hiûng-Nû, some of them took refuge in Little Tibet. At any rate, on this occasion, says Chang Kien, they attacked and defeated the Tokhârî in Bâctria and, following the course of the Sûrkh-âb, founded a royal residence on its north bank, called in Chinese Lam-Shi-Cheng, and in Greek Daraffa.

Nothing further is heard of them for about one hundred years, after which they are said to have invaded India (*India: What can*

it teach us? by Max Müller, pp. 274, 275). If Daraffa means Eastern Dara, the fact would seem to connect the Yü-chi with the Pârthian Sâghs.

Chang Kien's statement that the Yü-chi attacked and expelled the Tokhârî from Bâctria is very important, as *it positively and clearly differentiates and localizes the two peoples*, and is made by a man who had been on the spot.

With reference, moreover, to the second attack upon the Yü-chi, which, according to Wilson, was made by the U-SIUN, but, according to the writer in the *Encyclopædia Britannica*, by the HIÛNG-NÛ, we are further informed by Chang Kien that in B.C. 160 Kün-mo begged Shan-yü for permission to avenge the wrong done to his father, and he attacked and defeated the Yü-chi at that time. They then went west again. Now, Kün-mo was presumably the son of the Wû-sün Chief referred to in the *Encyclopædia*, and that Chief seems to have been Môdûk, the Hiûng-Nû prince who, with prince Kîyûk, had been killed by the Yü-chi in B.C. 174 (Miss C. Nicolson's paper in the *Indian Antiquary* for 1906, Vol. XXXV., pp. 33 and 36). *Ergo*, it appears to me that the Wû-sün and the U-siun must have been identical, and that they were a branch of the Hiûng-Nû. But, if this be so, the Wû-sün and the U-siun must be distinguished from the people called in the *Hân Annals* the HIÛ-SÜN, or HIEU-SIUN (Lassen), or KHIÛ-SEOU—*Quære*, really *seon* for a presumable *sün*—(Von Richthofen) or K'Û-SÓU, of Ferghâna (*Ibid.*, pp. 34 and 35), for in those *Annals* the Hiû-sün, with another people called the KÜN-TÛ, are clearly described as of Sâkian origin. Speaking apparently of the third century A.D., those *Annals* state that—

"The race of the Sök has spread far and wide and founded a succession of states. From Shu-lê (Kashgar) on the north-west, all that belongs to the Hiû-sün and Kün-tû States are ancient tribes of the Sök."

A description, says Miss Nicolson, of the Hiû-sün, follows, ending with the words—

"The people belong originally to the race of the old Saka."

Then comes a similar statement regarding the Kün-tû (*Ibid.*, p. 34). Now, in *Khiû-seou* (probably a mistake for *seon*) and *Hiû-sün*, I see hidden the name "Descendants of the Skûths"

—the *Khiû* being simply a metamorphosis on Tâtar lips of *Skü*, and *sün* or *sün*, being a Chinese word with several meanings, one of which is "grandsons," hence "descendants." Around *Kün-tû* there seems to me to be a Tibetan aura. There is a Tibetan word *Kün-tû*, meaning "all," "whole," "entire"; and also another *Kün-ta*, meaning "From where?" "One from an unknown place"; also interrogatively "Come from where?" It is used in mystic language (*S. C. Das's Tibetan Dictionary*, p. 29). The first word, *Kün-tû*, reminds one of the Old Testament expressions "All Israel," "The whole house of Israel," "The house of Israel wholly," and our own expression "All England"; while the second *Kün-ta*, may have stood for something specially distinctive of the community so named.

There was also another tribe sometimes associated with the Hiû-sün and the Kün-tû, namely, the So-ch'e, which again—if Tibetan, as is most likely, had any vogue in those parts—seems to me to be simply the *Great Sû*, or *Sök*.

The several respects in regard to which the authorities above cited contradict each other flatly on very important points, are sufficiently embarrassing; but, as if the object in view were to make the tangle still more inextricable, we have Rawlinson in his *Parthia* (*Story of the Nations*) telling us that the SÂKÂ, or Scyths, of B.C. 140—

> "consisted of a number of tribes similar for the most part in language, habits, and mode of life, and allied more or less closely to the other nomadic races of Central and Northern Asia" (p. 110).

Quite calmly it is assumed that the noble, white, Semito-Japhetic peoples of south-east Europe and Airyân, to whom in B.C. 450–409 Herodotus refers as having borne the names Skûthai and Sakai more than fifty years before his own time, were identical in culture with, and at least closely akin racially to, the wild and often hideous Tâtar hordes of North Asia, to whom in the first two or three centuries of the Christian Era the then civilized world were wont to apply the above names as signifying, *no longer what they once stood for, but wandering communities of very barbarous barbarians*. I do not, of course, deny that those of the Sâghian Race *who remained in Asia* and settled in what were afterwards known as Kashgaria and Kashmir, and in East Central Asia and India, amalgamated with the races of other much less developed stocks

amongst whom they found themselves, and in course of time approximated more and more to their type, physically, morally, and socially; but I do maintain that *in the days of Phrââtês II. of Pârthia* (B.C. 139–126) *the* SÂGHS OF AIRYÂN *and parts of* TÛRÂN *were pure* SKÜTHAI, *like their kindred in Europe*, and were a people whose civilization, though it had its special traits, originating from their environment and fortunes, was in many respects very similar to that of the Greeks, while, as regards all that is summed up in the word *character*, they, equally with the Parent-Stock in Europe, were the Super-Race of their age. Of these SÂKIAN or SCYTHIAN tribes, says Rawlinson, *the principal were the* MASSAGETÆ (*Great Jîts or Jâts*), *who occupied the country on both sides of the lower Oxus;* the DÂHÆ, bordering the Caspian above Hyrcania, and thence extending as far east as the longitude of Herât; the TOCHÂRÎ in the hill-territories between the upper Jaxârtês and the upper Oxus; the ASII, closely connected with the Tochârî; and the SACARAULI, connected with both the Tochârî and the Asii. Thus, assigning a SÂGHIAN origin to the *Mas-Sagetai*—for that, I submit, is the correct division of the word and not MASSA-GETAI; regarding the DÂHÆ or TOCHÂRÎ as separate peoples; and classifying the SÂGHIAN ASII with the TOCHÂRÎ, and the SACARAULI with both the TOCHÂRÎ and the ASII, Rawlinson adds—

"The general character of barbarism, in which these various races were involved, may be best learnt from the description given of one of them, with but few differences, by Herodotus and Strabo" (*Ibid.*).

And then, forsooth, the "one of them" that he singles out for description, is a people that not only was *not* one of them at all, but was *not anywhere near the Oxus at that time!* Proceeding, he observes—

"Thus, what was threatened by the existing position of affairs was not merely the conquest of one race by another cognate to it, like that of the Medes by the Persians, or of the Greeks by Rome, but the obliteration of such art, civilization, and refinement as Western Asia had attained to in the course of ages by the successive efforts of Babylonians, Assyrians, Medes, Persians, and Greeks—the spread over some of the fairest regions of the earth of a low type of savagery—a type which," etc., etc. (*Ibid.*, pp. III, II2).

All this I deny, so far as the aspersions are launched at the

SÂGHS, SÛGHÛDHÛ, or YÜ-CHI. The only people to whom such language could have been applicable were the HIÛNG-NÛ, and the DÂHÆ, or TOKHÂRÎ, who, though white, were barbarous, and, in the persons of their European descendants, still remain so. To speak of the *Medes* as a source of art, civilization, and refinement is delicious.

But, that there may be no mistake as to those against whom this charge of "low savagery" is made, Rawlinson remarks—

"Had the Massagetæ and their kindred tribes of Sacæ, Tochari, Dahæ, Yue-chi, and Su, which now menaced the Parthian power, succeeded in sweeping it away, the gradual declension of all that is lovely or excellent in human life would have been marked. Scythicism would have over-spread Western Asia" (*Ibid.*, p. 112) . . . "Western Asia would have sunk back into a condition not very much above that from which it had been raised two thousand years previously by the primitive Chaldæans and the Assyrians" (*Ibid.*, p. 113).

By "Scythicism," of course, Rawlinson means us to understand the type of civilization that we associate with the DÂHÆ and HIÛNG-NÛ. That is, he is *importing* into the word *a meaning which certainly attached to it eventually, but which, as certainly, was not attached or attachable to it in the days of which he is speaking*, when the name of SKÜTHS was indicative only of peoples of SÂGHIAN stock, and did *not* include the HIÛNG-NÛ, or even the DÂHÆ or TOKHÂRÎ.

Now, to jumble up all these communities—representing different race-stocks, and different stages of culture—as tribal divisions of the SÂKÂ, or SCYTHS (*i.e.* SÂGHS, or SKÜTHS, or SÛGHÛDS), takes one's breath away. Particularly staggering is the special reference to the MASSAGETAI. In the first place, *they were not in Asia at all, as a people, in those days! They were in Europe. Nay, they had been in Europe since at least as early as* B.C. 509, *the approximate date when Darius Hystaspes sent Megabazus against them in Thrace.* This was the main body, and, so far as they were concerned, the name had, even in Herodotus's day, become truncated—the prænomen *Mas* and the *Sa* of the original *Sagetai*, or "Wanderers," having disappeared, leaving only the remainder, *Getai*.

There were also TYRA-GETAI, or Sagetai of the Tyras, living on the banks of what is now called the Dniester; and near the Sea of Azoff (or Sea of the ASII, or *People of Âshâ*) there was a third

body of Sagetai called the THYS-SAGETAI (which may have been a name that they did not really possess *then*, but acquired *subsequently*, at a time when perhaps they were settled on the banks of the Theiss), but who, while staging near the Sea of Azoff, had evidently not got far enough west to lose the head of their cognomen, *Sagetai*.[1]

But, from their old haunts, stretching from the Kâra Kûm, or Black Sands, eastward, the Mas-Sagetai had completely disappeared since B.C. 521, the date of Kyrus's famous battle with them, in which that monarch lost his life. Furthermore, *they were not* SKÜTHAI, *since they did not belong to the* SÂKIAN, *or* SÂGHIAN *race. They were, in fact, the* PEOPLE OF MAS, a subject with which I deal fully elsewhere (see Bk. II., c. i.). But, though they were not *racially* SKÜTHAI (of which *Sagetai*, like *Sûghûdû*, was but another form), *yet they were both* SAGETAI *and* SKÜTHAI *in the sense that attached to those names when the Greeks and others began to import into them the idea of "wandering"*—whence their name, the SAGETAI, or WANDERERS OF MAS. No doubt the name *Sagetai*—bearing this sense—also became *in course of time* associated with other nomadic hordes in Asia—hordes who were either of pure Tâtar stock, or of Tâtar stock with a more or less strong infusion of Sâghian blood in it, derived from those Sâghian communities who, instead of migrating with the main body of the SÛGHÛDS to Europe, *cir.* B.C. 115–88, undoubtedly remained in Asia, and, as the *Hân Annals* tell us, spread far and wide under various names (strange, and apparently unrelated to the name SÂK) such as the SÖK, SSÊ, SAÏ, SÛ, HIEÛ-SÜN, KHIÛ-SEON, KÜN-TÛ, SO-CHÊ, and so forth. Moreover, as the name GETAI was, in Europe, a development out of the etymon SAGETAI, so out of the same etymon, or out of SKÜTHAI, SAKÜTHAI, and SÛGHÛDHÛ, there were probably similar developments in Asia amongst the peoples to whom the etymon, in the sense of "wanderers," had in course of time been applied. Thus—but without necessarily assigning them a Sâghian origin—I account, for instance, for the name of the community, who, in India, became famous as the JÎTS, or JÂTS, or, as it is spelt in the *Encyclopædia Britannica*, YÜTS, or GETS.

The DÂHÆ and the TOKHÂRÎ, or TOCHÂRÎ, as already explained, were, I believe, identical. The ASII were simply a

[1] As regards these Tyra-Getai and Thys-Sagetai, and their *possible* identity with the Dâgh-ân, Dâkh-ân, or Dâki (Dacians), see Bk. II., c. vi.

branch of the PEOPLE OF ÂSHÂ, and so were the ATTÂSII whom Rawlinson includes amongst the absent MAS-SAGETAI. The CHORASMII, or KHWAREZMIANS, whom he also so includes, and of course the PÂRNI (who, however, by that time had long ceased to be so called, having conquered Pârthia a century previously), were also SÂGHS. As for the SACARAULI, this name will doubtless have some light shed on it if we first consider yet two other names acquired much later on by the EASTERN SÂKÂS, or SÂGHS, *i.e.* the names SÂKÂRÎ and SÂKÂRÂ.

Mr. Jayaswâl informs me that the suffix *ârî*, as found in Tokh-*ârî* and Sâk-*ârî*, means "ruling." I take it, therefore, that as *Tokh*, or *Tûkh*, means "Snowy highlands," the name Tokh-*ârî* has no ethnological significance, but merely describes the race who bore it as the "Dominant People of the Snowy Ranges" in Eastern Ariana. Similarly, Sâk-*ârî* signifies the "Dominant Sâks, or Sâghs." As for the other suffix, *ârâ*, as found in Tush-*ârâ* and Sâk-*ârâ*—names borne respectively by the Tokhârî and the Sâkârî when settled in India in later times—we may, I think, for the present, at least, accept Professor Max Müller's conclusion, when he says of it—

> "I prefer to consider Sakâra or Sâkâra as a derivative of Saka, used originally in the sense of a descendant of the Sakas,"

and when he cites Pânini for the rule that—

> "there is a patronymic suffix *ara*, by which, for instance, from *godha* he forms *Gandhara*" (*India: What can it teach us?* pp. 295, 296).

Sh, we know, is in India a common equivalent for an original *kh* west of India, while within Afghânistân itself, where the Eastern Afghâns say *kh*, the Western tribes say *sh*, *e.g. Pashtû* for *Pakhtû*. Hence, we may safely take TÛSHÂRÂ as the Indian equivalent of the earlier Central Asian TOKHÂRÎ.

While talking these matters over, Mr. Jayaswâl and I made, we think, another little discovery, and that is that TOKHÂRÎ, or TÛSHÂRÂ, and KÛSHÂN, are *really the same name*, since the latter can be explained as originating either from *Kuh*, "Mountain," and *Khân* (transmuted in India into *Shân*), "Ruler," or from *Kûsh*, which explains itself, and *ân*, a termination signifying either the plural, or "of, or related to." But, it may be objected, the KÛSHÂNS were of what Mr. Thomas calls "the Kuśa race"

(JRAS, October, 1913, p. 1032). This, I submit, actually supports our view, for ELÂM (*E-i-lâm*) itself means "Highlands." From all this I conclude that the name SACARAULI may possibly be disintegrated into *Sâk*, plus *ârâ*, or "dominant," plus *ûli*, an adjective derived from the Mongolian *ûlâ*, "Mountain"—whence "Dominant Sâghs of some Hill-Country."

This, I believe—their settlement in *hill-territory*—is the only sense in which it can be said, as Rawlinson has said, that they were connected with the TOKHÂRÎ. I do *not* believe that they were connected with them racially.

I would also call attention to SÂKETA, the ancient but long-forgotten name of a suburb of Ayodhyâ (Oudh), where once the ancestors of Sâkyâ Mûnî lived (*India: What can it teach us?* pp. 170, 298). Can this old name have any philological connection with SÛGHÛDÂ, or SKÜTHIA? Mr. Jayaswâl thinks it can, through the Sanskrit, where the *eta* is explainable as meaning the place to which the SÂKS "had come," or which they "had occupied." He informs me that in India the name SÂKÂS was in early times pronounced SÂGHÂS, and moreover that there it was a *general term* for *all* the peoples who invaded the country from the West in the first century B.C.

Lastly, Rawlinson's method of showing the general character of what he thinks was the barbarism of the Sâghs, or Sküths of Airyân and Tûrân in the age of Phrââtês II. of Pârthia (B.C. 126), by reference to *Herodotus's description in* B.C. 450–409 of the Mas-Sagetai *as they were in* B.C. 521, and calling that a description of *one* of the numerous tribes of which he says the Sâkâs, or Scyths, of Airyân and Tûrân consisted *in* B.C. 139–126, may now be safely discarded.

The next source of information from which I desire to make citations is the *Hân Annals* (Earlier, B.C. 206–A.D. 24; Later, A.D. 25–220), which have already been referred to *passim*. There, we find it distinctly and unequivocally stated (I quote from Miss Nicolson's Paper) that—

> "'The Wusun lived in the home of the Sök,' but since the Yuë-chi had subsequently expelled the Sök, and then the Wusun had driven the Yuë-chi further west and taken possession of their land, therefore 'the race of the Wusun contained elements of the Sök as well as the Yuë-chi'" (*Ind. Ant.* for 1906, Vol. XXXV., p. 33).

I do not quite see how this follows, but the important point

is that, as appears from the word "subsequently," the WÛSÜN must have been dwelling in the plains west of the river Ili before the advent of the SÂKÂS (or Sakai of Margiana); that these were then expelled by the YÜ-CHI, or returned SÛGHÛDÂ; and that afterwards the Wûsün (who, we have seen, must have been not only the same as the U-SIUN, but also a branch of the HIÛNG-NÛ), attacked and drove off the Yü-chi. Miss Nicolson tells us that when, after the Yü-chi divided into two bodies, the larger body travelled north-west, they took—

"along with them, as before hypothetically laid down (*cf.* p. 31 of the reprint), the Tocharer tribe in the Tarim basin, and reached the land of the Sakas, *who partly wandered south and partly settled along with the invaders* (as Strabo's and Trogus Pompeius' accounts shew)" (*Ibid.*).

The italics are mine. I demur to the hypothesis regarding the Tocharer and the Târîm basin. Their name shows that they were the "People of the Snowy Ranges," and although this, of course, does not imply that necessarily they always dwelt in such regions, yet it seems to me more probable that at the time under notice they were dwelling in the highlands north of BÂCTRIA, and that it was the arrival of the Issi-kul Sâkâs in Ferghâna, or the later return of the Yü-chi from the West, where they had been driven by the Wûsün, U-siun, or Hiûng-nû, which disturbed them (the Tochârer) and induced them to descend, as we know they did, first on Sûghûdhâ, or Sogdiana, and then on Bâctria.

Again, the above statement regarding the Sâkâs having "partly wandered south and partly settled" along with the Yü-chi between B.C. 174 and B.C. 160, seems to show that the Sâkâs at ILI were not so much *conquered* by the Yü-chi in B.C. 174, as *pushed gradually out* of their settlements by a more multitudinous and not necessarily aggressive race, but rather one which, though kindred, was in need of territory and sustenance.

Certain entries in these *Hân Annals*, it seems, speak of the Sâkâs as the SAÏ-WÂNG, *i.e.* "Princes" of the Saï. But, says Miss Nicolson, the expression "Wang," in this sense, is an unusual adjunct.

She therefore thinks it must rather be something closely associated with the word Sâkâ, *i.e.* something indicative of a distinct branch of the Sâkâ, and she instances different variants of the word, *e.g.* Σακαυρακων and Σακαβράκων, etc., in Lucien, *Sarangæ*

in Pliny, Σαγαράγκαι in Ptolemy and others (*Ibid.*, p. 36). As a matter of fact WANG is the Tibetan word དབང་ *Dbaṅ* (Wang), "power," "might," "dominion." Thus SAÏ-WANG simply means the same as SÂKÂRÎ, *i.e.* "The Dominant Sâks."

Some, indeed, of the foregoing considerations suggest the hypothesis that the TIBETANS, or PEOPLE OF BÖD (pronounced *Bö'*, much as *Sök*, or perhaps more correctly *Sog*, seems to have been pronounced *Sö'*), were a blend of Yü-chi, Sök, and U-siun, or U-sün, *i.e.* "Descendants or children of Ü"—which *Ü*, and perhaps the *Wû* in Wû-sün (in the form *Wüs*), may have been the etymon of the Tibetan word དབུས་ *Dbüs* (pronounced *Ü*), meaning "Central," which is still the name of the country round Lhâsâ. The ancient Issedones, however, probably formed the original substratum of the Tibetan races. Possibly the names Issedones and Issi-Kûl, or Issik-Kûl, are connected with ཨི་ཅི་ག་ *I-Çi-Ka*, the Tibetan name of a grass-like herb which I understand is plentiful in the neighbourhood of that lake.

"As regards the question," says Miss Nicolson, "whether the Saka or 'Scolotes' who, according to Herodotus, are the true Scythians, and who, as A. V. Humboldt thinks, 'are a people, and emphatically not a çommon designation for nomadic tribes,' belong to the Arian race, no positive verdict can be drawn from Chinese sources" (*Ibid.*, p. 36).

Klaproth had said that—

"one can affirm it with tolerable certainty,"

but he regretted the lack of statements to settle the point more definitely. From Fergâna to Pârthia (Ân-sî), according to the *Hân Annals*, the languages were, it was true, "somewhat different," but yet they were "the same in general," so that speakers could understand one another.

"Clearly," sums up Miss Nicolson, "the three races, the Saka, the Wu-sun, and the Yuë-chi were in great measure co-mingled" (*Ibid.*).

Well, if instead of ARIAN RACE we say SÂGHS, we may agree with Klaproth, and if instead of WÛ-SÛN we say HIÛ-SÜN, or KHIÛ-SEON, we may also agree with Miss Nicolson.

CHAPTER II

THE ETHNIC VORTEX IN AIRYO-TÛRÂN, AND ITS CHRONOLOGICAL SETTING

THE following series of brief chronological notes, indicating my own opinion regarding the identity of the various communities that have just been mentioned, and what I consider to have been the correct sequence of events, from the time of the MACEDONIAN CONQUEST OF AIRYÂN, may serve to transmute the chaos through which we have been wandering into something like kosmos.

B.C. 329 Alexander conquered BÂCTRIA (Bâkhdhî), the dominant inhabitants of which were Sâghs—*i.e.* SKÜTHS, or Colonial "Descendants of Sâk"—who then passed north into SÛGHÛDÂ—a local variant, or rather really the etymon of Saküthia, or Sküthia, afterwards called Sogdiana, Sûghdâ, Sogd, etc., and probably the SWITHIOD that I shall have to refer to later on, though this word really means, not *Country*, but *People, of the Swi, or Svi* (some obscure permutation of Sâgh) (see Bk. II., ch. i., pp. 181, 182, *ante*).

328 Alexander, after much difficulty, gained possession of Sûghûdhâ, and the SÛGHÛDHÛ, rather than pass under his yoke, abandoned their country, and migrated into China, eventually reaching Kan-Suh. About the same time the SÂGHS (Sakai, or Sküths) OF MARGIANA went north-east, and settled in the plains west of the river Ili, near the Issyk- or Issi-Kûl, after ousting, or perhaps sharing the region amicably with, the WÛ-SÜN. Here they became known to the Chinese as the SÖK, SSÊ, SÛ, SAÏ, etc. Others took refuge with the DÂHÆ, or "Hill-Race" (Dăăi, Tokhârî, Kûshâns, or Tâ-hîa), and subsequently became known as the PÂRNÎ. Others, probably the Khorasmians, went to the east coast of the Kûlzûm or Caspian, and became subsequently known as the ASPASIACÆ, or "Horsemen of Âshâ." Others, who had probably been dwelling on the banks of the Jaxârtês, or Sillis (Syr-Daryâ), passed into the

Panjâb, where, under the name of the SILEI, they were subsequently overtaken and defeated by Alexander. With them were the HIACENSANÆ and the SIGAMBRI—doubtless two other bodies of scattered Sâghs.

273 Death of Bindusara, son of Chandragupta, and accession of Asôka-Vardhana, founder of the Mauryan dynasty at Patalipûtra, near Patna.

261 Conversion of Asôka to Bûddhism.

255 Diodatus, Satrap of GREEK BÂCTRIA, revolted from the Seleucidæ, and proclaimed his independence.

248 Diodatus tried to extend his rule over the Dâhæ, or Tokhâri—*i.e.* "Dominant People of the Highlands"—perhaps the Âlâ Tâgh and the Pâmîrs. The Pârnî, a Sâghian or Skŭthic people whose chief was one known to us under the seemingly official title of ÂRSÂKÊS, or the "Ruling Sâk," and who had perhaps formerly lived in Ansik, or Ân-sî—then occupied by the PÂRTHAVÂ—were then dwelling amicably with or near these Dâhæ, or Tokhârî; but on Diodatus's advance, they migrated to PÂRTHIA, whose Greek Satrap, Andragoras, had recently revolted from the Seleucidæ, following the example of Bâctria. It is not impossible that, in the unsettled state of the country, they had seen an opportunity for the recovery of their old home. After a struggle, they conquered the Pârthavâ, and Andragoras was slain. Later on HYRCANIA also was conquered. The Sâghian Pârnî then superposed themselves upon the original Pârthians, or Pârthavâ, *as the dominant race*, and became themselves known as Pârthians. This, perhaps, was the origin to which we may trace the Indian name Sâkârâ, which literally means "Dominant Sâks."

238 Seleucus II. marched east, to subjugate both Pârthia and Bâctria. Arsâkês retreated to the Aspasiacæ in the north. A rebellion in Syria, however, imperatively re-called Seleucus. Arsâkês thereupon returned in triumph to Pârthia. *Independence of* PÂRTHIA *established.* Arsâkês became the nominal founder of the Arsâkid dynasty.

232 Death of Asôka, and accession of Dasaratha.

226 Death of Seleucus II.

211 Death of Ârsâkês I., and accession of Ârsâkês II. to throne of Pârthia.

Cir. 200 The Yü-chi, or Yü-ti, were expelled from Kan-Suh by the Hiûng-Nû. Retreating from the latter, they came back westwards, *via* north of Tibet and the Târîm river, till they reached Issyk- or Issi-Kûl. Convinced that these Yü-chi were really none but the vanished people who had called themselves the Sûghûdû, whom the Macedonians had called Skûthai, and whose capital had been Samar-qand (part of, or colony from Samar), in remembrance of their origin from Samaria, I consulted Mr. Jayaswâl as to what *Yü-chi*, or *Yü-ti*, might stand for on the lips of peoples dwelling west of China. He informed me that Chinese *Yü* might be interchangeable with an original *Skü*, and that *ti*, or *chi*, might very well find its equivalent in *thai*. This possibility was all that I wanted. That the Yü-chi were not racially identical with the Hiûng-Nû Tâtars, is supported by the circumstance that the latter treated the former as intruding foreigners, and forcibly ejected them from Cathay. I think, moreover, that the buried civilization in Kashgaria along the Târîm and in the Takla Makan, in its lower strata, might possibly reveal evidences of their sojourn there from B.C. 328 to say B.C. 170. Further on it will be found that these regions are also associated with the names Sök, Saï, Sû, Ssê, etc., which shows that later on some of the Sâkâs of Issyk- or Isse-Kûl also settled there. The Bûddhistic remains unearthed by Sir M. Aurel Stein and others are no doubt relics of a Kûshânian Occupation; for in Sanskrit Khôtân, the name of one of the cities lying south-east of Yârqand, appears as *Kûstâna, i.e. Kûsh-sthân*, or *Kûs-stân*. But this must have been a much more recent Occupation, say in the third century A.D.; and preceding it, I feel very sure, was that of the Sök, Sû, Ssê, Saï, etc.; *and before them again must have been that of the* Yü-ti, *or* Sûghûdhû. For in Chinese chronicles relating to the second century B.C., Khôtân appears as *Yü-than, Yü-tien, Kiu-sa-tan-na*, and *Khio-tân—all of which, I submit, were merely forms of* Skûthia *or* Sûghûdhâ, since, as already mentioned, *Skü* is interchangeable with the Chinese *Yü*, and *a fortiori* the same may be said of *Kiû* and *Khio*. It is noteworthy that an old Chinese name for Kashgar was *Shü-lê, Sü-leh*. The *Sü* obviously connects the country at one time with the Sû, Ssê, or Saï, and the

whole name is very possibly related to སྒེ་ (sle), Leh, the present capital of Lâdâk. Now, this raises a most interesting subject on which to speculate.

Justin, after describing Alexander the Great's victory over Pôrus and various Indian tribes whose names he gives, relates that—

> "From hence Alexander proceeded to the river Acesines and sailed down it into the ocean. In this way he received the submission of the Hiacensanæ and the Silei, whom Hercules settled; next he sailed to the Ambri and Sigambri, who met him with 80,000 foot and 60,000 horse. Gaining the victory in battle, he led his army against their city" (Bk. XII., c. ix., p. 114).

In a footnote, the editor, the Rev. J. S. Watson, remarks—

> "For *Ambros et Sigambros*, Fabricius, from Arrian, and Curtius ix. 4, proposes *Mallos et Oxydracas*, which some editors have adopted."

But, in the name of Wonder, *why*? There is no reason whatever to suppose that there is anything wrong with the names actually given, save the obvious surprise of these savants in finding such names, which are also met with later on in Europe, so far afield, and their inability to understand how the devil such "flies" could ever have got into such "amber." But why limit the facts of ancient history by the bounds of any scholar's understanding?

With the HIACENSANÆ, SIGAMBRI, and AMBRI I have dealt elsewhere (Bk. III., Part III., c. iv.).

It is with the SILEI that I wish to deal just now, and my suggestion is that they were a body of SÂGHS from AIRYÂN who had originally dwelt on the banks of the *Sillis*, or Syr Daryâ (ancient Jaxârtês in Airyo-Tûrân). I understand that the name *Syr* is merely a local dialect, meaning the same thing as the Persian word to which it is conjoined, namely, *Daryâ*, or "River." Syr-Daryâ is thus a double name—River-River. But what about the name *Sillis*? What does it signify? I submit that it is no more and no less than another synonym.

There is a Persian word سیل *Sîl*, or *Sail*, meaning "flowing," "flood," whence also سیلاب *Sîlâb* or *Sailâb*, "an inundation." In Arabic we get the corresponding word سایل *Sâil*,

"flowing." Now, as *r* and *l* are very often interchangeable, we may consider all these as very probably one, not only with the above word *Syr*, but also with the word *Sillis*. Does it not therefore seem that the river Jaxârtês was called the *Syr*, or *Sail*, or *Sâil*, or *Sîl*, or *Sillis*, because of its strong current, and its habit of inundating parts of the country through which it flowed?

When, in B.C. 328, Alexander crossed the Syr, Sail, Sâil, Sîl, or Sillis, and attacked the SÛGHÛDHÛ, and probably also the SILEI, these latter abandoned their settlements, and, migrating, eventually arrived in India at the spot where Alexander is said to have found them and the SIGAMBRI. Centuries afterwards, like many of the other SÂGHS, they trekked westwards, and on their arrival in *Europe* they seem to have settled under a name rendered by the Romans *Salii* on the banks of a river to which, on account perhaps of old associations, they gave their name—*the People of the Syr, Sîl, Sail, Sâil,* or *Sillis, i.e.* the SILEI—a name which, I suggest, was afterwards transmuted into the more familiar SAALE; their identity being established by the undoubted fact that *the* SICAMBRI *are also found in Europe with them.*

Some of them, however, did not migrate to Europe. They preferred to go north from the Panjâb; and accordingly, as I suggest, they are found in a later age as the PEOPLE OF SÜ-LEH, OR SÜ-LAI.

The later name KÂSHGÂR may, like *Kûstâna*, be also traceable back to the KÛSHÂNS; for these were really the KÛŚA RACE, *i.e.* the KÂSH, KÂS, KÛSÛ, or KÛSH, while *gâr*, I understand, comes from the Sanskrit *garha*, and means "fort."

If Sir M. A. Stein could only *unearth traces of* OLD SÛGHÛDHAN CIVILIZATION *from beneath the sites where he has discovered* BÛDDHISTIC RELICS, then he would indeed have made a "find."

190 Death of Ârsâkês II. of Pârthia, and accession of Priapatius. About these times Dara seems to have been abandoned as the capital of Pârthia in favour of Hecatompylos.

188 The BÂCTRIAN GREEKS, or YÂVÂNAS, under Demetrius, son of Euthydemus I., diffused themselves over the region

now called AFGHÂNISTÂN, and also effected settlements in the PANJÂB. By B.C. 100 they had disappeared from BACTRIANA.

180 Eucratidas succeeded Demetrius, and extended Greco-Bâctrian sway in the Panjâb.

175 Death of Priapatius of Pârthia and accession of Phrââtês I.

174 *et seq.* The SÂKÂS, SÖK, SÛ, SAÏ, or SAÏ-WÂNG (*i.e.* the Sakai formerly of Margiana, and probably the Sarangai also), were still in possession of the plains west of the Ili. The Wû-SÜN had either lived there formerly, or were dwelling there amicably with the Sâkâs. Massacre of the HIÛNG-NÛ princes, Môdûk, and Kiyûk, by the advancing YÛ-CHI. Môdûk appears to have been chief of the Wû-sün, who must therefore have been Hiûng-Nû. He left a son, K'ün-mo. The Yü-chi reach the plains west of Ili, and settle there. The Sâkâs "partly wander south and partly settle with" the Yü-chi. Those who wander south eventually settle in the country afterwards called K'u-sou, and then Fat-han-a, or P'o-han-na, now Ferghâna, and thence some of them spread into the country afterwards called Kâshgâria.

160 The YÜ-CHI were attacked and defeated by the Û-SIUN. This was doubtless the incident in connection with which we are told that K'ün-mo (probably the son of Môdûk, Hiûng-Nû prince, and chief of the Wû-sün) begged for permission to avenge on the Yü-chi the death of his father. Hence the Wû-sün and the Û-siun must have been the same people, and both Hiûng-Nû. Pressed by these Hiûng-Nû, the Yü-chi migrated to the west, and eventually occupied the Khiva country and the Kârâ Kûm, or "Black Sands."

Meanwhile, either they or the SÂKÂS, *"wandering south," must have disturbed the* DÄÄI, DÂHÆ, TOKHÂRÎ, *or* KÛSHÂNS, *who, remembering Diodatus's aggressions in* B.C. 255, *began to press on* SOGDIANA *and* BÂCTRIANA, *which were then* GREEK.

Death of Phrââtês I. of Pârthia, and accession of Mithradâtês I., the real founder of the Ârsâkid dynasty.

159 *According to Chinese annals, the* YÜ-CHI *ejected the* TOKHÂRÎ *from* SOGDIANA, *and occupied it themselves. Thus, as I submit, they regained possession of their old Home-land with its capital* SAMAR-QAND.

140 *According to Chinese annals, the* TOKHÂRÎ *conquered and occupied* GREEK BÂCTRIA, whose soldiers, according to the *Shi-ki*, " are weak and are afraid of battle, but are fond of trading." It is wholly incorrect to suppose that these timid weaklings were the Tokhârî conquered by the Yü-chi, as is implied by the phrase " the Ta-hia or Bactrian soldiers " (*Ind. Ant.*, 1906, Vol. XXXV., p. 38). How confused in thought even present-day writers are with regard to the SÂKÂS, the YÜ-CHI, and the TOKHÂRÎ, will appear from the following extract from *Indian Historical Studies*, by H. G. Rawlinson, 1913 :—

> " After a series of obscure movements, a powerful Mongolian tribe called the Yueh-chi had treated the Sakas of Bactria precisely as the latter had formerly treated the Bactrian Greeks, and thus the Sakas were in their turn compelled to seek new homes south of the Hindu Kush " (p. 217).

In the first place, the Yü-chi were not a Mongolian tribe. Secondly, they never turned any Sâkâs out of Bâctria. Thirdly, they were themselves Sâghs. Fourthly, the Sâkâs never turned the Bâctrian Greeks out of Bâctria. The people who did this were the non-Skŭthic Tokhârî, whom the Yü-chi, or returned Sûghûdhû, had turned out of Sogdiana in B.C. 159, and whom they again defeated and conquered in Bâctria in B.C. 126, as we shall see shortly. It was in B.C. 140 that the Tokhârî turned the Greeks out of Bâctria. *Till these facts are recognized the true history of the period will never be understood.* Even the late Sir H. H. Risley never grasped the real position of affairs, or even the correct ethnic relations of the Sâkas, Yü-chi, Tokhârî, Skŭthai, etc., as appears from a portion of his " summary of the historical record of Scythian invasions into India," as quoted in *The Peoples of India*, by J. D. Anderson (1913), pp. 30, 31. In the time of the Achæmenids, says Sir Herbert, the Scythians, as he calls them, were known to the Chinese as the Ssŭ, and occupied the regions between the lower course of the Sillis, or Jaxârtês, and Lake Bâlkâsh. I respectfully traverse at least the first of these statements. Up to the advent of Alexander the SÂGHS were all comfortably dwelling in Airyân, unknown to the Chinese. It was his conquest which

first drove them afield, some into Tûrân, some into China, and some even into India. Moreover, Sir Herbert made the same mistake as H. G. Rawlinson does regarding the Ssê, or Sâkâs, having been driven out of Bâctria by the Yü-chi. It was the Tokhârî who were conquered in Bâctria by the Yü-chi in B.C. 126.

138 Death of Mithradâtês I. of Pârthia, and accession of Phrââtês II.

136 The PÂRTHIANS began to enter and settle in the country now called AFGHÂNISTÂN, and in the PANJÂB and GÛZERÂT. In India, in these early times, they were called SÂKÂS (pronounced there *Sâghâs*), and later on they were called *Pahlavâ*. I suggest that they were so called *Sâghâs*, and particularly SÂKÂRÂS, because it was known that *the dominant race* in Pârthia were the Sâghian, or Skŭthic, Pârnî who had conquered the original Pârthavâ in B.C. 248.

Commencement of the Era founded by Khaharata Nahapana (called Nahavana in Jain Records, which give his date as B.C. 132–93). He was in allegiance to the Pârthian Crown.

130 Conflicts between the SÂKÂS (" wandering south ") and the PÂRTHIANS—probably over boundaries, cattle, and so forth.

The last campaign of SYRIA against PÂRTHIA was begun by ANTIOCHUS VII. (*Sidetes*). Phrââtês II. of Pârthia invited aid from the SÂGHS. These, though they had consented to assist him, arrived late. The explanation of the fact that the Sâghs had been making raids upon the Pârthians, *i.e.* on people who were *ex hypothesi* their own kin, and whom they nevertheless agreed to support in war, is probably to be found partly in the southward diffusion of the SÂKÂS naturally resulting in local disturbances, and partly in the fact that the Political Ideal of the Sâghs as a race was Local Autonomy, whereas the ambitions of the particular State, Pârthia, were fixed on a Hegemony over all by them. This clashed with the general Ideal; while yet at the same time Syrian Aggression was a common insult and peril, great enough to unite all of Sâghian blood, whatever their own mutual differences might have been.

129 Great battle between Antiochus and Phrââtês II. in Media. Antiochus defeated and slain.

Subsequently CTESIPHON on the Tigris became the winter headquarters of the Pârthian Court.

Quarrel between PHRÂÂTÊS II. and the SÂGHS on account of their having failed to support him against Antiochus. The Sâghs invade and ravage portions of Pârthia.

127 In retaliation, Phrââtês II. marched against the Sâghs. Phrââtês had unfortunately in his army a contingent of Greeks—captured in the recent war with Syria—and, at a critical juncture in the ensuing fight, these deserted to the Sâghs. The Pârthians were badly beaten, and Phrââtês II. was slain. This time the Sâghs, content with victory, returned to their homes.

Succession of Artabanus I. to the throne of Parthia.

126 According to Chang K'ien, Chinese Amban, or Imperial Representative, at the court of the YÜ-CHI, these latter conquered the TÂ-HÎA or TOKHÂRÎ, in BÂCTRIA, and, on the north bank of the Sûrkh-âb, founded Daraffa.

The Tokhârian forces then marched against Pârthia.

124 Artabanus I. of Pârthia attacked the advancing Tokhârî, but was defeated and slain.

Accession of MITHRADÂTÊS II. (the Great) to the Pârthian throne.

120 Meanwhile, the SÂKÂS of Ferghâna had diffused themselves far southwards, and had occupied the Drangiana country at the expense of the Gandhâras. It thereupon acquired the name of SÂKESANI (*Sakasîna, Sacasênê*), later SEJISTÂN, and now SEISTÂN, or SÎSTÂN. Bellew identifies these Sâkâs with the AMYRGIAN SKÜTHS, or SAKAI OF MARGIANA (*Races of Afghanistan*, p. 17). They had also been diffusing themselves throughout SHÜ-LÊ, or SÜ-LÊ (later Kâshgâria), and KÎ-PIN (later Kâshmîr), and thence in a north-westerly direction, where they "founded a succession of States." It must have been these Sâkâs who were the original users of that so-called *Kharoṣṭrî* Alphabet, of which the oldest specimen yet discovered is a MS. found in the ruins of the Gosinga Vihâra, thirteen miles from Khôtân. I am the more convinced of this, as it is also said to have been used in Gandhâra, *i.e.* Seistân, where we have just seen that the Sâkâs settled at this time (*Buddhist India*, by T. W. Rhys Davids, p. 124). *Its characters should be*

compared with those of Old Hebrew, or those of the Earlier Fâthorks.

115 to 100 The TOKHÂRIAN ARMY was still hovering between Bâctria, whence the Sûghûdû, or Yü-chi, had expelled them, and Pârthia, whose safety they were imperilling. MITHRADÂTÊS II., *with the whole strength of his State, attacked them, and in a great battle defeated them so decisively that their power was completely broken.* This is the event referred to by Justin (Bk. XLII., c. ii., p. 278), when he tells us that Mithradâtês "fought successfully, too, several times against the Scythians, and avenged the injuries received from them by his forefathers." Thus Justin confused the Tokhârî with the Sâghs who had defeated and slain Phrââtês II., though it is quite true that the Tokhârî had similarly treated Artabanus. It is also what Rawlinson refers to, when he says that Mithradâtês "in a series of engagements, so effectually checked the advance of the Scyths, that from his time the danger which had been impending wholly passed away" (*Parthia*, p. 118).

The broken hordes of the TOKHÂRÎ then streamed down into the country now called AFGHÂNISTÂN, and engaged there in struggles with the PÂRTHIANS, whose local rule was destroyed. Meanwhile, though the SÛGHÛDÛ, or YÜ-CHI, had conquered Bâctria, they were, as a people, *still dwelling mainly in* SOGDIANA, on which many outlying Sâghian communities had probably concentrated. *Alarmed or annoyed by all these commotions, they at an early date took advantage of* PÂRTHIA'S *involvement with the* TOKHÂRÎ *to abandon* AIRYÂN *altogether and for good. They accordingly migrated westward, sweeping along with them on their way, or being joined by, many of the* DÂHÆ, *or* TOKHÂRÎ, *and a host of what Roman writers called "Medi," "Persae," and "Parthi," but who were really the* PERSIANS, *the Arii*, etc. *The* PÂRTHIAN SÂGHS OF SÂKÂSÎNA *in Armenia Major also mingled with them. In* EUROPE, *as we shall see, the* YÜ-CHI, *or* YÜ-TI (*Yöt-ân*), *turn up as the* YÖTA. It was this flood of migration which so alarmed Pærisades of the Kimmerian Bosporus.

There remained, therefore, the YÜ-CHI *officials in authority over* BÂCTRIA, *and its* TOKHÂRIAN *and other inhabitants.* In the *Hou Hân Shû*, c. 118, fol. liv°., we are told that on conquering

Bâctria they divided it into five districts "putting a Hi-Hou at the head of each division." This was in B.C. 126.

Again, from the *Ts'ien Hân Shû*, c. 96A., fol. 15r°., we learn that "There are in Bactria five princes, namely, the princes of Hiu-mi." Then follow their names, the prince of Kuei-shuâng being third, and that of Kao-fû fifth. Then comes the significant remark—"All these five princes are subject to the Yuë-chi" (*Miss Nicolson's Paper*, p. 38). From this it seems clear that *the main mass of the inhabitants of* BÂCTRIA *at this period were not* YÜ-CHI, *but the* AIRYÂNIAN *substratum of indigenes, plus the enfeebled remnants of* GREEK *occupation, plus a superposed population of* TOKHÂRÎ; *yet all, of course, subject to the* YÜ-CHI.

Rawlinson thinks that, after defeating the Tokhârian, or as he says the "Scythian," forces, Mithradâtês II. acquired "parts of Bactria," from the "Scyths." Strabo, he says, attests some such acquisitions by Pârthia. But, seeing that *it was the non-*SKÜTHIC TOKHÂRÎ, *and not the* SKÜTHIC YÜ-CHI, *with whom Mithradâtês had been at war*, I doubt whether he can be credited with any such achievement. Both Justin and Rawlinson misunderstood and misapplied the name SKÜTHS (*Scythians, Scyths*).

Cir. 100 Mithradâtês II. of Pârthia invaded ARMENIA, the throne of which was then occupied by Artoadistês, called Artavasdês by Strabo and Plutarch (*Justin*, Bk. XLI., pp. 276, 277; XLII., pp. 277, 278). Being successful, ARMENIA MAJOR was annexed for a time to Pârthia and *a part of it received the name of* SÂKASÎNA (*Strabo*, lib. xi., p. 124)—which was evidently only a revival, by the *dominant* PÂRTHIANS, who were themselves PÂRNIAN SÂGHS, of *the ancient name of the same country in the days* (eighth century B.C.) *of their* SÂK-GELÔTHIC *forefathers*, viz. SÂKÊSANI, or MÂT-SÂKH, *i.e.* SÂKLAND. Moreover, we are not without evidence that the district so re-named by victorious Pârthians was actually at this time *colonized* by PÂRTHIAN SÂGHS.

These events must have occurred soon after B.C. 118 when Artavasdês—called by Issaverdenz Ardâshês I.—came to the throne of Armenia (*Armenia and the Armenians*, by Issaverdenz, p. 74).

In this connection Rawlinson may be quoted as follows :—

"Still it is also clear, from the fact recorded, that Armenia, if worsted, was far from being subjugated—she ended the war by a treaty of peace—she maintained her own monarch upon the throne—she was not even seriously reduced in strength, since within the space of the next twenty years she attained to the height of her power" (*Parthia*, p. 126).

Not only am I in accord with this comment, but I even go further, and say that within those next twenty years Armenia either herself ousted the PÂRTHIAN SÂGHS by whom SÂKÂSÎNA had been colonized, or else she obtained relief in the form of a voluntary departure on their part; for certain it is that they did go, and I suggest that they took the route followed by the migrating hosts whom I shall next refer to.

112 to 88 Sometime during this period streams of SKÜTHS and "*Medi*"—passing into Europe *via* the Kimmerian Bosphorus (Straits of Kertch, or Yenikalé) between the Euxine, or Black Sea, and the Sea of Azoff, or Sea of the People of Âshâ—gave intolerable anxiety to Pærisades, king of that region, who appealed to Mithradâtês, King of Pontus, for protection. These, I submit, were the YÜ-CHI, or YÜ-TI, OF SOGDIANA, who had abandoned their AIRYÂNIAN home-land and gone west during the war between the Tokhârî and Mithradâtês II. of Pârthia; and the "*Medi*" who were with them were not MEDES in the old sense, but ARII, DÂGHÎ, etc., *joined with the descendants of the old race of* PERSIA *who had been dominant under the Akhæmenids, many of whom, of course, must ethnically have been* KÂSHITES *—the old "hill-people" of* ELÂM. *They were all, I suggest, joined on the way by the* PÂRTHIAN SÂGHS *from* SÂKÂSÎNA *in Armenia Major.* Ethnologically and philologically the "crazy china" collection of peoples who have since been dwelling in and around the Caucasus, which the modern Persians call the "Mountain of Languages," may be regarded as the *débris* of this period of terrific *sturm und drang*—communities who were too weak to resist being sucked into the vortex of the passing torrent, but nevertheless could not keep up with the rush, and were therefore thrown out and stranded where they lie. The OSSETES, or IRON, were no doubt an Airyânian tribe who had assumed

the name of "People of Âshâ," but were not admitted by the Sâghs into their communion.

94 The power of Nahapana, or Nahavana (the Pârthian vassal king), in Western India, was destroyed by the Hindû monarch SATAKARNI II.

92 The PÂRTHIAN STATE first came into official contact with ROME. This fact shows how the centre of gravity of Pârthian power, ambitions and activity had been gradually withdrawn from Central Asia and transferred to the West, *i.e.* Armenia, Mesopotamia, Syria, and Asia Minor, with Ctesiphon as the capital.

The SÂGHS *are henceforward no longer mentioned in* CENTRAL ASIAN ANNALS.

90 to 75 Attempts had been made by the SÂGHS from SÂKÊSANI (Seistân) to settle in GÛZERÂT and MÂLWÂ, but they were frustrated by Satakarni II., who entered into a pact with them by which they undertook to remain west of the Indus. This Satakarni II., says Mr. Jayaswâl, had a son with the Vedic name Pulamavi, popularly called Puloma and Vilava. On the coins it appears as Vilavaya Kura. Now, *Kura* is a Dravidian honorific for "King." By a brilliant train of research and reasoning Mr. Jayaswâl has shown that Puloma is identical with the famous Vikramaditya; but he must be allowed to explain it all himself.

58 to 57 Accession of VIKRAMADITYA. As he was also a great conqueror—he subjugated North India, and must have destroyed the "SÂKÂ" (*i.e.* SÂGHÂ-PAHLAVÎ) Power there—the history of Satakarni II. was, according to Mr. Jayaswâl, transferred to him. It was the Jâins who Sanskritized Vilava into Vikram.

57 to 54 Mithradâtês III., king of Pârthia.

53 Accession of ORÔDÊS I. to the throne of Pârthia. Destruction of a Roman Army under CRASSUS at Sinnaca by the Pârthians under their Surênas, or Commander-in-Chief. Twenty thousand Romans killed. Ten thousand captured and deported to Margiana, where they were settled as military bondsmen. Many took native wives, and merged with the inhabitants (who, however, must then have been

the subject aborigines, for the PERSIANS and SÂGHS had all gone) though some of them seem to have found their way back to Europe.

39, 38 Ventidius, Legate of Antony, gained two important victories over the Pârthians in Asia Minor. Rome recovered Syria.

20 Restoration by Pârthia to Rome of the Standards captured from Crassus at Sinnaca.

It is important to remember that in the Augustan Age Roman writers used the names *Medi*, *Persæ*, and *Pârthî* indifferently.

The Pârthian Empire dragged on till about A.D. 227, but it really declined from now. This, I submit, was due to the fact that, *with the rest of the* SÂGHIAN RACE, *the* DOMINANT SÂGHIAN *element in the* PÂRTHIAN STATE *had been steadily abandoning Pârthian fortunes and Pârthian dominions since about* B.C. 115, i.e. *disappearing with their kindred, some to* EUROPE, *some to* NORTH-EAST TÛRÂN, *and some to* INDIA, *leaving in Pârthian territories only the ancestors of the present inhabitants.*

20 to A.D. 50 According to the *Hou Hân Shû* above cited, the HI-HOU, or JAB-GOU, OF KUEI-SHUÂNG in BÂCTRIA somewhere about this time attacked and overthrew the other four Hi-Hous, and assumed the dynastic title of KING OF KUEI-SHUÂNG.

Also, Max Müller tells us that from the *Annals of the After* (*Eastern*) *Hân Dynasty* we learn that—

> " the five tribes of the Yueh-chi were united under Kieou-tsien-kio, who then assumed the title of Kouei-Shuang (it may be Gushan or Κοϸρανος of the coins). He conquered the kings of Pota and Kipin " (*India : What can it teach us ?* p. 276).

If KOUEI-SHUÂNG stands for Κοϸρανος, or KÛSHÂN, it was, I submit, simply another form of TÂ-HÎA, or TOKHÂRÎ, as already explained. POTA was PÂRTHIA, and may have meant the Pârthians in Afghânistân, and KÎPIN was KÂSHMÎR. We further learn that these so-called YUEH-CHI had established a State south of Bâctria, or Kuei-Shuang, called KÔ-FÛ, *i.e.* KÂBUL. This is what is generally called the TOKHÂRIAN OR KÛSHÂNIAN DYNASTY, founded in AFGHÂNISTÂN about this period, of which Kozulokadphises,

or Kujulakasa, or Kadphises I. (A.D. 45) was the first king.

About this time, too, be it remembered, we begin to meet with the curious name "Ta Yuĕ-Chi."

Now, the foregoing events, in the different ways in which they have been read and quoted and commented upon and pieced together by different writers, have given rise to *a world of confusion regarding the* YÜ-CHI *and the* TOKHÂRÎ *and the* KÛSHÂNS *and the so-called* YÜ-CHI STATE. What really happened appears to have been this.

The real YÜ-CHI—*the* YÜ-CHI *or* SÛGHÛDHAN *community dwelling in Sogdiana—had gone off west for good and all.* In BÂCTRIA the population was *not* YÜ-CHI, but consisted of TOKHÂRÎ, or KÛSHÂNS, superposed upon the previous GREEKS and the AIRYÂNIAN indigenes. *All were, however, under the rule of the* YÜ-CHI OF SOGDIANA, *through certain Governors called* HI-HOUS, *or* JAB-GOUS. Since B.C. 126 this Tokhârian or Kûshânian population of Bâctria had diffused itself in the wake of the defeated Tokhârian army into AFGHÂNISTÂN, and *had there erected themselves into a State*—the ruling family probably being of YÜ-CHI blood—but by that time the name YÜ-CHI, through TÂ YÜ-CHI, had got subtly and insensibly mixed up with the names TOKHÂRÎ and KÛSHÂN (which meant the same—the former probably being Tûrânian, and the latter Airyânian); and so this State—really Tokhârian or Kûshânian, so far as its *demos* was concerned—has come to be called both a Tokhârian or Kûshânian, and, by reason of its ruling family and perhaps some of its nobility, a Yü-chi State.

Kadphises I. was identical with the above-named K'iu-Tsien-K'io, *i.e.* he was that Hi-Hou of Bâctria, or Kuei-Shuâng, who had overthrown the other four. He was succeeded by Wima Kadphises, or Hima Kadphises, or Yen-Kao-Tsui-Tai, who completed the annexation of Northern India.

50 to 125 In this century flourished the mighty Tûshâran, *i.e.* Tokhârian, or Kûshânian monarch, KANISHKA, who conquered Kâshgâr, Yârkand, and Khôtân, which latter was then called Kûstâna. His date is vaguely and tentatively put at about A.D. 70–80. *The* KUEI-SHUÂNG, *or* TOKHÂRÎ,

had now become known in INDIA *as the* KÛSHÂN *and the* TÛSHÂRÂ, *or "Dominant Tokhârî."* They acquired great power in the Panjâb, and ruled as far east as Banâras.

Huvishka succeeded Kanishka, and then came Vasudêva (A.D. 225).

After him the Kûshânian power gradually decayed, and in the end the invading hosts reverted to AFGHÂNISTÂN, where their rule was destroyed by the HIÛNG-NÛ, or HUNS, in A.D. 470.

The Bûddhistic remains found by Sir M. A. Stein in Kâshgâria are relics of the above Kûshânian Occupation.

There ought to be others evidencing the previous occupation of the SÖK, SÛ, SSÊ, SAÏ, *etc., and even the still earlier sojourn of the* YÜ-CHI, *or* SÛGHÛDHÛ.

55 to 150 The SÂGHS from SÂKÊSANI (*Seistân*) who, in A.D. 55, had renewed their attempts on Gûzerât and Mâlwâ, obtained a foothold in A.D. 100, and, in spite of a reverse, they finally settled down in GÛZERÂT about B.C. 150, from which time they became Hinduized. They remained there up to the fourth century.

Some time during the first century A.D. another Skŭthic tribe named the ABHÎRA entered GÛZERÂT. *Quære:* Whether this name is not related to *Abîrî*,[1] "Hebrews"?

8th cent. The JÂTS entered Râjputâna.

Outside the several regions hereinbefore enumerated as colonized by the SÂKS, or SÂGHS, AIRYÂN, ARIANA, or, as it is now called, CENTRAL ASIA, presents for the most part the appearance of a boundless wilderness of dark and generally desolate sand-dunes. Almost the only other habitable spots are the comparatively small oâses of Akhal, Atek, and Tejend, which latter, according to Mr. (now Earl) Curzon, is rather disappointing. But even in those parts where wildernesses and deserts now extend, Central Asia has not always been what it is to-day. It seems to be beyond doubt that in the distant past—that wonderful past which has just been occupying our thoughts—when, throughout its length and breadth, the country was *thickly populated, not with peoples such as those which now inhabit it, but with cultured, high-spirited, and virile white races, such as the ancient* SÂGHS *and*

[1] *I.e.* People of the Bull.

PERSIANS—in fact, with nothing less than *the ancestors of those enlightened and progressive nations who have since made* EUROPE *what it is to-day*—Central Asia was a marvel of irrigation, and must have been a land of exceptional beauty, charm, and fertility, flowing with milk and honey, and astir with the countless and varied activities of an exceedingly complex and fascinating life, both urban and rural. But the splendid races of those remote and romantic times have long since abandoned it; with them also went their civilization; and, that gone, Nature re-asserted her sway, the older ethnic substrata who remained, did nothing to check her ravages, which indeed were probably at their worst in and around the irrigation areas, for these, when neglected and uncontrolled, would form the lines of least resistance thereto, and the land and the people reverted to what they are to-day.

It is possible that the SÂK-GELÔTHIC MAINSTOCK kept in close touch with these flourishing colonies up to the date—*cir.* 600—at which they abandoned Sâkland for Europe; that the aggressive wars of Frâvartish I. of Media, referred to by Herodotus (Bk. I., c. 101), included wanton and injurious, perhaps temporarily destructive, attacks upon these young, struggling communities; and that these attacks constituted the *casus belli* which, in B.C. 619½, induced the Sâk-Gelôths to make arrangements for that invasion of Media which was obviated by their meeting with Kyaxârês and their destruction of his power in Arârdhû, just prior to their tornado-like descent upon Nineveh; but, seeing that the SÂK-GELÔTHS were worshippers of ÂRMÂN and, as such, pagans, and that it was in SÂKLAND that, as we have seen, ZÂRÂTHÛSTRA was probably born and probably first attempted —though in vain—to preach his peaceful doctrines of ÂSHÂ, I am inclined to think that many of the emigrants who left Sâkland and went east, and in particular the later bands, departed *as much for religious reasons as for reasons connected, say, with the pressure of population on subsistence* and the advancement of their own material interests.

CHAPTER III

THE GENERAL EXODUS FROM ASIA INTO EUROPE

AFTER the reign of Mithradâtês II., therefore, and certainly after B.C. 53—when, in fact, Pârthia was second only to Rome—and when, in consequence, the political centre of gravity in Asia had rapidly moved eastwards—we find that a GENERAL EXODUS, *or* VOLKWANDERUNG, *occurred, from* ASIA *into* EUROPE, *of the principal White Races that, since the earliest known times, had dwelt till then in the regions between* CENTRAL ASIA *on the one hand, and* SYRIA, ASIA MINOR, *and* ARMENIA *on the other.* Pouring through the passes of the CAUCASUS (*Sarmaticæ* and *Albaniæ Pylæ*) during the space of several years, this multitudinous migratory host consisted of two main streams. Of these the first, composed chiefly of the RESIDUE OF THE ANCIENT ARII, ultimately settled down in RUSSIA, AUSTRIA, POLAND, and perhaps the territories of the present BALKAN STATES, and thus went to swell the earlier SARMATIAN, or NORTH MEDIC,[1] and the still earlier BROAD-HEAD communities already settled there—all afterwards vaguely called the SLÂVS. The second stream, chiefly composed of the multitudinous ANCIENT INHABITANTS OF PERSIA ultimately settled down in the territories of modern GERMANY and parts of AUSTRIA, and became known in history as the GERMANIC[2] (as distinguished from the PRUSSIAN

[1] These Northern Medes had abandoned Media for Russia shortly after B.C. 521, the Magi, who led them, having been bitterly chagrined at the overthrow of Media by Anshân. They alone were the Sauro-Matai proper (*Diod.* II., 43: *Pliny* VI., 19).

[2] These Germanic peoples proper in Southern Germany are known to be brachycephalic. For this reason it is held that, though Germans in speech, they are really Keltic by blood (*Origin of the Aryans*, p. 85). But this is not necessarily so. Their brachycephalism may be accounted for in at least two other ways. First, they may have settled down in territories occupied then or afterwards by the ancient Broad-head race. Secondly, it must be remembered that the origin of the Ancient Persian Race had its roots deep down in the brachycephalic Tûrânian population of parts of Elâm.

Even as regards Prussia, large areas in the East, commonly supposed to be Teutonic, are really inhabited by short, fair brachycephals with towy hair and snub noses, who are either of Broad-head or Slâvic origin. They are also numerous in East Germany. Throughout Germany and Prussia, however, by way of background, is traceable the small, brunet, or melanochroic and very ancient Southern Race.

or TEUTONIC) RACE. Borne along on the flood of both streams—and this fact identifies them almost more than anything else—*were all those multitudinous descendants of the* HOUSE OF JUDAH (comprising the tribes of JUDAH and LEVI), who, in the days of Kyrus II., *had preferred to remain in the territories of the* PERSO-MEDIC EMPIRE, *rather than return to their own land of Palestine.* Much later, *i.e.* some time in the second century A.D., the ALÂNÎ, or ancient SYRIANS OF KÎR, and other minor peoples more difficult to identify, followed, though we sometimes hear of bodies of them descending even then upon Armenia and Media.

Thus, then, like the rise of a cyclonic disturbance, sucking everything into its vortex and sweeping irresistibly along with all that it has caught up, the Pârthian Power (aided by the General Desiccation of Central Asia) was the means of setting on foot an IMMENSE POPULAR COMMOTION IN CENTRAL ASIA, which, as the centre of the impelling force gravitated further and further west, *eventually burst through the* CAUCASUS, and there gradually spreading, assumed the form of a surging flood of once highly civilized and settled, but now nomadic and to some extent demoralized races, pouring into EUROPE. That this is an incontrovertible historic fact is clear from the following considerations.

About B.C. 112, Pærisades, king of Bosphorus in the Crimea, being, as we have seen, hard pressed by a host of nomads, then pouring past his dominions from east to west, appealed for aid against them to the celebrated Mithradâtês Eupator, or Dionysius, king of Pontus, who, responding to the appeal, marched against them and defeated them. Now, being nomads, these aggressive hordes (apart from the fact that some of them were SKÜTHS) naturally acquired that name; for by that time the modern accidental sense of "Wanderers" had been imported into it. They could not have been the SKÓLOTOI OF EUROPEAN SKÜTHIA, for in those days that State was situated in the north, near modern KIEFF, and therefore in regions considerably remote from the dominions of Pærisades, and there the Skólotoi were a settled and highly civilized nation. Nevertheless, Justin and other historians have confused the migratory hosts of "MEDES," PERSIANS, ALÂNÎ, and others, then pouring into EUROPE as above described, with the SKÓLOTOI.

How long these migrations continued it would be difficult to say. Probably the great rush ceased at some uncertain time

during the Augustan Age (B.C. 44–A.D. 17), when the Power by which they had been initiated or accelerated fell into rapid decline. The Pârthian Empire did, indeed, struggle on till A.D. 226, but, after B.C. 20, *Ichabod* was the principal burden of its annals. The reason is not far to seek. Abandoning their country, their non-Pârthian subjects, their all in Asia, *the dominant* PÂRTHIANS, *i.e.* the descendants of the old PÂRNÎ, accompanied by *the entire* SÂGHIAN RACE—*i.e.* the AMYRGIAN SÂGHS, KHAUREZMIANS, ANGAI, ÆGLAI, or ÆNGLAI, SÂKÂSANIS of DRANGIA and ARMENIA MAJOR, ÂSII, or ÂSHWÂ, and YÜ-TI, or SÛGHÛDÛ—had themselves (probably between say B.C. 92 and B.C. 20) *plunged into, or rather formed the forefront of the outrushing nations*, with them also apparently, being the ARII. This conclusion is supported in three ways :—

First, *we hear no more of the* SÂGHS *in* CENTRAL ASIA (I leave out of account those who spread eastwards into INDIA, KASHGARIA, etc.), though their power and celebrity had been little if at all inferior to those of the Pârthians at the zenith of their fortunes.

Secondly, direct evidence exists of the fact that *these migrating* SÂGHS *swept through the regions of the* CRIMEA.

Thirdly, *their arrival in the extreme* NORTH-WEST *of* EUROPE, *prior to the* PERSIAN *or* GERMANIC *race, is deducible from the facts of subsequent* EUROPEAN *history.*

That they journeyed at first along the old well-known route *via* the Crimea, appears from the following testimony :—

> " The Varaka, one of the oldest books of the Cymry, states that after they had left the Crimea, it was occupied by the Sacæ—which Sir H. Rawlinson considers to be a branch of the same original race " (*Gt. Brit. Rank*, p. 65).

Now, as we have seen, the PARENT-STOCK of the SÂKIAN race, *i.e.* the SÂKHÎ, or SÂK-GELÔTHS, of SÂKLAND, who eventually became the SKOLOTOI of EUROPEAN SKÜTHIA, never acquired the name of SÂGH-ÂN, SAKAI, or SACÆ, which was only applied by the Persians and afterwards by the Greeks and Romans to the SKÜTHS of AIRYÂN and parts of TÛRÂN. These people, therefore, mentioned in the *Varaka*, and referred to by Rawlinson under the name of Sacæ, Sakai, or Sacan, could not have been the Sâk-Gelôths, Skólotoi, or Sküths of Kieff, but *must have been*

the SÂGH-ÂN, *or* SÂGHS, *of* CENTRAL ASIA, *or "People of Ashâ," on their way to* EUROPE *via the* CRIMEA, *at the dawn of the Christian Era.*

We now lose all trace, for a time, of the PÂRTHIAN SÂGHS of Armenia Major and the several other divisions of the SÂGHIAN race, but it is not difficult to discover what became of them. It is almost unquestionable that one large body of them detached themselves at an early date from the later "Medi," in whose company they had entered Europe, and, marching with their sacred Edd-hâ and Sâgh-hâ, straight for EUROPEAN SKÜTHIA, *were there admitted as the* ÂSH-ÂN, *or* PEOPLE OF ÂSHÂ, *into the community of the* SKOLOTOI, who from this time forth, until about A.D. 259, acquired and retained that new and celebrated name which has come down to us in old Norse as AS, pl. ÆSIR, or ÄSIR, in Gothic ANS, pl. ANSEN? and in Saxon OS, or ES, pl. OSEN, or ESEN (*Chambers's Encyc.*, art. ASES). Moreover, the country around Kieff was no longer called SKÜTHIA, but ÂSÂ-LAND, or ÂSÂ-HEIM, and the capital was called ÂS-GARD. These names were certainly not known when Herodotus visited Skŭthia *circ.* B.C. 450, nor were the Greeks and Romans, at any time subsequent to that date, acquainted with them. That they must have been derived from some multitudinous host of immigrants from Asia who had travelled thence in the company of the migrating "Medi" of B.C. 112, or thereabouts, is clear from the fact that both the word *gard* in ASGARD, and the word for "city" now used by the Slâvic and Russian descendants of the Sarmatians and Medes—*i.e. grad*, or *gorod*—obviously originated from the same source. This is that old word anciently and still found in Armenia—through which all these Sarmatians, Medes, and Sâghs must have passed—and elsewhere in Asia, namely, *Guerd, Gird, Guert, Gert, Gherd,* and *Ghert,* signifying "Founded by," as seen in the old name *Semirâmaguerd,* or "City founded by Semiramis," and in *Tigrânaguerd, Melâzghert,* or *Melâsgerd,*[1] *Lâsgird, Nepergert, Sbârghert, Vartanaghert,* etc. The Hamitic equivalent of the

[1] This name, *Melâsgerd,* probably arose during, but not till, the period (*circ.* B.C. 92, *et seq.*) when the Âsh-ân from Central Asia were passing through the country of Ararâth—*Mel* being the radical part of the name, and *asgerd,* like *Asgard,* signifying that it was "founded by" the "People of Âshâ." Obviously, therefore, British-Israel advocates are far astray when they assume its existence in, and assign its origin to, the remote days when the Khûmrî (or, as I call them, the Sâk-Gelôths) were migrating to Arsareth *via* the passages of the upper Euphrates (see *Is. Wand.*, pp. 54, 98).

same word was "Kert" (cf. Carthage). It may reasonably be suggested that the real and original form of the name MIDGARD, so frequently associated with ÂSGARD in Northern mythology, may have been not a city of the Âsen at all, but a Sarmatian city, meaning "Founded by the Medes," the word *Mid* having had no connection with the idea of the "middle." It is also not unreasonable to suppose that it was in these stirring days of constant contact with the Sarmatian and "Medic" races that the Sâghs acquired their characteristic acclamations—*Hurrah! Hooroosh!* of which the first is simply the old Sarmatian, or Slâvic, and modern Russian Ура (*Ura!*), while the second is plainly derived from the similar Хорошій (*Khoroshy*), signifying "good." Another evidence of this contact is to be found in the Âsic Deity, ZERNEBOK, which was simply a corruption of the old Sarmatian, or Slâvic, and modern Russian Черный Богъ (*Chërni Bok*), or "Black God." The only people whom the Skolotoi were likely to have thus received, would have been people of their own blood. And, as the only people of their own blood who arrived in Europe at this time were the CENTRAL ASIAN SÂGHS, I submit it was these SÂGHS who, as followers of ÂSHÂ, brought with them the name of ÂSEN, or ÄSEN, and its variants.

The Ἀσαιοι, ASÆI, who dwelt near the mouth of the Don, the ASÊNE near Mount Taurus, mentioned by Pliny (VI., c. 17), and the ASIOTES, mentioned by Ptolemy, were doubtless straggling bodies of the ancient ASII of CENTRAL ASIA—perhaps connected with the ASPASIACÆ. Also, from the ASEN, the SEA OF ASOFF, or AZOFF, obviously acquired its name, for in Russian *Azoff* is simply the genitive plural of *Az*, or *As*. It had previously been known as the *Palus Mæôtis*, or "Sea of the Mati," because the SAUROMATI, or NORTHERN MEDES, had settled there long before them.

As for *the remainder of the* SÂGHIAN *host*, it seems clear that they also, associating themselves, to some extent, with the same "Medic" stream of migration, but probably journeying along rather in the van of the PERSIAN stream, eventually (*i.e.* some time prior to B.C. 58, the date of the first known appearance in Europe of the GERMANIC race) *arrived on the shores of the* NORTH SEA. At any rate, there exist, as we shall see in the next chapter, good grounds for believing that we meet again with the SÂGHS in certain peoples of pre-eminent spirit, energy, and valour, who—accompanied by the ARII—mysteriously appeared in those parts of

Europe at the dawn of the Christian Era, and who were possessed of laws and institutions strongly resembling those which the BETH-SÂK, or KHÛMRÎ, took with them from Northern Palestine —*i.e.* Samaria—in B.C. 731–712. Into the question relating to this resemblance, however, I do not intend to enter, as the argument on which I am engaged in this book concerns Race-Movements only, or chiefly.

I would merely point out that *these* SÂGHIAN *hosts were absolutely distinct from the* PERSIAN *and* "MEDIC" *swarms with whom they came into* EUROPE, and that it is to them (the SÂGHS) and not to the GERMANS, that those popular traditions and legends are referable, *which the* GERMANS *and* PRUSSIANS *fondly imagine to be their own*, as also those constitutional principles and that spirit of Liberty which were once associated with German territory, *so long as the Anglo-Saxons dwelt there*, but which afterwards passed over, with them, to the British Isles, and which, to say the least, have never particularly distinguished the German peoples since.

CHAPTER IV

THE SÂKS, OR SÂGHS, IN NORTH-WESTERN EUROPE

IF the hypothesis referred to in the last preceding chapter be sound, namely, that the SÂGHS (other than those who passed into Skŭthia, and excluding also those who raided the Panjâb and West India) migrated into and across Europe, associated, to some extent, with the "Medic," or Arian flood, but for the most part, at the head of that Persian flood, which eventually developed into the Germanic race, then, since the latter, as such, first appeared in authentic European history at least as early as B.C. 58, it follows, not only that there should also have been, *at or before that time in Europe, communities whom it is possible to identify as* SÂGHS, *but also that their settlements should have been situated in regions further to the west and north-west of Europe than those of the Germans*; for, naturally, the first comers would get nearer the North Sea than those who arrived later. That the actual facts of history bear out these conclusions, is shown by the express testimony of Strabo (B.C. 54–A.D. 24), Pliny (A.D. 23–79), Tacitus (A.D. 61–117), Ptolemy (A.D. 139–161), and other writers such as Cluverius, Marcianus of Heraclea, and Stephanus the lexicographer. On the authority of these writers, and for other reasons which will be more conveniently noticed hereafter, it may be stated, beginning with the regions and peoples furthest to the north-west, and working downward, that *before* B.C. 58 *the following peoples inhabited the following countries*:—

1. In those parts of SCANDINAVIA which now form the Swedish prefectures of Gottenborg and Borhus, Wenersborg, Mariestadt, Linköping, and Isle of Gothland, dwelt a very numerous people who called themselves the YÖTAR, still so pronounced in modern Swedish, but rendered in that orthography GÖTAR, and who were called by Tacitus the SUIONES. These people must not be confounded with the GOTHS, who dwelt in the country now called East Prussia, near the Frisches Haff, but not on the sea-coast. The Yöta possessed a tradition that, in times so remote that memory

could not fix the date, they had come from a place in Tyrkland called SWITHIOD (*Otte's Scandinavia*, p. 59).

2. From the fact that in remote days Zealand, Fünen, and Laaland bore the name of EY-YÖTA-LAND, or INSULAR YÖTA-LAND (*H. A. S.*, Vol. I., Bk. IV., c. i., p. 452, note), it is to be inferred that these regions were also inhabited by the same Yöta. They did not at that time extend into the *Chersonesus Cimbrica*, afterwards called REID-YÖTA-LAND (*H. A. S., ibid.*,), whence the modern JUTLAND, because it was then occupied by the KIMBRI, or PHICHT-JAID (see Part II., c. ii.). There seems, however, reason to believe that, before the Yöta arrived in these CODANIAN ISLANDS, and perhaps even afterwards, one of them (though *which* it would be difficult to say) was inhabited by those ancient allies of the Kimbri, the TEUTONES, who called the thunder-and-rain god, PARGANYA, by the name PERCUNOS (*Pomponius Mela*, lib. iii. c. 3; cited in *Crichton and Wheaton's Scandinavia*, p. 21). Subsequently they must have migrated into PRUSSIA, but at what date is not known.[1]

3. In a district situated in the south-east of the *Chersonesus Cimbrica*, north of the river Eyder, near the later town Flensborg, and in the region watered by the northern tributaries of the Eyder, dwelt a people whom Tacitus calls the ANGLI, or ÆNGLI, but whom he deemed too insignificant to merit much notice. The territorial name ANGLEN still survives there.

4. In another district of the same *Chersonesus*, but more to the south, and on its western side, between the Eyder and the Elbe, and in the islands of North Strandt, Busen, and Heiligland, lying near the mouth of the Eyder, dwelt a people whom Tacitus did not even mention, their position being so obscure, and themselves apparently so insignificant, but who, according to Ptolemy, called themselves by a name which, in Latin orthography, was rendered SAXONES. As they dwelt to the north of the Elbe, their country was, in the earliest records, called Nordalbingia, and they themselves Nordalbingi or Transalbini.

5. In the country watered by the Weser, and the territories lying between the upper courses of that river and those of the Elbe, dwelt a numerous, powerful, and celebrated people, whose

[1] Out of the subsequent union of the *Teutones* with the eastern people called the *Shara Kyoun*, or *Borâssi*, arose what is known as the PRUSSIAN PEOPLE, who alone constitute the TEUTONIC RACE.

name has been handed down to us in the Latin form of CHERÛSCI. On the lower courses of the Weser also dwelt the CHAUCI, and east of them, near modern Brunswick, the FÔSI.

6. The maritime regions between the Ems and the eastern mouth of the Rhine, were inhabited by a numerous people akin to the obscure Saxones, whom Tacitus calls the FRISII. He calls their country *Frisia-Major*. A smaller division of the same people dwelt in *Frisia Minor*, which lay on the western coast of the *Chersonesus*, directly opposite North Strandt.

Now, all these peoples can be reasonably identified as the descendants of those SÂGHS *who, in their several divisions, had migrated from* CENTRAL ASIA *in the van of the* PERSIAN *stream as already described.*

For instance, in the YÖTA, or GÖTA, of YÖTA-LAND in Sweden, and in the YÖTA of EY-YÖTA-LAND, we see the descendants of those CENTRAL ASIAN YÖTÂN, whom the Chinese annalists called the YUEH-TI, or YUEH-CHI, and who dwelt near the ÆGLAI OF BÂCTRIANA, and whose movements I have considered in connection with the DÂHÆ, TOKHÂRÎ, TÛSHÂRÂ, or KÛSHÂNS.

In the ANGLI, or ÆNGLI of ANGLEN, we see the descendants of the ÆGLAI just mentioned, and of the two kinds of ANGAI, who dwelt in SAR-ANGIA and DAR-ANGIA, or DRANGIA. We have already seen that these ANGAI and ÆGLAI were probably the descendants of the EPHRAÏMITES and MANASSITES: and, that the ANGLI OF ANGLEN were not without evidence of a similar origin, may be inferred from the testimony of Tacitus regarding their worship of NERTHA the mother of the gods. She resided in a holy island, usually supposed to have been Heiligland, in a consecrated wheeled structure draped with curtains. None might approach her save the Chief Priest; but, on special occasions, such as great festivals, the vehicle was brought amongst the people, two cows being yoked to it, and thus it toured about the country; its presence, according to popular belief, shedding a divine influence on all the districts through which it passed. On returning to her island home, the goddess, the vehicle and the curtains were purified in a sacred lake by slaves who, when their task was done, were invariably slain. This singular institution cannot but have been a distorted reminiscence of the ancient Hebrew Ark, reposing behind the Veil, in the Holy of Holies, entrance to which, save by the High Priest on the day of Atonement, was

prohibited under pain of death; and of the cart drawn by two milch-kine in triumphal progress. The worship of this goddess, be it noticed, was *not confined to the* ANGLI. It was *common to all the* YÖTA *in* SWEDEN *and the isles* (*Crichton and Wheaton's Scandinavia*, p. 74), and probably to the SAXONES and FRISII as well, since Heiligland was inhabited by the Saxones. Doubtless the CHERÛSCI bowed at the same shrine. None of these people had any temples. They conducted their religious ceremonies in sacred groves (*ibid.*). NERTHA seems to have been identical with the Sküthic goddess APIA.

In the obscure and insignificant SAXONES we see the descendants of those PÂRTHIAN SÂGHS who, about B.C. 118, had settled in SÂKÂSANI in Armenia Major, and, from that circumstance, had acquired the name of SÂKÂSANIS, afterwards corrupted into SAXONS. In this connection it may be noticed that Sharon Turner, speaking of the SAKAI, remarks as follows :—

"That some of the divisions of this people were really called *Saka-suna* is obvious from Pliny; for he says that the *Sakai* who settled in Armenia were named *Sacassani* (*Pliny*, lib. VI., c. ii.)."

Turner then begins to state his opinion regarding the origin and signification of these names SÂKÂSÎNA (*Săcăsêna*), SÂCÂSSANI, and SÂKÂ-SÛNA. This opinion, as we shall see, was wrong. As regards SÂCÂSSANI, he says that it—

"is but *Saka-suna* spelt by a person unacquainted with the meaning of the combined words. And the name *Sacasena* (Strabo, lib. XI., p. 776, 778) . . . is nearly the same sound as *Saxonia*. It is also important to remark that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of *Saxones*. If the Sakai who reached Armenia, were called *Sacassani*, they may have traversed Europe with the same appellation; which being pronounced by the Romans from them, and then reduced to writing from their pronunciation, may have been spelt with the *x* instead of the *ks*, and thus *Saxones* would not be a greater variation from *Sacassani* or *Saksuna*, than we find between *French*, *François*, *Franci*, and their Greek name φραγγι; or between *Spain*, *Espagne*, *Hispania*. There was a people called *Saxoi*, on the Euxine, according to Stephanos (Step. Urb. et Pop., p. 657). We may consider these also, as a nation of the same parentage, who, in the wanderings of the Sakai, from Asia to the German Ocean, were left on the Euxine, as the others had chosen to occupy Armenia" (*H. A. S.*, Vol. I., Bk. II., c. i., p. 115).

As regards the word SÂKÂ-SÛNA, Dr. Moore makes the following

rectifying comment on Turner, who stated that it signifies "Sons of the Sakai" :—

"*Saca-suni* (the name of those Sakai who occupied part of Armenia) is equivalent in Hebrew to the 'Changed Saks,' שבישני; not *sons* of Sak, but Saks that had altered their abode or character" (*The Lost Tribes and the Saxons of the East and West*, p. 89).

Now, without challenging this statement, I would submit that the explanation of all three words is really to be found in the ancient etymon SÂKÊS-ANI, which consisted of *Sâkês*, the singular of *Sâk-ân*, and *ân*, the old Proto-Avestan or Sâghian word, or *ani*, the Arârdhan word for "country." The people who at this time settled in Armenia, were merely a body of the PÂRTHIANS. Therefore they were SÂKS, or SÂGHS. As they had done in Drangia, so they did here, *circ.* B.C. 118. They called their settlements SÂKÊS-ANI, or SÂKÂSANI, whence the Greek rendering Σάκάσηνή, afterwards corrupted into Sâkâsîna, and the Latin rendering *Săcăsêne*, afterwards corrupted into Săcăsêna." Doubtless Pliny came across the form SAKASANI, or a Latin rendering of it, *Sacassani*, the name of the country; and, taking it for the name of the people of the country as well, handed them down to Sharon Turner under that name. Of the word SÂKÂSANI, or SÂCÂSSANI the words *Sâkâ-sûna* (Turner) and *Sâkâ-sûni* (Moore) are doubtless further corruptions. From these words, looked at thus, it may be admitted that the later latinized name, SAXONES, originated, as explained by Turner.

In the FRISII we see descendants of the same original SÂGHIAN race, under a name which in its native form, was possibly a corruption of the ancient name PÂRTH-ÂN. They doubtless represented the main mass of the PÂRTHIANS OF ANSIK.

Lastly, the name CHERÛSCI, or more correctly KHERÛSKI, was merely the Slâvonic form, as pronounced and written by the Romans, of the old name Khaurezm-ân, Khwarezm-ân, or Chorasm-ân, as borne by the SÂGHS OF KHIVA, after contact with the Sarmatai, etc., in the general progress westward; the terminal *ci*, or *ki*, having been derived from them, like the modern Russian terminal кій, *ky*. Thus the name probably first appeared in Europe as *Khaurezki*, *Khwarezki*, or *Choraski*, and finally got corrupted by the Romans into *Cherûsci*, or phonetically, *Kherûski*. It is to the conflicts between these brave people and the Romans,

during the first seventeen years of our era, that we are indebted for what we know about them. In those days the renowned HERMANN, or ARMINIUS, was their leader. By Kenler he is even called the leader of the SAXONS. The theory by which the Kherûskian War-god, under a variety of names, is associated with this hero, is in my opinion unsound, as the idol referred to was merely a survival of the ancient Sâghian and Assyrian deity, ÂRMÂN, or ÂRMÂNNÛ. Into an account of the fearful disaster by which, in A.D. 9, the Roman Legions under Varus were overwhelmed at Saltus Teutobergiensis, between the headwaters of the Weser and the Ems, and the at first ineffectual attempts of Germanicus to avenge it, I need not enter. Suffice it to say that, practically worsted and even cowed, ROME *abandoned for ever the territories between the Elbe and the Rhine,* though we may grant that this policy was also largely due, or at any rate was said to have been largely due, to Tiberius's jealousy of Germanicus. Thenceforth the Rhine became the recognized boundary of the Roman Empire.

But, though never again molested by ROME, the KHERÛSKI had now for a time to contend with *the aggressions, from the south, of those adjacent* GERMAN TRIBES *whom conventional history erroneously calls their own countrymen.* On the ethnic identity, however, of the old ANGLO-SAXONS and the KHERÛSKI, and *the distinction between the* KHERÛSKI, *and the Germanic Tribes,* see Sir E. Creasy's *Fifteen Decisive Battles,* p. 126. In their ensuing conflicts with the Germans, the Kherûski were as successful as they had been with the Legions.

The presence in North-West Europe at this time of at least one people undoubtedly hailing from AIRYÂN, namely, the ARII, raises a presumption in favour of the theory as to the identity of these early SAXON tribes with the ancient SÂGHS of AIRYÂN and parts of TÛRÂN.

Protected from aggression, both ROMAN and GERMANIC, by the intervening KHERÛSKI, *the* FRISII, SAXONES, ANGLI, *and* YÖTA *now secured a long period of tranquillity,* during which they increased in numbers, developed their resources, and attained a considerable degree of strength and importance, as is attested by their relations with Rome in Caracalla's reign, A.D. 211–217 (*H. A. S.*, Vol. I., Bk. II., c. iii., p. 153).

In A.D. 235 Maximin invaded Germany, devastating and

depopulating it. These incursions, however, left the Sâkian territories in the north, inhabited by the Kherûski, Frisii, Chauci, or Cauci, Fôsi, Saxones, Angli, and Yöta, undisturbed. In fact, they operated to free these communities from that new peril which had taken the place of the old menace—namely, GERMAN AGGRESSION. Really, therefore, for a time, they were an inestimable advantage to them.

It soon, however, became apparent that some bulwark of a more permanent nature would have to be erected. Accordingly, about A.D. 240, the earlier but now dissolved Confederacy under the hegemony of the KHERÛSKI was succeeded by another, which also became famous. This was the CONFEDERACY OF THE FRANKS —an organization that is said to have for ever afterwards interposed, and which did in fact interpose, an impenetrable barrier between the above-named Sâkian communities and the power of ROME, but which, as it seems to me, had reference only in a very minor degree to anything that Rome could then do, and *was really intended as a protection against the neighbouring but alien and just then particularly inimical Germanic Communities. More suo*, of course, the conventional historian has persistently styled this league *a league of* GERMANS. But it is clear that it was nothing of the sort; though, as ever, there were not wanting within it a few German tribes who had elected to cast in their fortunes with the Super-Race. The confederacy consisted of the *Kherûski*, the *Chauci*, or *Cauci*, the *Sicambri, Sycambri, Sigambri*, or *Sugambri*, the *Chamavii*, or *Gambrivii*, the *Salii*, the *Chatti*, the *Attuarii*, the *Ampsivarii*, or *Ansibarii*, and the *Bructeri*. They are all described as "the old inhabitants of the Lower Rhine and Weser."

"The horizon of Rome," says Sharon Turner, "was at this juncture darkening; civil wars were consuming the strength of the Empire, and its Germanic enemies, who had many losses of liberty, life, and property to avenge, were learning the dangerous secret of the benefit of union. The Alemanni had alarmed Marcus Aurelius with its first exhibition. The advantage of this confederation generated others, until the Roman Empire was overwhelmed by the accumulating torrent" (*H. A. S.*, Vol. I., Bk. II., c. iii., p. 155).

The CONFEDERACY OF THE FRANKS, therefore, I submit, was, as much as anything else, and indeed primarily, *the answer of the* SÂKIAN COMMUNITIES *to the various leagues which had already*

sprung up amongst the GERMANS *proper*, which at first, no doubt, were intended as a protection against Rome, but which, as that peril waned, were then directed against those superior races in the north, of whom the Germans were profoundly jealous. The condition into which the Roman Empire was than fast falling, shows that the Frankish League could not have been primarily directed against that decadent Power, especially as circumstances had conspired to remove the Sâkian Tribes even further beyond the reach of Rome's shrivelling arm than the Germans more to the south. Let us now see who the so-called FRANKS were.

The KHERÛSKI were certainly SÂKIAN. So were the Chauci, who may possibly have acquired their name during their passage of the CAUCASUS. Tacitus calls them the noblest and justest of the "Germans," and moreover, they had never been subdued —two facts which, in my opinion, go far to differentiate them, as SÂGHS, from the GERMAN RACE. The SICAMBRI possibly carry their SÂGHIAN or SÂKIAN descent in their very name—the *Sic*, or *Sig*, or *Sug*, being suspiciously like the *Sig* in SIGTUNA, *i.e.* (though I am quite ready to resile from this on proof to the contrary) probably some obscure variant of *Sâk*, *Sâgh*, or *Sûgh*. That they originated from the East is borne out by a curious reference in Justin's History (Bk. XII., c. ix., p. 114) to certain communities, apparently in the Panjâb, defeated by Alexander the Great and named the AMBRI and SIGAMBRI. I suggest they were SÂGHS who, on his conquest of AIRYÂN, and especially of SÛGHÛDHÂ, or SOGDIANA, had, *like all the other* SÂGHS, *refused to remain in that part of the world, subject to his yoke*. Indeed, the effect upon the Sâghs of Airyân of Alexander's advent amongst them, seems to have been much like the splash in a mountain tarn when a rock falls into it. Some of them, we know—*e.g.* the SÛGHÛDS—travelled very far indeed. With these Ambri and Sigambri other communities, too, are mentioned, namely, the HIACENSANÆ and the SILEI. In the former—a word which shows that there was little or no limit to the genius of the ancient Greeks in the matter of so mispronouncing a foreign name as to destroy well-nigh all trace of its real identity—we probably have an instance of a Greek plural in *ai* added on to an already existing Eastern plural in *ân*; and the initial *H* is doubtless the successor in India to an original Airyanian *S*. Here, then, we may be

tolerably sure that we have some extraordinary transformation of an Airyânian etymon in *Sâk*.

As regards the SILEI—some of whom were possibly the ancestors of the later SHÛ-LÊ, SÛ-LEH, or SÜ-LEI, in the north—it is at least a curious coincidence that when Alexander fought them they *were in company with, or in the vicinity of, the* SIGAMBRI, *while centuries afterwards in northern Germany we find a people called by the Romans the* SALII *in company with a people also called the* SICAMBRI. The habitat of the SILEI, prior to their wandering in India, was very probably the banks of the Jaxârtês, or SILLIS, or Syr-Daryâ. It will, of course, be protested that the SALII were obviously so-called from the river SALA, or SAALE, on whose banks they lived; but that is only the sort of tradition that we always meet with, and which our authorities ever blindly accept, and blandly pass on to each other as Gospel truth. Which, I ask, derived its name from the other—the river, or the people? And were SALII and SALA the real original names of the people and river respectively? The subject is more fully dealt with in Bk. III., Part III., c. ii.

The CHATTI were certainly not of German stock (Bk. II., c. v.). Of the others, the AMPSIVARII, or "League" of the Ampsi, or Ansi, and the BRUCTERI had once been practically annihilated; so that, as FRANKS, they could not have been of much importance.

But take the name FRANKS itself. In Latin it was *Franci*—usually, in fact always, explained as meaning FREE MEN. But was this really its original meaning? I doubt it. The Greek rendering was φραγγι. Although the KHERÛSKI are said to have lost their hegemony, this was only as between them and the other SÂKIAN Communities, and it is more than probable that they and the other SÂKIAN tribes were the originators and sustaining spirits of the New Confederacy. They dwelt on both banks of the Weser and, like the ANGLI on the southern banks of the neighbouring Elbe, were probably a branch of the ANGAI OF AIRYÂN. At any rate, let us assume that they were all MEN OF THE ANGAI. Now, in SKÜTHIC "Man" was *Oior;* in Old German it was *Uuer, Wer, War;* in two of the Keltic languages it is *Fear* and *Gwr;* while in Latin it is *Vir*. Why, then, should not the *Franci*, or φραγγι, have been the *Oior-Angai, Fear-Angai,* or *Vir-Angæ, i.e.* MEN OF ANGAI?

فرنگي *Farangi* (Feringee), now meaning "European," has for ages been a familiar name throughout the East. The Sâghian form, *Oior-Angai*, arising in ancient Airyân, was doubtless its etymon and, as such, of course, long preceded its better known vogue in Crusading Times amongst the SARACENS of that period—who, however, as I show elsewhere, were not the only, and indeed not the real, SHARA-KYOUN.

At any rate, it is quite clear that *the* FRANKS *of* A.D. 240 *were not* GERMANS, *except in a very minor degree*. Whoever they were, after an aggressive career, extending even into Spain, they eventually settled permanently in Gaul under Clovis (A.D. 496), and, amalgamating more or less, especially in the northern provinces, with the *Keltic* inhabitants of that interesting and delectable country, went to form what is now known as the great, enlightened, and brilliant FRENCH PEOPLE.

Now, about this time—say A.D. 250—a most extraordinary and momentous phenomenon burst upon the startled sight of the Civilized World.

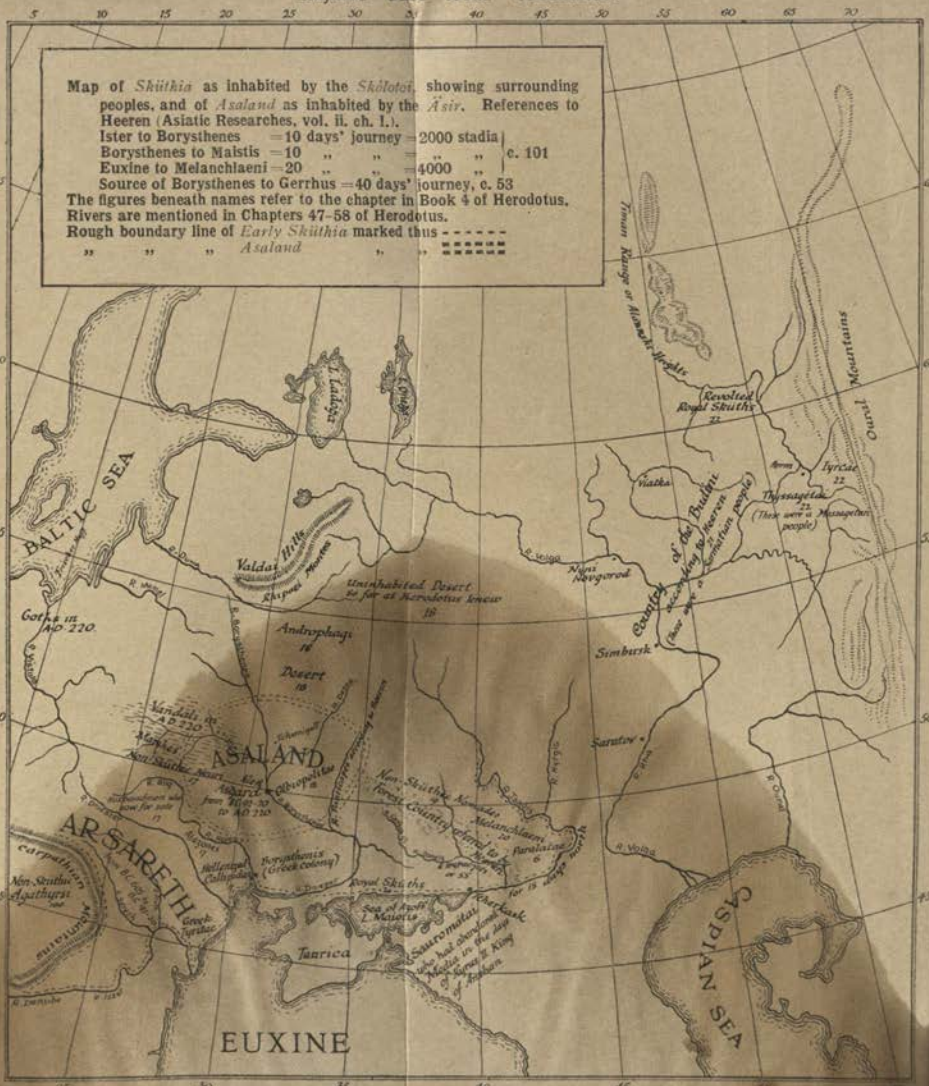
Suddenly, and as it were by magic, the KHERÛSKI, CHAUCI, FÔSI FRISII, SAXONES, ANGLI, *and* YÖTA *received an enormous accession to their numbers—not, be it noted, from the* GERMAN *world at all, but from a very different quarter*, though one from which the Germans have ever cherished the fond but vain delusion that they originated. Under the common name of SAXONS—into which all the other denominations merged—*they seemed to swarm everywhere*, not only on land but also on the sea, and the frequency, daring, and extent of their exploits increased to an astonishing degree.

The causes, however, which occasioned this sudden AGGRANDIZEMENT OF THE SAXON NAME must be reserved for treatment in another chapter.

CHAPTER V

EUROPEAN SKÜTHIA AS DESCRIBED BY HERODOTUS

IN considering Herodotus's account of EUROPEAN SKÜTHIA as it existed in B.C. 450, we must bear in mind that he only visited that limited portion of it on the north coast of the Euxine which lay immediately west of the Crimea, and was partly inhabited by the Greek colonists. Probably he went no further afield than the limits of the city or port of Borysthenis and its environs. At any rate, his personal testimony is plainly confined to the territories lying between the rivers Bûg (Hypanis) and Don (Tanaïs). His information regarding the rest of the country was acquired from hearsay (Bk. IV., c. 16). Moreover, from several of his characteristic anecdotes it is obvious that the SKÓLOTOI looked upon foreign travellers of an inquiring turn of mind much as English residents, say in Darjeeling, look upon travelling M.P.'s and tourists ; for there is certainly no little good-natured hoaxing in some of the queer tales emanating at this time from the Skolotoi (Bk. IV., c. 7, 31). One thing seems clear. Although, Herodotus learned that, to the west and south-west, Sküthia extended as far as the Carpathians and the Ister (Danube), *he practically obtained no information concerning the regions in and around* ARSARETH (*Moldâvia and Bûkhovîna*) *where the mighty, throbbing heart of Sküthic national life really lay concealed.* As I read Herodotus's account of Sküthia, its inhabitants, and the non-Sküthic peoples by whom they were surrounded, they were all located outside and east of the regions, at different times called ARSARETH and ÂSÂLAND, represented on the accompanying map. By the Greeks, whose information on this subject (as also on many others) was as vague as it was limited, the Skolotoi were represented as consisting of three great divisions, of which one was distinguished by the names ROYAL SKÜTHS and PARALATAI. Now, in Hebrew a *heifer*, which was


Longitude East from Greenwich
Map of Skūthia as inhabited by the Skōlotoi, showing surrounding peoples, and of Asaland as inhabited by the Āsir. References to Heeren (Asiatic Researches, vol. ii. ch. I.).
Ister to Borysthenes = 10 days' journey = 2000 stadia
Borysthenes to Maistis = 10 „ „ = „ „
Euxine to Melanchlaeni = 20 „ „ = 4000 „
c. 101
Source of Borysthenes to Gerrhus = 40 days' journey, c. 53
The figures beneath names refer to the chapter in Book 4 of Herodotus.
Rivers are mentioned in Chapters 47–58 of Herodotus.
Rough boundary line of Early Skūthia marked thus
„ „ „ Asaland „ „
BALTIC SEA
L. Ladoga
Valdai Hills
Rhipaei Montes
Uninhabited Desert
Goths in A.D. 220
Androphagi
Desert
Vandali in A.D. 220
ASALAND
Olbiopolitae
Non-Skūthic Nomades
Forest Country
Melanchlaeni
Paralatae
ARSARETH
Carpathian Mountains
Non-Skūthic Agathyrsi
Hellenized Callipidae
Borysthenes (Greek colony)
Royal Skūths
Sea of Azoff
L. Maioris
Tanrica
Sauromatai
Tcherkask
Timan Range or Alaunchi Heights
Revolted Royal Skūths
Ural Mountains
Lyrcae
Thyssagetae
Viatka
Country of the Budini
Nini Novgorod
Simbirsk
Saratov
CASPIAN SEA
EUXINE

the cognizance of Ephraïm and Manasseh, was not only called an *Eglâ* or *Englâ*; it was also called a *Pârâ*. If the name *Paralatai* be traceable to this word and to the word *Liuti*, or *Liudi*, "people," the fact would constitute an additional link to the many others which, as we have seen, connect this great race with a SÂKIAN or KHÛMRIC origin. Read in the light of this hypothesis the legend related by Herodotus concerning the circumstances in which the elder brothers of Kolaxais, the reputed ancestor of the Paralatai, surrendered to him the whole authority, is obviously but a distorted reminiscence of the birthright blessing, or promise of temporal prosperity, passing to Joseph, the progenitor of Ephraïm and Manasseh, from his elder brethren. The other two alleged divisions of the SKÓLOTOI were (1) the ANKHATAI, whose reputed ancestor was Lipoxais, and (2) the KATIARI and TRASPIES,[1] descendants of Apoxais (Bk. IV., c. 5, 6). Judging by the resemblance between the names KATIARI and KATTIUARII, it is not impossible that in these Katiari we see a people who were *not* SKÓLOTOI at all, but a branch of the KHÂTTÎ of the Assyrian inscriptions, who eventually became the KHATTI, or CHATTI of North-West Europe, now represented by the HESSIANS and the BATAVI or DUTCH. This hypothesis is supported by the fact that the name of the Khatti just alluded to, partly consisted (*i.e.* in the suffix *uarii*) of a word plainly acquired from contact with people in or near Sarmatian territory, viz. the word *Wara*, signifying "Confederacy." The statement of Hippocrates that the SKÜTHS were unlike other men, but all very like each other, simply shows that he was really describing, not the Skûths at all, but a TÛRÂNIAN or SEMI-TÛRÂNIAN race, *e.g.* the SARMATAI and kindred communities.

Let us now briefly consider the national status of these SKÓLOTOI, or SKÜTHS. It is almost incredible, yet none the less true, that in face of all the express statements of antiquity concerning their enlightenment, the idea should be so prevalent that they were *barbarians*, not in the ancient sense of the word, as meaning *foreigners*, but in its modern, vulgar acceptation, as meaning *uncivilized*. Indeed, it has positively been said that—

"There is always an underlying idea of dispraise and disparagement whenever a Greek or a Roman calls any race, or people, or custom

[1] Perhaps "Horsemen of the Tyras."

'Scythic'—the term connotes rudeness, grossness, absence of culture, and refinement," etc. (*Parthia*, by Prof. George Rawlinson, p. 31).

And again—

"The term 'Scythian' was commonly used to denote a very barbarous barbarian" (*Haydn's Bib. Dict.*, art. Scythian).

If these statements have reference to the SKÓLOTOI, it is an astounding error. The term can only be properly used in this sense when applied to those celebrated hordes of fierce TÛRÂNIAN nomads who, issuing in countless swarms from the bleak obscurity of the far north-east, overran all ASIA at various times *in our own era*, under the general name of TÂTARS and the special names of MONGOLS, TÛNGÛSIANS, TURKS, and ÛGRIANS, or UNGRIANS, and who, unfortunately for the sake of clearness, *have also been given the name of "Scythians," because into that word had been imported, say after* B.C. 112, *the idea of "wanderers."* With the lapse of time this name has survived, but, its *raison d'être* having been forgotten, the result has been confusion of thought. As well ethnically as historically and geographically, the SEMITO-AMORITIC SKOLOTOI were distinct from these comparatively modern TÛRÂNIAN races, whom therefore we may now safely dismiss, as we are in no way concerned with them in this investigation.

That in ancient days the SKOLOTOI, or SKÜTHS, were regarded by the civilized world as *a highly civilized people*, is clear from the testimony of St. Paul, who expressly distinguished them, equally with the Greeks whom he was addressing, from the other races to whom the term "barbarians" was then commonly applied (*Colossians*, iii. 11). In this passage it is obvious that, just as *Jew* is antithetic to *Greek*, *Uncircumcision* to *Circumcision*, and *Freeman* to *Bondman*, so *Scythian* is antithetic to *Barbarian*. Moreover, how can the testimony of Trogus Pompeius, who flourished in the Augustan age, be disregarded? It relates, not to the SCYTHO-TÂTARS above referred to, but to the SKOLOTOI of Trogus's day, and it has been preserved for us by Justin, who abridged Trogus's *Historiæ Philippicæ*. Justin's date is uncertain. All we know is that he must have lived some considerable time after the Augustan age, but not later than the beginning of the fifth century A.D. The point is, however, immaterial; for although, in the *History of the World*, he appears to be speaking

of the Skólotoi, or Sküths, as they existed in his day, it must be remembered that he was merely an abridger, not an author, and that his words were really the words of Trogus, *having reference to the Augustan age and to the* SKÜTHIA *of that age.* From *Book II.* we learn that the Skólotoi then (*i.e.* in Trogus's day) inhabited the country stretching northward from the Euxine as far as the Rhipæi Montes (Valdai Hills), and eastward as far as the river Phasis (Rioni). The Southern boundary is not stated; and here it will therefore be convenient to mention the fact that SKÜTHIA, which once extended as far as the Danube, *no longer included the region of* ARSARETH. At some uncertain period between B.C. 115 (when the tide of "MEDIC," SÂGHIAN, and PERSIAN migration from Asia into Europe began) and B.C. 10 (the date when the DÂKÎ appeared in Southern Rumania) the SKÓLOTOI *abandoned* ARSARETH, *and retired farther to the north,* so as to avoid the perils and inconveniences of that turbulent period. *In the Augustan age, therefore, and till about* A.D. 220, SKÜTHIC *national life was concentrated around* ÂSGARD, *a region identical with modern* KIEFF *and its environs.* They are described as a pastoral race, despising gold and silver, and clad in delicate furs; of extraordinary bodily strength; hardy in toils and warfare; and, when conquerors, covetous of naught save glory. Such a people—the source from which, when in SÂKLAND as the SÂK-GELÔTHS, sprang the SÂGHS of CENTRAL ASIA—could not have been other than one in possession of a lofty and even venerable civilization. The idea that they never lived in cities may safely be set aside. It clearly arose from the fact that Darius never got anywhere near Arsareth, and from the limited information concerning the Skólotoi and Asen possessed by what is conventionally styled the then civilized world—information which *does not seem to have had any reference to the real, central, national life of* SKÜTHIA, *but only to outlying districts on the southern frontiers;* and from the fact that *more modern historians were for ever confounding the* SKÓLOTOI *and* ÂSEN *with those* SCYTHO-TÂTARS *above mentioned who were* SCYTHIANS *merely in the accidental sense of being "Wanderers."* But that which more eloquently and forcibly than aught else attests the ancient and illustrious origin of the Skólotoi and the wondrous character of the laws and institutions under which they must for ages have lived as a nation, is Trogus's statement that—

"Justice is observed among them, more from the temper of the people than from the influence of laws."

This proves incontestably that the Skólotoi had been subject to their admirable polity so long, and that it had been in operative, organic existence since times so remote, that it had effected the purpose for which it was originally framed; that the conception of order and civic righteousness possessed by each individual had attained that stage of maturity the creation and maintenance of which is the aim, *par excellence*, of every legislature; and that the spirit of the Skólotoi themselves had arrived at such a pitch of excellence as to be in practically perfect harmony with the spirit of their constitution. They were, in fact, the product of a development which had been going on during a long course of evolution. So forcibly did this extraordinary and unique trait in the national character of the Skólotoi affect Trogus's sense of amazement and delight, that he is compelled to exclaim—

"It appears extremely wonderful, that nature should grant that to them which the Greeks cannot attain by long instruction from their wise men and the precepts of their philosophers; and that cultivated morals should have the disadvantage in a comparison with those of unpolished barbarians," *i.e.* foreigners. "So much better effect has the ignorance of vice in the one people than the knowledge of virtue in the other" (c. 2).

He could not understand it. Naturally; for he did not possess that fuller information which we possess, and which enables us to perceive that the mystery is susceptible of a very simple explanation. The SKÓLOTOI were the principal representatives and heirs of that ancient people (the BETH-SÂK OF NORTHERN ISRAEL) who had originated both the laws and the institutions of the Skôlotoi and those of their contemporaries the Greeks. Save to a very small extent, however, the latter were no longer the same pure race as their ancestors, the original Hellenes, by whom (though it is not our present purpose to prove the statement) the Hebraïc conceptions had been introduced into Pelasgia. As regards the Skólotoi, therefore, political perfectibility, the sense of law, order, and justice, was *in the blood*. But, as regards the degenerate Greeks of Trogus's day, it was *not in the blood*. Political wisdom was not implanted in the breasts of the *people*. It dwelt with the *philosophers alone*. Thus the question was

simply one of race. Only highly developed nations can show to advantage under highly developed constitutions. If the nation be not equal to its constitution, the constitution cannot help the nation. The nation merely suffers by the contrast. Surely, then, no stronger evidence than this, adduced by Trogus can be obtained for the fact that the Skólotoi must have passed through a long course of national training (1) to have become possessed of political conceptions which, from a philosophic point of view, were as perfect as those—not indeed *possessed* by the Greeks as organic entities in actual operations—but *known to* and expounded by their sages; and (2) by their daily life as a nation, to have so expressed the spirit of those conceptions that, in the opinion of so competent a judge as an enlightened Roman of the Augustan age, they were immeasurably superior to the Greeks, whose savants were in ancient times the acknowledged exponents of constitutional philosophy. Whether regarded from a civil or from a military standpoint, the Skólotoi seem to have ever commanded the respect and admiration of their contemporaries. At so early a date as B.C. 525–456 Æschylus speaks of their "good laws," and from the pages of history we learn how they acquitted themselves as warriors on the occasion of Darius's disastrous expedition against Sküthia, *circ.* B.C. 510. Then, about B.C. 450, Herodotus says :—

"The Euxine sea, to which Darius led an army of all countries, except the Scythians, exhibits the most ignorant nations; for we are unable to mention any one nation of those on this side of the Pontus that has any learned man among them, except the Scythian nation and Anacharsis" (Bk. IV., c. 46).

And Thucydides (*circ.* B.C. 420) states that—

"In respect of military strength and number of soldiers, no single nation, either in Europe or Asia, could match the Skúths" (Bk. II., 97).

It is absurd, therefore, to shut our eyes any longer to the fact, that the Skólotoi of European Skúthia were a splendid and highly civilized race—or rather Super-Race—not only well known to the ancient Greeks and Romans, but enthusiastically admired and lauded by them for their pre-eminent nobility of character, enlightenment, institutions, bravery, and power. Yet what has conventional history done to perpetuate the memory of this great nation?

CHAPTER VI

FROM ÂSÂLAND TO THE BALTIC

LET us now resume the fortunes of the SKÓLOTOI OF EUROPEAN SKÜTHIA from the time (say B.C. 92–20) when they received into the bosom of their community the SÂGHIAN FOLLOWERS OF ÂSHÂ who had come from AIRYÂN and TÛRÂN as already explained; when they adopted from them the name of ASEN, or ÄSEN;[1] when Sküthia acquired the new name of ÂSÂLAND, or ÂSÂHEIM, being then drawn well up to the north, near the confluence of the rivers Pripet and Desna with the Dnieper; and when their capital, now represented by KIEFF, was called ASGARD. There, in the heart of what is now styled RUSSIA, they dwelt in peace and safety, developing their character and power as a nation, engaging extensively in commerce, and accumulating much obscure renown, up to the opening years of the third century A.D.

According to calculations into which I need not enter here (see *Is. Wand.*, c. xii), this period is ascertained to have been the approximate time when ODIN, or WODEN, flourished. Chief of the Âsen, as we may now call them, and a hero in his own country, he was afterwards deified by the pagan descendants of his subjects, and ultimately his memory was merged in that of the god whose name he bears. The TYRKLAND where, according to the northern Sâgâ, "Odin had great possessions," was, like the SWITHIOD-ÂN of the Yötar of Yötland in Scandinavia, merely a reminiscence of AIRYÂN and TÛRÂN—*i.e.* TÛRKISTÂN—the distant home of the SÂGHS during so many centuries.

Under the leadership of this celebrated personage the entire nation of the ÂSEN abandoned ÂSÂLAND, and, say about A.D. 210, advancing at first northward, up the valley of the Dnieper, they came into collision with a division of the SÂRMATIAN race. In all probability these were the VANDALI; for, to the north-west

[1] The form in which the name appeared with the plural terminal *ir* did not arise till certain divisions of the community settled in NORWAY, where they developed a language of their own.

of Kieff, the country watered by the Pripet presents the aspect of a vast marsh, which at that time might have been a lake district; and as, in the language of the Scandinavians, descendants of the Âsen, *Vand* means a "lake," we here perhaps have the origin of the name VANDALI. Roman aggressions upon the PERSIAN DÂKÎ settled in Rumania, during the first two centuries of our era—aggressions which forced the Dâkî to retire to the Dnieper, and thus probably alarmed the southern regions of Âsâland—are said to have been the cause of this celebrated migration. But doubtless many considerations combined to induce the Âsen to depart—*e.g.* a desire to re-unite with their brethren on the ELBE, and in EY-YÖTA-LAND, and in YÖTA-LAND in SCANDINAVIA, some of whom were probably, even at that early date, beginning to dream of the conquest of ALBYN. This, added to the fact that, since the days of Hebro-Phœnician activity, the thoughts of the BETH-SÂK and their descendants had ever been concentrated upon the ISLES OF THE WEST, imports no little meaning into the seemingly idle statement in the Sâgâ that for Odin the North-West was a region—

> "where he knew by his skill in magic that a place of refuge was reserved for him and his people."

It is in this connection that we regard with interest the fact that the Âsen were possessed of a system of writing, called the RÛNOR, from which all the FÛTHORKS of the northern nations are said to have been derived. Like the letters of the Hebrew Alphabet, and also the Greek Alphabet, the Rûnic characters are said to have possessed an occult significance, which only those knew who had been initiated into its mysteries. Probably, however, we need not infer from this anything more than that the Âsen possessed written annals, which only those could read who were learned enough to do so; that this learning was then a very rare accomplishment; and that Odin was one of the very few who possessed it. It may be assumed that the Rûnor was simply a development of the Old Hebrew or Phœnician Alphabet (not unlike the archaïc Greek Alphabet) as originally possessed by the KHÛMRÎ, or SÂK-GELÔTHS, and the SÂGHS, who ultimately appeared in Europe, the former as the Skôlotoi, and the latter as the Âsen.

It would be interesting if some one with the requisite ability

and knowledge would investigate *the reason which induced these people to alter the sequence of the letters from that of the ancient* ALEPH, BETH, GIMEL, DALETH, *etc., to that of the* FÛTHORK. It has been said that our European alphabets are arranged on no system, having had no Pânini to classify them scientifically, after the manner of the Sanskrit K, KH, G, GH, etc. But who knows that there may not have been a now long-forgotten reason for this seeming absence of arrangement according to the laws of phonetics?

If, as has been averred, the GREEK ALPHABET, when reduced to MÂYÂX roots, reveals the history of the DELUGE, almost as recorded by Moses, may we not reasonably speculate whether some similar analytical process, applied to the long-neglected FÛTHORKS of early Europe, might not reveal the stories of the SÂGHS, the GOTHS, and the GERMANIC communities? So, too, the RÛNOR may enshrine some similar national secret. Perhaps another Le Plongeon may yet arise to effect this.

Turning westward, the ÂSEN then journeyed up the valley of the Pripet, and so arrived on the banks of the Vistula. Next they took a northerly course, descending the valley of this river towards the Baltic, till they came into violent collision with the GOTHS (not to be confounded with the later GÖTA, or YÖTA), who had been settled there for several centuries, and who also possessed a Fûthork which they must have derived from the Sâghs before they left Airyân as the SAGETAI, or WANDERERS OF MAS. *These the* ÂSEN *dispossessed, precipitating them southward towards the* DANUBE *and the frontiers of* ROME. The date of this event must be placed at least as early as A.D. 220; for in A.D. 245 the Goths were dwelling near the mouths of the Danube under the rule of Austraguta, and there is said to be evidence that about twenty years before then they were subsidized allies of the Romans (*The Goths*, by Henry Bradley, p. 24).

As the ÂSEN proceeded on their way, their irresistible might, traversing the North like a tempest, *next swept out of their ancient territories, in rapid succession, various other numerous and powerful nations*, amongst whom may be named the ALÂNÎ, or SYRIANS from KÎR, and the DÂKÎ (a branch of the PERSIAN race, then dwelling under the name of the ÂLÂMÂNS), and great numbers of the *non*-SÂKIAN members of those CONFEDERATE FRANKS to whom I alluded in a previous chapter.

If, now, we turn to the pages of Roman history, we shall find

that it was in the reign of Decius (A.D. 249–251)—the very period which may be expected to have elapsed from the time when the mighty Âsen were hurling all these Gothic and other famous nations out of the North—that the curtain first rose upon that long and intensely thrilling drama of appalling confusion and calamity, at the end of which, after reeling time and again beneath the thunderous assaults of the "Barbarians," *the* ROMAN EMPIRE *collapsed.*

At last the ÂSEN reached the upper courses of the ELBE. After subduing successively the countries now represented by EAST SAXONY, NORTH BAVARIA, and WESTPHALIA—*i.e. conquering the* GERMANS—and establishing one of his sons as King over each (*C. and W.'s Scandinavia*, p. 78), Odin passed on with his followers to *the friendly territories of the* SAXONES between the ELBE and the EYDER. *It was the arrival here of the* ÂSEN *at this time that was the occasion of the sudden and marvellous aggrandizement of the "Saxon" name to which I have alluded at the close of Chapter IV.* It was outside nations who adopted this name, which they applied indiscriminately, being ignorant or having only very vague ideas regarding the special names of the several tribes composing the whole race. These so-called "Saxons" now swarmed upon the sea, and their audacious and successful piratical enterprises against Rome's colonies, possessions, and commerce, so harassed that State, that a special Fleet, operating from Boulogne (Gessoriacum), was appointed to hold them in check, while the defence of the southern coast of Albion was entrusted to an officer styled the *Comes Littoris Saxonici.* Every historian, moreover, mentions these marauders with dread and hatred (*H. A. S.*, Vol. I., Bk. II., p. 156). This career was rendered the more attractive to them by *the adventures of certain* FRISIANS *connected with the* FRANKISH CONFEDERACY, whom Probus (A.D. 276–286) had transported from Germany to the Pontus. These, having seized some ships in the Euxine, not only effected their escape, but their voyage back to Frisia had been so lucrative, eventful, and romantic, that in the breasts of the Saxons, then under the naval tuition of Carausius, a spirit of emulation was stirred up, which incited them to engage extensively in deeds of similar daring, thus giving birth to a system of maritime piracy which endured for many years (*Ibid.*, pp. 160–161). Besides thus augmenting the hitherto insignificant Saxones, *the* ÂSEN *passed in even greater numbers into*

the territories of the ANGLI *in the south-east part of the Chersonesus Cimbrica, and settled there, and also into the northern regions of the peninsula,* which was just about that time being deserted by the KIMBRI, or PHICHT-JAID, and beginning to be known as REID-YÖTA-LAND, *and into* EY-YÖTA-LAND, *especially* FÜNEN, *in all of which countries they became merged in the name of the* YÖTA, *or* JUTES. Odinsee, signifying "Odin's Isle," still remains to commemorate this great immigration. After these wonderful events the "Saxons," in the beginning of the fourth century A.D., attained such an ascendancy on the Continent that *all the neighbouring peoples, whether akin or not, joined in league with them,* and, so far as the outer world was concerned, *lost their nominal distinctions in the renowned* SAXON CONFEDERACY which only began to dissolve with the conquest of Albion (*Ibid.*, p. 166). In this connection Turner remarks that—

"The progress and leagues of the Saxon states enlarged gradually from the Elbe to the Weser; from the Weser they reached to the Ems, and still augmenting, they diffused themselves to the Rhine with varying latitude, as the Francs, many of whose allies they seduced, quitting that region, and abandoning their exploits on the ocean, marched upon Gaul. . . . At last this successful people, diffused themselves into the interior of Germany so victoriously, that the vast tracts of country embraced by the Elbe, the Sala, and the Rhine, became subjected to their power, in addition to their ancient territory from the Elbe to the Eyder" (*Ibid.*, pp. 167–169).

It must be distinctly borne in mind, however, that the members of this great league who thus spread themselves over the interior as far as the Rhine, from the territorial position on the lower Elbe occupied by the SAXONS proper (*i.e.* the amalgamated *Saxones, Kherûski, Chauci,* and *Fôsi*), were, to a great extent, *not ethnically* SAXONS, *but* GERMANS *of the original* PERSIAN *stock, and only nominally* SAXONS, *being now represented by those* HIGH GERMANS *who are still known under the name of* SAXONS. The fact that, though Germans by descent, they threw in their lot with the Saxons, and acquired that name and much of the prestige associated therewith, accounts for the share that the modern Germans claim in the legends and traditions that have accumulated around the name of ODIN, though *that illustrious individual belonged exclusively to the* SÂKIAN *race, and was in no way connected, ethnically, with the* GERMANS.

The familiar story of the CONQUEST OF ALBION by the Saxons, Angles, Frisians, and Yöta, or Jutes, need not detain us. Suffice it to say that, after the founding of the Anglian kingdom of Mercia in A.D. 586, the conquered country presented the spectacle of an OCTARCHY. Now, it is interesting in this connection to note the fact that there were eight tribes represented among the KHÛMRÎ at the time of their captivity, and amongst the SÂK-GELÔTHS and SÂGHS, and amongst the SKÓLOTOI, or SKÜTHS, and the SÂGHS, when reunited in EUROPEAN SKÜTHIA, or ÂSÂLAND under the name of ÂSEN. They were (1) *Ephraïm*, (2) *Manassch*, (3) *Reuben*, (4) *Naphtali*, (5) most of *Gad*, (6) most of *Zebûlun*, (7) most of *Issachar*, and (8) many of *Asher*. The rest cannot be included; for both divisions of *Dan* escaped prior to the captivities, *Simeon* was never deported, and was now represented, in Western Albion by the amalgamated KYMRI and KIMBRI or PICTS, and in Eastern Albyn by the PICTS, while many of them in Central Albion were, as we have already noticed, merged in the ANGLO-SAXON name; and JUDAH, BENJAMIN, and LEVI were quite distinct. It is possible, of course, to see in this nothing but a mere coincidence. It must, however, be admitted that, considered in the light of all the numerous converging rays of evidence which I have already adduced, and which yet remain to be adduced, the coincidence is at least remarkable.

Lastly, let us notice a matter of some importance in connection with *the* LANGUAGE *spoken by these* ANGLO-SAXON *conquerors of* ALBION. It is apparent that the SÂKIAN LANGUAGE, as developed in European Sküthia, or Âsâland, by the SKÓLOTOI, or ÂSEN, must have been different in many respects from the language as developed in Proto-Avestan days by the SÂGHS of CENTRAL ASIA. Now, we have seen that, at the time of the abandonment of Asia in favour of Europe by the Sâghs, some of them—*e.g.* the Æglai, Angai, Sâkâsanis, Pârthî, and Yötân, or at least a portion of those so named—arrived at an early date in North-West Europe without having amalgamated, or even come into contact, with the Skólotoi in Russia. Hence, when settled by the North Sea as the early Saxones, Angli, Frisians, and Yöta, they must have preserved intact the peculiarities which differentiated their Central Asian dialect from that spoken by the Skólotoi, and even from that spoken by the Âsen. Well, we have seen that when, about A.D. 250, the Âsen arrived amongst them, *the* ANGLI *and*

YÖTA *of* EY-YÖTA-LAND *received the greatest accession to their numbers.* We should therefore expect to find that *their dialects were modified by that of the* ÂSEN *to a much greater extent than that of the* SAXONES, and that they were *more akin to those of the Scandinavian descendants of the* ÄSIR. Now, as a matter of fact, when the ANGLES, SAXONS, and JUTES (YÖTA) arrived in Albion, the ANGLES are known to have spoken a dialect (Æ nglisc), *differing in many respects from that spoken by the* SAXONS. *The same may be said of the dialect spoken by the* JUTES. Moreover, as regards the ANGLES, both in language and national manners, and, as regards the JUTES, at least in language, *they bore a greater resemblance to the* SCANDINAVIANS *than did the inhabitants of any other part of England;* while, as regards the SAXONS, *any such striking resemblance cannot be discovered* (*Galloway, Ancient and Modern,* by M'Kerlie, pp. 74–78). That it is possible thus reasonably to account for this fact—and I am not aware that its explanation has otherwise been attempted—is surely a corroboration of the historical and ethnological theories which I am at present propounding.

The migration of the SKÜTHIC *nation, under the name of* ÂSEN, *from* KIEFF *to the* BALTIC, as briefly narrated in this chapter, is corroborated by M. Du Chaillu in his well-known work entitled *The Viking Age,* wherein he distinguishes the people of the "North" from the people of "Germania" (a vague term given to the country lying to the north and north-east of Italy), and speaks of the "manly civilization" of the former and the "wild, uncivilized" condition of the latter, and wherein also he expresses his opinion that this "manly civilization" of the North, many of the customs of which "were like those of the ancient Greeks," "seems to have advanced North from about the shores of the Black Sea."

CHAPTER VII

THE ÄSIR IN SCANDINAVIA

LEAVING Ey-Yöta-land, ODIN, accompanied by the remainder of his ÄSEN, or ÄSIR, crossed the Sound and landed on that part of the Scandinavian peninsula which faces the island of Zealand. It was doubtless at this time that these regions, now comprising Malmö and Christianstadt, acquired their ancient name of SCANIA, which seems to be merely a corruption of the etymon *Sâc-Ani*, or *Sâk-Ani*, both of which words have been already explained. Marching northward, they entered the territories (comprising modern Gottenborg, Borhus, Wenersborg, Mariestadt, and Linköping) of that division of the YÖTA (pronounced in these regions *Yöta*, but spelt *Göta*) who had been settled there since the days when the independent division of the Central Asian Sâghs arrived in the north-west of Europe as described in Chapter II. By these GÖTA (as I shall call them, to distinguish them from their namesakes in Reid and Ey-Yöta-land) who were then dwelling under a king named Gylfe, the ÄSIR, being their kindred, were peaceably received, as they had been by the Saxons, Frisians, Angli, and the Yöta, or Jutes, of Reid-Yöta-land and Ey-Yöta-land. These events are thus referred to by Crichton and Wheaton—

"In the old Swedish legends it is related that Odin founded the Empire of the Svea, and built a great temple at a spot called Sigtuna, near Lake Mælar, in the present province of Upland, which was known by the Northmen under the name of the 'Lesser Swithiod,' to distinguish it from the 'Greater Swithiod,' or Sküthia, from which they believed he had led his followers. When Odin arrived with his twelve pontiffs or chief priests, called Diar or Drottnar, he is said to have found that great part of the land was occupied by a people who, like himself, had come from Swithiod, but in such long ages past that, according to their own account, no one could fix the time. These people, who call themselves 'Göta' or 'Gauta,' Goths . . . were so strong, that Odin was forced to make a compact with their king Gylfe before he could settle in the land" (*Otte's Scandinavia*, p. 59).

In the foregoing extract we see an example of the way in which, owing to the fact that the phonetic equivalent of the word *Yöta* is in Swedish spelt *Göta*, historians and other writers are for ever confusing the GÖTA, or YÖTA, with the GOTHS. The name of these latter was purely accidental, as I have already explained, and in no wise indicated their ethnic identity. Let it therefore be clearly understood that *though, from an etymological point of view the name* GOTHS *was related to the name* GÖTA *or* YÖTA, *yet the people called* GOTHS *were ethnically distinct from the people called* YÖTA, or GÖTA—the former having been Hamitic, while the latter were partly Semitic and partly Amoritic.

The fact has already been mentioned that, in the days of Tacitus, these Göta, like their namesakes in Reid and Ey-Yöta-Land, and the Angles, Saxons, and Frisians, were worshippers of the goddess *Nertha*. When, however, with the lapse of time, divine honours supplanted the civic and military honours which the Äsir had originally accorded to Odin, he received a place amongst their national gods and goddesses, and an image of him was erected in the temple at Sigtuna. For the remarkable way in which the inner arrangements, furniture, and sacred utensils of this magnificent edifice, the priestly body, the rites and ceremonies which they performed, and generally their conduct of divine worship, not only in the temple but also in rural groves, had their counterpart in ancient Israel, I must refer the inquirer to *Our Israelitish Origin*, by Professor Wilson, p. 127. Suffice it to say that the resemblances were so numerous, minute, close, and striking, as almost to compel the inference that the one system was but the survival of the other.

Here, then, in the country now called SWEDEN (the *ani* or "country" of the *Svea-thiod*) the ÄSIR settled amongst the GÖTA, and, together with them, multiplied, and developed that branch of the Sâkian Language which may be called its Scandinavian branch, and ultimately became known as the INLAND NORSEMEN, or NORTHMEN, of early Scandinavian history, as distinguished from the later SEA-KINGS, *or* VIKINGS, *of the coastlands*.

After settling his followers in LESSER SWITHIOD, Odin invaded the country subsequently called NORTHMANNA LAND, NORRIKE, and NORRUJAY, and now known as NORWAY. Its inhabitants at that time were the descendants of those DANAI (originally NORTHERN DANITES) who had dwelt in *Dardania*

during Trojan days, but, after the fall of ILIUM about B.C. 780, had crossed and given their name to the *Dardanelles*, and had retired northward, their name never appearing again in Greek history, and who in the course of irregular but ultimately north-westerly migrations, had also given their name successively to the rivers *Danube, Donetz, Daniester, Danieper*, and *Don*. It is almost reasonable to suppose that the river *Eridanus* was one of the rivers of North Germany flowing into the Baltic, and that it meant "Western Dan," and received its name from the migrant DANAI. The only reason why it is identified with the Po by the ancients, who had very vague ideas regarding its situation—namely, the fact that amber was found at its mouth—is equally in favour of this hypothesis. Originally this DONSK RACE, as they were called, may have dwelt on the Swedish side of the peninsula, and, when the GÖTA arrived, had by them been crowded up into the narrow regions where Odin found them. Having been not only subdued by him, but also driven out of the country, they migrated to SCANIA (Malmö and Christianstadt), HALLANDIA (Halmstadt), and BLEKINGIA (Carlscrona), and to the insular territories of EY-YÖTA-LAND, overpowering and expelling the GÖTA, or YÖTA, whom they found there, and who probably fled to and augmented the numbers of the YÖTA in REID-YÖTA-LAND. Thenceforward the name of EY-YÖTA-LAND fell into desuetude; REID-YÖTA-LAND acquired exclusively the name of YÖTA-LAND, since Germanized into its modern form of JUTLAND; and Scania, Hallandia, Blekingia, Zealand, Fünen, Laaland and Bornholm became known as DANIA and DANUJAY, or DANAVIA, and its new inhabitants as the DANES. It may be suggested that the name SCANDINAVIA also arose about this time from a combination of SCANIA with DANUJAY or DANAVIA, having probably been at first restricted to Scania, Hallandia, Blekingia, and Ey-Yöta-land, and afterwards in course of time extended to the whole of modern Sweden and Norway. It was during this period that, according to Saxo-Grammaticus, the famous Dan Mykillati flourished in Scania. He is said to have reigned about A.D. 270; to have been the first who united all the earlier Danish provinces (except Reid-Yöta-land, or Jutland) under one government; to have reduced the whole country with the smaller islands to subjection; and to have given his name to the new kingdom of which he was the

founder (*C. & W.'s Scandinavia*, p. 113). We may take the reign of this celebrated monarch as marking the commencement of Danish history, as connected, no longer with Norway, but with the territories which are familiarly associated with the Danes. In the days of Harold Blâtand the insular Danes were invaded by Hâkon the Good, king of Norway (A.D. 940–963), and driven out of Zealand, passing into Jutland and Hallandia, but it was only a temporary expulsion. Scania was next conquered by the same aggressor (*H. A. S.*, Vol. II., Bk. VI., c. viii., p. 440), but the province does not seem to have been lost to the Danes at that time, for it constituted a part of Sweyn's dominions in A.D. 991. Very soon after this date, however, he and his people were expelled from Scania by Eric, King of Sweden (*Ibid.*, p. 438). Thus from A.D. 250, the descendants of the GÖTA and ÂSIR on the peninsula of Norway and Sweden were alone the true NORSEMEN, or NORTHMEN, and were one people, not only historically but ethnically; and the DONSK RACE whom Odin expelled from Norrujay, and whose descendants under Sweyn seem to have been in possession chiefly of Jutland and the adjacent isles, were, historically but not ethnically, another and quite distinct people, and the true DANES. In the descents upon Britain which began about A.D. 787, the invaders were not Danes, but Northmen. In the later descents towards the close of the tenth century, which resulted in the conquest of England by Sweyn, and the establishment of a dynasty which lasted for about thirty years, the invaders were Danes. As Turner remarks (*H. A. S.*, Vol. I., Bk., IV., p. 443), the two peoples are often confounded.[1]

The peopling—as distinguished from the mere invasion—of the BRITISH ISLES by the NORTHMEN, extended over a considerable period, and was conducted so incessantly and energetically that, in the end, the Scandinavian peninsula, especially in Norway, must have been left with a comparatively very meagre population entitled to claim descent from the Götar and Asir. On the other hand, the DANISH assaults covered a comparatively short period, and their settlements in Britain were by no means so extensive. Indeed, unlike the Northmen, the Danes, as a people, remained in their own country of Dania, where they still are, independent under their own form of constitutional government (*Genesis*, xlix. 17).

Now, if there be any foundation in fact for the hypothesis

[1] The Northmen were a fair, the Danes a dark, people.

that the Danes originated through the Danai from the Northern Danites, their chronicles should attest the specially extreme antiquity of their settlements in Scandinavia. The first Scandinavian leader whom Snorre Sturleson mentions as having conquered a part of England is Ivar Vidfadme, king of Scania. His date is assigned to the end of the sixth century A.D., but Turner places him a century later. This merely proves that at that time—the earlier or the later date—a powerful Danish king existed. It does not even pretend to preclude the existence of any Danish kings prior to Ivar Vidfadme. Indeed, that Danish annals, if we are to believe Turner, record nothing trustworthy regarding several of the centuries preceding that monarch's reign, is only what might have been expected; for after the expulsion of the Donsk race from Norrujay by Odin, who seems never to have done things by halves, but always with a terrible thoroughness, their social system and records must have experienced a tremendous dislocation, and it must have taken the Danes, when in Dania, a considerable time, and required a considerable effort, to recover their ideas and to renew and consolidate themselves as a nation (*H. A. S.*, Vol. I., Bk. IV., c. iii., pp. 473–474). Little wonder, therefore, that their annals of the remote past are in a state of confusion. But, according to Saxo-Grammaticus, the Danes fought in Britain—not Albion, but Britain, which might have been Albyn—long prior to the Christian Era. Indeed, one of their most renowned leaders at that remote period is said by Saxo to have been the twenty-fourth king of the Danes. Assuming the authenticity of this statement, these early descents must have been made by the Donsk race from Norrujay, long before their expulsion by Odin. British annalists knew practically nothing of the early history of Albyn, so that these descents might very well have occurred unknown to those annalists. Even Turner, speaking of Saxo, admits that—

"We may even grant him, that such men as he enumerates, such actions as he so eloquently describes, and such poems as he so diffusely translates, once appeared,"

but he adds—

"the chronology and succession into which he arranges them are unquestionably false" (*Ibid.*, p. 470).

Here, then, we have two distinct sets of facts; one, *the existence of*

a mass of memorials concerning the remote ancestors of the Danes, which Turner admits; the other, that Saxo, in attempting—

"to give to Denmark a throned existence, a regular government, and a tissue of orderly and splendid history for twenty-four royal accessions before the birth of Christ" (*Ibid.*, p. 472),

has so *misused* his materials as, in the opinion of Turner, to render his magnificent conclusions unworthy of belief. Now, it seems to me utterly unreasonable on the part of Turner to reject as valueless the memorials whose existence he admits, merely because in his opinion Saxo appropriated and arranged them in a fanciful and unwarranted manner. We may even grant the justness of the charge against Saxo, and yet accept the materials which he misused, as evidence of the extreme though vague, but none the less real, antiquity of the Donsk race, *as the inhabitants, not of* DENMARK, *but of ancient* NORWAY. Lastly, in the celebrated *Roman de Rou*, the origin of the Danes is actually traced to a migratory body of Trojans under Danäus (*C. & W.'s Scandinavia*, p. 24, note); and in the *Vetus Chronicon Holsatiæ*, p. 54, it is stated that the Danes and Jutes (*i.e.* of course, the Yöta of Jutland and the isles, who amalgamated with the Donsk immigrants, *circ.* A.D. 270) were descendants of the tribe of DAN, *ignorantly classified as* JEWS (*H. A. S.*, Vol. I., Bk. II., c. v., p. 170, note). It is customary on the part of such historians as have acquired a reputation for orthodoxy, by reason of their punctilious adherence to and reproduction of inherited beliefs, to laugh at these stray traditions as idle fancies. Nevertheless, viewing them not alone, but in connection with what I have adduced in support of the SÂKIAN *descent of the various peoples that went to compose the* BRITISH *race*, I take the opportunity of avowing my belief in their value.

During the centuries which have elapsed since the departure of the Northmen and many of the Danes from Scandinavian regions, and the peopling by them of the British Isles, it is probable that much of SWEDEN became gradually populated by the immigrant Slâvic and Germanic races, and that they, mixed with the remnant of the ancient Norse element, form the bulk of the present inhabitants. This may account for the fact that, while Germans find considerable difficulty in learning the Norwegian and Danish languages, which are very similar, they acquire with comparative ease the harsher Swedish language, which is more akin to German than the Danish.

CHAPTER VIII

THE NORMANS

I NOW propose to show that the NORMANS—the last comers of all the various component elements of our nation—were probably the lineal representatives of the tribe of BENJAMIN. In the Returns from Babylon in B.C. 535, B.C. 458, and B.C. 445, none of the three tribes deported by Nebuchadrezzar in B.C. 588—namely, Judah, Benjamin, and Levi—were largely represented; for, according to authentic testimony, all those who took advantage of Kyrus's clemency were, according to Jewish tradition, "small in number," and these—

"the lowest of the low, the poor in wealth, in knowledge, and in ancestry, the very outcasts, and refuse of the nation" (*Lit. Rem. of Emm. Deutsch*, p. 321).

In other words, *as tribes, neither* JUDAH, *nor* BENJAMIN, *nor* LEVI *ever returned from* BABYLON *to* PALESTINE. What, then, became of BENJAMIN as a tribe? In *Jeremiah* vi. 1–2, it is written—

"Flee for safety, ye children of Benjamin, out of the midst of Jerusalem . . . for evil looketh forth from the north, and a great destruction."

Mr. Milner, having in view his own theory that, as a tribe, the Benjamites returned to Palestine and remained there till the siege of Jerusalem in A.D. 70, says that this warning, which preceded the deportation of Judah to Babylon by about thirty years, did not apply to that event. In support of this assertion he points to the fact that Benjamin did not heed the warning, which proves nothing, and he states that Nebuchadrezzar's hosts came out of *the East, not the North* (*Is. Wand.*, p. 121). But a glance at the map of Syria and Babylonia will show that, owing to the intervention of the Syrian desert, a Babylonian army operating against Jerusalem would naturally and necessarily have advanced

upon it *from the north, not the east.* Moreover, in view of the almost immediate approach of a destruction infinitely greater than that of A.D. 70, it is unreasonable to assume that at this time Jeremiah was referring to a comparatively insignificant and immensely remote event, such as the fall of Jerusalem six hundred and eighty-eight years after the warning; especially when we consider the fact that in A.D. 70 the tribe of Benjamin was *not in* JERUSALEM. Further, from the same prophet the Benjamites, in common with their companion tribesmen, received yet another warning; this time addressed to them in the character they were to acquire at a future date as captives in Babylon—

> "Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity" (*Jer.* li. 6). "My people, go ye out of the midst of her, and save yourselves every man from the fierce anger of the Lord," etc. (v. 45, 46).

On the whole, therefore, it seems much more reasonable to suppose that the Benjamites, *as a tribe*, either took advantage of the opportunity afforded by the unsettled period between the first unsuccessful and the second successful attempt of Kyrus against Babylon, to escape from that city, or else they departed from it by permission, when Kyrus issued his celebrated decrees. On this hypothesis they became a free and independent people at some uncertain period during B.C. 537–530. We have now two firm bases of operation from which we may proceed to carry on our investigations. One—the eastern base—is that the Benjamites, *as a tribe*, never returned to Palestine, but probably left Babylon about the time of its fall. The other—the western base—is that the Normans, as such, originated from Scandinavia about the close of the eighth and beginning of the ninth century A.D., and were *specially connected with maritime* NORWAY. The first celebrity of this energetic race seems to have been Ragnar Lodbrog, son of Sigurd, a Sea-king who had wedded a Danish princess. I infer that he was a Norman, as distinguished from a Northman and a Dane, from the fact that in his "Death Song" he speaks of his enemies at Lindis-eyri as having fallen "into the jaws of the wolf." Now, according to tradition, the *wolf* was originally associated in a heraldic sense with the Normans, and was probably displayed on their red banners; though, at a later time, the animal so represented was regarded vaguely as the

" offspring of a lion and a panther," some such animal, called by Burke a " leopard," having, on account of its rashness, been adopted (?) by Rollo, first Duke of Normandy, and his followers, as typical of themselves (*Burke's Heraldry*, ed. 1847). If, then, the Benjamites are discoverable in the Normans, the following biblical statement will acquire a new significance—

" Benjamin is a wolf that ravineth ; in the morning he shall devour the prey, and at even he shall divide the spoil " (*Gen.* xlix. 27).

Our task, therefore, though still beset with difficulties greater than any hitherto encountered, is now limited to showing how the Benjamites *may have found their way* from Babylon to Norway. Without stating his authority, Mr. Milner informs us that, towards the close of the third century A.D., there were—

" representatives of Benjamin spread over the whole length and breadth of Asia Minor " (*Is. Wand.*, p. 123).

With this statement I am inclined to agree ; but, when Mr. Milner proceeds to explain how they got there, I must dissent. His theory is based upon the supposition that the Benjamites, *as a tribe*, were included amongst certain " Christian Jews," resident in JERUSALEM in A.D. 70, who were enabled to escape just before the horrors of the siege began. In support of this hypothesis he not only endorses a widely prevalent error by which Benjamin, and not Levi, is regarded as *the tribe which was given back to* JUDAH *in* B.C. 966,[1] but he also brings in that warning of Jeremiah which, as I have shown, really referred to Nebuchadrezzar's invasion (*Is. Wand.*, pp. 121–123). All this, however, is untenable, for four reasons ; first, because Benjamin, *as a tribe*, never returned to Palestine ; secondly, because Jeremiah's warning referred to events in B.C. 588, not to events in A.D. 70 ; thirdly, because there is no record of a body of people, answering to *the tribe of* BENJAMIN, having escaped from Jerusalem when the opportunity referred to arose in A.D. 70 ; fourthly, because, even admitting that some of the low-class families who shared in the Returns were Benjamites, and that their descendants were in Jerusalem in A.D. 70, and escaped at the time suggested, yet, the personal appearance which, after six hundred years, they must have acquired, as members of so mixed a community as the " Jews "

[1] See Bk. I, Ch. IV, pp. 37, 38.

of the Returns (who were an amalgamation not only of Judahites, Levites, and Benjamites, *but also of* EDOMITES, *or* IDUMÆANS, *and other* SYRIANS *in great numbers*, and whose now familiar countenances are strikingly different from the Jews and Levites who remained in the east, and are now, under the name of Ashkenâzim, to be found in Russia and other Slavonic countries and in Germany), would prove an insuperable bar to Mr. Milner's presumption that they were the progenitors of the Normans, who, like the Saxons, were *a remarkably fair race*. No, if, as there is little reason to doubt, there were many Benjamites in Asia Minor towards the close of the third century A.D., and if they may be regarded as *the tribe* of Benjamin, they must have found their way to those regions, not from Jerusalem after A.D. 70, but from BABYLON, after B.C. 540–530. Here, however, there is a break in the chain of evidence. But, should more facts and traditions than are seemingly now available, ever come to light regarding the origin of such of the inhabitants of Asia Minor as were not Lydians, Kymri, Khelods, and Khâttî, it will not be surprising should the discovery be made that that origin is to some extent—*e.g.* as regards the KAPPADOKIANS, or WHITE SYRIANS of PONTUS—traceable to streams of Benjamitic immigration from Babylonia, which either accompanied Kyrus, as allies, on the occasion of his expedition against Lydia, or else, after the fall of Kroisos, poured into the outlying provinces of the subverted empire and took permanent possession of them.

Mr. Milner's theory as to how, being in Asia Minor, the Benjamites found their way to Norway, is as follows. In A.D. 267, according to Professor Max Müller, the Goths—

> " made a raid from Europe to Asia, Galatia, and Cappadocia, and the Christian captives, whom they carried back to the Danube, were the first to spread the light of the gospel among the Goths " (*Lect. on the Science of Language*, Series I., p. 188).

It is highly probable, says Mr. Milner, that these captives were largely composed of Benjamites. Now, in A.D. 270–280, occurred the transportation, already noticed, of certain FRANKISH FRISIANS from their homes in North-West Germany to the " Pontus," which was obviously the country called Kappadokia ad Pontum, or simply Pontus, and also Kappadokia Minor, but which Mr. Milner identifies as—

"the very place where captive Benjamin and the other Christians had been carried only three years before" (*Is. Wand.*, p. 124), *i.e.* the Danube.

Wherever it was, an opportunity occurred by which they were enabled to get possession of certain ships lying in harbour—perhaps the very vessels in which PROBUS had brought the Frisians from Germany. In these both the Frisians and the Benjamites escaped. Either, as Mr. Milner thinks, being in the same locality near the mouths of the Danube, both communities united to effect the *coup*, or else, as I think, the Frisians first seized the vessels when lying in the harbour of Kappadokia ad Pontum, and then, either there or at the Danube mouths, picked the Benjamites up. This theory seems very reasonable, though it is rather difficult to imagine the Benjamites, as a tribe, escaping thus, except on the understanding that the number of vessels seized formed a considerable fleet.

After a long, eventful, audacious, and successful voyage (and here I am no longer stating but supplementing Mr. Milner's hypothesis), those of the party who were Frisians detached themselves from the rest of the flotilla, and safely reached their homes in Germany (*H. A. S.*, Vol. I., Bk. II., c. iv., p. 161). As for the Benjamites, being by this time mariners quite as hardy and dexterous as their late companions, and with a newly acquired fondness for the adventurous and profitable profession of Sea-rovers into which they had been so well initiated, it may be assumed that they *proceeded on their way northward on their own account, and ultimately arrived off the shores of* NORWAY *about the beginning of the fourth century* A.D. Too weak in numbers to effect the conquest of the NORTHMEN, they did not even attempt to settle in the country. But, restless, roving, ravining seamen as they were, with so wild a career behind them as their late romantic voyage, and with no possessions in the world save their ships, their arms, their skill in navigation and war, their hardy constitutions and their indomitable courage, they probably *took possession of the lonely bays and islets of the* NORWEGIAN *coast*, and, as the years rolled on and they increased in numbers and in power, it was no doubt they, rather than what Turner calls the "Unprovided population of Norway," who initiated that celebrated system of piracy which flourished to such an extraordinary degree in those regions towards the close of the eighth and beginning

of the ninth century A.D. Fascinated by the delights, the successes, and even the honour which attended this new and adventurous life, great numbers of the "unprovided classes" of Norway itself doubtless threw in their lot with these fierce, blood-thirsty, plundering Vikingr, Berserkir, and Sea-kings. It is also probable that matrimonial alliances between the piratical leaders and the land-sovereigns of Norway frequently took place, and that, as Turner says, the one community, in its higher ranks, became the kinsmen of the other. Nevertheless, the mass of those who inhabited the interior remained to all appearance, though they were not really ethnically, a community quite distinct from those who swarmed upon the waves—the former being ÄSIR, the latter Benjamites. A perusal of Turner's chapters on the Sea-kings, Vikingr, and "Unprovided population of the North," will show how faithfully in every respect they whose cognizance was the *wolf* fulfilled, both in character and mode of life, the *rôle* assigned in Scripture to the tribe of Benjamin. It was Ragnar Lodbrog who first gave systematic direction to the irresistible forces of this fearfully cruel, energetic, and predatory age, for—

"till he lived, few and rare were the aggressions of the Sea-kings and Vikingr, beyond the northern Hellespont" (*Ibid.*, Bk. IV., c. iii., p. 492).

But the most celebrated of all their enterprises, one whose consequences were by far the most important for the British race, was that which—

"under the command of Hrolfr or Rollo, after harassing France with desolation, extorted from its sovereign the province of Normandy" (*Ibid.*, p. 484).

The story of the rapidity and ease with which these Normans in France assimilated the highest culture of Europe; of the pre-eminence which they attained above all their neighbours in every accomplishment of war and peace; of the magnificent vitality wherewith they inspired the new forms of civilization amongst which they found themselves; of their adoption of Christianity; and finally, aided by the Kymric settlers in Normandy,[1] of their splendid conquest, under Duke William, of the

[1] Largely descendants of the crowds of British youths who, about A.D. 383, had followed Maximus into Gaul (*Gibbon's Decline and Fall of the Roman Empire*, Vol. II., p. 210).

ENGLISH PEOPLE as then constituted; is too well known to detain us. Suffice it to say that, with their arrival in Britain, the previous re-union of every member of the once scattered HOUSE OF ISAAC, or BETH-SÂK, was supplemented by the re-union with that House of at least a portion of the HOUSE OF JUDAH, or BETH-YAHÛDEH, —the Royal and Levitical elements, in the persons of the JEWS (Ashkenazim and Sephardim), alone remaining outstanding. The subsequent loss of their French possessions fortunately imposed upon the united and now well-welded peoples a position and sense of entire isolation from other races, and forced them to enter on the career which resulted in that distinctive national character, that self-confidence, self-containedness, independence, solidity, strength, and world-wide empire, that spirit of Imperial solidarity for which at the present day the British race are so justly renowned. With the glory of that renown, illuminating as it does annals already matchless in history, all mankind is familiar. How much more dazzling becomes that glory, how much more splendid become those annals, when it is also known that it was in very deed the same BRITISH race who, from B.C. 715 onwards, under the names of SÂK-GELÔTHS, SÂKS, and SÂGHS, colonized and reclaimed the desolate heritages of TRANSCASPIA and CENTRAL ASIA, and caused them to blossom as the rose, breathed into the chaotic life of the undeveloped races dwelling around them the spirit of a lofty civilization, humbled in the dust the haughty pride of MEDIA, and, in B.C. 628, shattered for ever the ancient and mighty power of ASSHUR; that it was the same race who, about B.C. 510, under the name of SKÓLOTOI, or SKÜTHS, overwhelmed the arms of aspiring PERSIA with confusion and disgrace, and compelled the "All-Highest" Darius himself to seek refuge in breathless and ignominious flight; that it was the same race who, in B.C. 390, under the name of SENŎNES, overwhelmed the legions of ROME on the banks of the ALLIA, and then laid ROME itself in ashes; that it was the same race who, between B.C. 113 and B.C. 105, under the name of KIMBRI, at NOREIA, ARAUSIO, and elsewhere, annihilated one after another no less than five Roman armies; that it was the same race who, from B.C. 115 onwards, under the names of PÂRTHIANS and SÂGHS, not only initiated that mighty popular movement from ASIA into EUROPE known as the great VOLK-WANDERUNG, but also under the sun of SYRIA triumphed once more over the eagles of the Eternal

City ; that it was the same race who, in A.D. 9, under the name of KHERÛSKI, after inflicting upon the legions at TEUTOBERGIENSIS a crushingly disastrous defeat, compelled imperial ROME, stricken and cowed, to relinquish for ever the territories she had seized north of the RHINE ; and finally that it was the same race who, in A.D. 220, under the name of ÂSEN, drove the GOTHIC nation and one after another of the GERMANIC communities out of their seats in the north of Europe, and hurled them southward upon the frontiers of the Roman Empire, with a force so terrible that that Empire never recovered from the shock ?

Surely, with a Past such as I have endeavoured to reveal, with a Present upon which the nations around us gaze with mingled emotions of wonder, awe, and envy ; and with a Future upon which the spirit of the Nation loves to ponder with feelings of abounding trust and confidence, the subject of such an empire as the BRITISH EMPIRE has reason to be proud ; for of him, verily, it may be said that he is an HEIR OF ALL THE AGES !

INDEX

A

ABÎRÎ, 1, 3, 428
ABODES OF HAPPINESS IN AIRYÂN, 304, 305
ABRAMITES, 6
ÆGLIANS, 323, 324, 325
ÆGYPTOS, 57, 61
ÆOLIANS, 82, 83, 84
AFGHÂNISTÂN, 261, 417, 420, 422, 426, 428
AGGLUTINATIVE LANGUAGES, 267, 272
AHÛRÂ-MAZDÂ, 330
AIGES, PEOPLE OF, 62, 81
AILÂ, XXXi., 316
AIRYÂN AND TÛRÂN—
  Abodes of Happiness in, 304, 305
  Appearance of Massagetai in, 161, 168, 169, 172, 293, 341
  "Boundless plain" in, 293
  Colonization of, by Sâk-Gelôths, 259, 277, 301, 304, 329
  Conquest of, by Alexander, 260, 308, 311
  Erroneous Persian traditions concerning, 306, 314, 315
  Skûthia as a name of, 395 note
  Temporary abandonment of, by Sâghs, 260, 261, 400
AIRYÂNIANS—
  Amalgamations of, with Tûrânians, 317
  Avestan and, 307, 317
  Blond stock of, 273
  Eastern, 317
  Elâm and the name, XXX., 307, 316, 317
  Medes descended from, XXXi., 273, 317
  Mediterranean ancestors of, 317
  Original meaning of name, XXX., 190, 316
  Persians not, 390
  Source of civilization of, 193
  Tûrânians, in what sense the original, 190
AIRYAVÔ DANGHAVÔ, 319
AKHÆANS, 71, 90, 126, 129
AKHÆMÊNÊS, OR HAKHÂMANISH, 271 note, 317, 389, 390
ALAMANNI—
  Confederacy of, 242
  Derivation of name, 240, 241
  Descended from Dahæ, 183, 359
  Dialects of, 242
  Expulsion of, by Âsen, 454
  Identity of, with Dâkî, 242, 359
  Meaning of name, 239, 240
  Not ethnically Suevi, 242
  Settlement of, in Alsace, 242
ALÂNI, 168, 184, 229, 293, 294, 431, 454
ALARODIANS, 267, 291
ALBION, 49, 260, 352, 353, 354, 355, 365, 373, 375, 457
ALBYN, 354, 355, 356, 363, 364, 365, 375
ALEXANDER THE GREAT, 34, 177, 260, 308, 311, 390–392, 413, 414, 416, 417, 419, 443, 444
ALPHABETS—
  Amorite, 10
  Anglo-Saxon, 244
  Beth-Sâkian, 12
  Danite, 10
  English, 11
  Greek, archaïc, 13, 90, 91, 331, 332, 454
  Hittite, 10
  Karthaginian, 11
  Kharostri, 421
  Kretan, 10, 10 note
  Modern Hebrew, 12
  Old Hebrew, 10, 11, 12, 27, 90, 91, 306, 331, 453
  Old Irish, 101
  Philistinian, 10
  Phœnician, 9, 10, 11, 13, 453
  Runor, 453
ALYATTÊS, 299, 341
AMHÂRI, 69, 289
AMORITES, XXVi., XXVii., 2, 7, 69 186, 190, 285, 289
ANCIENT WISDOM, XIX.

ANGAI, 322, 438
ANGLES, SAXONS AND JUTES, 262, 369, 457
ANGLI, 261, 369, 437, 438, 441, 445, 455, 456
ANSHÂN, 198, 199, 316–318, 327
ANTIOCHUS, VII., SIDETES, 420
ANÛ, 283
APIA, 64, 81
APIS, 63, 81, 439
APOCRYPHA (Esdras), 338, 387
AQAIÛSHA, 70, 71, 80, 126, 129
AQUITANIANS, 133, 134
ÂRÂ, 409
ARABIA—
  Assyrians in, 207
  Bedouins, 203, 204
  Central, 205
  Kaseem, 206
  Nejd, 206
  No Ishmaelites in, 207, 218
  No national existence in, 217
  Northern, 205
  Southern, 206
ARAMÆAN, 6
ARÂRDHÛ. *See* VÂN.
ARAXÊS, 165, 166, 257, 271
ARDYÊS, 259, 299, 340
ARGANTHONIUS of Tarshish, 122
ARGYLE, 378, 381
ÂRÎ, 409
ARIANA, 399
ARII, ARIANS, 200, 261, 319, 389, 422, 424, 430, 432, 434, 441
ARMÂN, ARMANNÛ, 324, 328, 337, 429, 441
ARMENIA, 423
ARMINIUS, 324, 441
ARMORICÆ, 351
ARSÂKÊS, 395, 396, 414
ARSARETH, 173, 345, 346, 446, 449
ARTÆI, ARTAIOI, 319, 389
ARYAN LANGUAGES, XXI.
ARYAN RACE, XXI.
ARYANS, XXX., XXXI., 206, 280, 307, 316, 317
ÂSÂLAND, 237, 261, 433, 452, 453
ÂSEN, ÄSIR—
  Abandonment of Asaland by, 261, 452
  Aggrandizement of Saxons by, 445
  Amalgamation of, with Saxones, Angli, etc., 261, 456
  Amalgamation of, with Yötar or Götar, 262, 456
  Confused views regarding, 369, 449
  Conquest of Germans by, 455
  Distinct from Goths, 182
  Du Chaillu on the, 458
ÂSEN, ÄSIR (*continued*)—
  Expulsion of Donsk Race from Norway, 262, 460, 461
  Expulsion of Goths and Vandals from Baltic by, 184, 261, 454
  Introduction of name of, into Sküthia, 261, 433
  Settlement of, in Scandinavia, 181, 182
  Suevi and, 181
  Who they were, 261
ASGARD, 237, 261, 433, 449, 452
ÂSHÂ—
  Connection of, with Araxês, 271
  Darius and, 389
  Etymon of Asia, 82, 83
  Meaning of, 195, 328, 329
  Sanskrit equivalent, 319
ÂSHÂ, PEOPLE OF, 82, 83, 195, 237, 261, 271, 297, 307, 320, 328, 329, 389, 433, 452
ÂSHÂ, RELIGION OF, 83, 297, 328, 329
ASHAVÔ DANGHAVÔ, 320
ASHER, 16, 22, 38, 68, 71, 105
ASIA, 82, 83, 297, 310, 328, 329, 338, 389
ASII, 406, 407, 408, 434
ASPASIACÆ, 396, 400, 413, 434
ASÔKA, 414
ASSHUR, FALL OF, XXXV., 116, 192, 276, 277, 295, 296, 333
ASSÛRAS AND DÊVATÂS, 330, 331
ASSYRIA, 52, 56, 104, 105, 115, 116, 124, 157, 222, 270
ASSYRIAN AGGRESSION—
  Against Arabia, 207
  ,, Beth-Sâk, 54, 60, 105
  ,, Medes, 54
  ,, Naphtali, etc., 55
  ,, Phœnicia, Syria, 54, 60, 158
  ,, Tyre, Zidon, Jebâl, Arvad, etc., 28, 52, 53, 158, 160
  Gap in Mizric records attributable to, 159
ASSYRIAN KINGS—
  Asshur-bani-pâl, 124, 154, 155, 207, 268, 270, 275, 278, 288, 296
  Asshur-dain-pâl, 268
  Asshur-dân III., 54, 124, 268
  Asshur-etil-ilâni, 275, 296
  Asshur-natsir-pâl, 28, 52, 124, 155, 266, 267, 268
  Asshur-nirâri, 54, 124, 268
  Asshur-sum-lisir, 296
  Esarhaddon, 124, 154, 207, 259, 270, 273, 275, 276, 278, 285, 286
  Rammân-nirâri II., 28
  Rammân-nirâri III., 54, 191, 268, 274

ASSYRIAN KINGS (*continued*)—
Sargon II., 107, 124, 147, 153, 270, 274
Sennacherib, 155, 207, 275, 278
Shalmanêser II., 28, 52, 53, 124, 266, 267, 268
Shalmanêser III., 54, 124, 268
Shalmanêser IV., 107
Shâmâsh-rammân II., 54, 268
Sin-sârra-ûtsar, 296, 333
Tiglath-pilêser I., 28, 29, 158
Tiglath-pilêser, or Pûl, 28, 54, 104, 124, 156, 159, 266, 268
ASSYRIANS, XXIX.
ASTRONOMICAL TIME, X., 157
ATLANTIS, XIX.–XXIV., 145, 145 note, 147, 332
ATTASII, 409
AVESTAN LANGUAGE, XXII., XXXI., 195, 306, 307
AZOFF, SEA OF, 167, 168, 176, 194, 407, 408, 434

B

BAAL- or BEL-WORSHIP, 43, 51, 56, 175
BABYLON, 169, 170, 171, 245, 333, 337, 466, 468
BABYLONIANS, XXVIII.
BÂCTRIA—
Abandonment of, by Sâghs, 260
Annexation of part of Sogdiana to, 395
Conquest of, by Alexander, 390, 391, 413
Greek, revolt of, 395, 414
Neo-Seleucids in possession of, 261
Return of Sogdians to, 391
Seizure of, by Tokhârî, 261, 401, 419
Tokhârî conquered in, 261, 401, 419
Under Seleucus, 384
Under Yü-chi rule, 419
BACTRIAN GREEKS, 417–419
BÂCTRIANS, 321, 423
BARBARISM, 219, 406, 407, 447, 448, 455
BATAVI, 223, 224
BELGÆ, 133, 136, 260, 352–354, 362
BENGAL AND ASSAM, XXXII.
BENHADAD, 53
BENJAMIN, 38, 40, 44, 245, 246, 465–469
BETH-'OMRI, 19, 53, 257, 269, 340
BETH-SÂK—
As compared with Judah, 110, 257
Assyrian name for, 19, 53
Civil war amongst, 67, 124
Commencement of disintegration of, 53, 54
Denationalization of, 257
Deportations of, 55, 105, 106, 108, 257, 258
BETH-SÂK (*continued*)—
Discard Yahweh, 40–43
Downfall of, 34, 35, 109, 121, 257
Duration of Captivity of, 115
Escape of, from Media, 124, 257
Flight of, 60, 257
Gelôths of, 268
Hebro-Phœnician Golden Age and, 34, 35, 121
High culture of, 269
Personal freedom of, in captivity, 105, 267
Reference to, in Apocrypha, 338
Revolt of, from Rehoboam, 39, 40, 257
Rôle of, in formation of Keltic Europe, 8
Settlement of, on Araxês, 257
Tabular Statements of Captivities, 111, 258
Tribes composing, 37, 38, 257
Various designations of, 18
BILLUSGORRI, or BULUZKORRI, 118, 123
BÎT-BHRYGÊS, 125, 133, 282, 283
BÎT-DAYAUKKÛ, 274, 275, 282
BÎT-GHÛMRÎ, 19, 53, 257, 269, 340
BÎT-HÛMRÎ, 19, 53, 269
BITHYNIA, 283
BÎT-KHÛMRÎ, 19, 53, 105, 106, 109, 124, 257, 268, 269, 270, 275, 282
BÎT-ÛRÎGÊS, 125, 133, 282
BŒÔTIANS, 80, 82
BORÛSSI, or PRÛSSI, 214, 216, 357, 358, 369, 437
BRACHYCEPHALISM, XXXIV.
BRITAIN, 25, 49, 120, 130, 132, 262, 361, 362, 365, 369, 376, 379
BRITISH ISLES, 256, 263, 462
BRITISH RACE, XXXV., 244, 256, 262, 264, 384, 471, 472
BRITONS, ANCIENT, 262, 379
BROADHEADS, XXXIV., 189, 190, 201, 263, 264, 273, 317, 355, 430
BROUSSA, PRUSA, 357, 358
BRYTHONS, 133, 136, 260, 349, 351, 362
BÛKHOVÎNA, 259, 301, 345, 346

C

CALEDONII, 263, 354, 355, 363, 364, 370, 375
CANAAN, 2
CANAAN, LANGUAGE OF, 5–8, 14, 65, 368
CANAANITE, Spreading abroad of, 24
CAPTIVES, CAPTIVITIES—
Babylonian and Hebrew terms for, 267

CENTRAL ASIA, 428, 429, 431
CHALDÆI, or CHALYBÊS, 124, 282
CHERSONESUS CIMBRICA, 180, 260, 360, 437
CHRIST, viii., 41, 176
CHRONOLOGY, x., 157
CODANIAN ISLANDS, 212, 437
COLCHIS, or ÆA, 56, 191, 192, 281
CONSTITUTION—
  Of Dôrians in Krete, 89
  Of Hebrews, 90
  Of Spartans in Krete, 89
CORNWALL, 377
COW, 63, 81
CRANIOLOGY, 255
CREATION, viii., 157
CRIMEA, 342, 343, 431–433
CUMBERLAND, 376, 377
CUMBRIA, 367, 373, 376
CUNEIFORM, 5, 10, 272
CYMRU, 137, 344, 354, 363, 363 note

D

DACIANS, DÂKÎ—
  Advance-guard of Persian flood, 236
  Asaland alarmed by, 453
  Between Dnieper and Dniester, 237
  Disappearance of, as such, 238
  Distinct from Getai and Goths, 183, 237, 359
  Gibbon's view regarding Goths and, 182
  Identity of, with Alamanni, 242, 359, 454
  Identity of, with Dacians, or Dahæ, 183
  Meaning of name, 240
  Object of, when migrating, 237
  Originally Kâssî, 236, 359
  Persian origin of, 239, 359
  Possibly identical with Tyrâ-Getai and Thys-Sagetai, 237
  Sojourn of, in S. Rumania, 236, 359, 449
  Variant of Dâkh-ân, or Dâgh-ân, 236, 359
DAHÆ, DÂHÎ—
  Âlâmanni and the, 183, 359
  Barbarism of, 407
  Disturbed by Sâghian movements, 261, 418
  Erroneous view of, 406
  Ethnic basis of, 198, 243 note, 359, 395
  Identity of, with Dacians, 183, 359
  Identity of, with Tokhârî, Tûshârâs and Kûshâns, 261
DAHÆ, DÂHÎ (*continued*)—
  Migration of many, into Europe, 261, 359, 422, 424
  Moldavia and the, 178 note
  Sâghs in amity with, 397
  Sâghs take refuge with, 260, 395, 400, 413
DALARADIA, 371
DALRIADA IN ARGYLE, 378, 379
DALRIADA IN ULADH, 370
DAN, 16, 16 note, 38, 71
DAN, NORTHERN, 16, 56, 57, 58, 72, 73, 88, 462
DAN, SOUTHERN, 15, 16, 17, 22, 45, 46, 47, 48, 51
DANAAN or DANONAS, xxvi., 16 note, 48, 70, 71
DANAI, ARGIVE, 56, 57, 60, 61, 71, 73, 87, 88
DANAVIA, 461
DANES, 262, 381, 461–464
DAR-ANGAI, 322, 438
DARIUS, 188, 310, 388, 389, 390, 391
DÂYAUKKÛ, 272
DEBORAH AND BARAK, 15
DEIÔKÊS, 271–275
DELTA, 63
DEPORTATIONS BY ASSYRIA—
  Arpad, 266
  Avva, 266
  Beth-Sâk, 55, 105, 106
  Coele Syria, 266
  Edenites of Telassar, 54, 266
  Egyptians and Misrayim, 153
  Hamath, 266
  Haran, 54, 266
  Hena, 266
  Ivva, 266
  Kâldâ, 54, 266
  Kenites, 54, 266
  Object of, 266
  Orontes Valley, 266, 268
  Phœnice, 268
  Reseph, 266
  Sepharvaïm, 266
  Shûmîrites, 54, 266
  Sidonians, 266
  Syrians, 266, 294
  Tyrians, 266
DEPORTATIONS BY BABYLON—
  Jews, 334, 335
  Misrayim, 65
DESCENDANTS OF SÂK, 174, 259, 413
DEUTSCHEN—
  First appearance of name, 244
  Nothing to do with Teutons, 212, 229, 232, 244
  Refers to Germans only, 212
  Variants and equivalents of, 212
DIODATUS, 395, 396, 414

DOLICHOCEPHALISM, XXXiv.
DONSK RACE, 58, 262, 461, 462, 464
DÔR, 67, 78
DORIANS, 73, 77–80, 83, 85, 86, 89
DRAVIDIANS, XXiv., XXXi., XXXii.
DUTCH, 221, 224, 225

E

ECLIPSES—
Moon, 108
Sun, 34, 104 note, 108, 109, 159, 336, 344
EDDAS AND SÂGÂS, 331, 433
EGLAH, or HEIFER, 40–43, 61, 323, 325, 446
EGYPT, 61, 62, 65, 81, 145, 154
EGYPTIANS—
A Beth-Sâkian people, 62
Customs of, 64
Deportations of, by Nebuchadrezzar, 337
Deportations of, by Sârgon II., 153, 154, 176
Distinction between, and Miṣrayim, 62
Language of, 65
Meaning of name, 62, 145
Physical characteristics, 186
Worship of bull and cow, 63
ELÂM, ELÂMÛ, ELÂMTÛ, XXX., XXXi., 190, 281, 307, 316, 410
ENGLISH LANGUAGE, OLD, 457
EPHRAÏM, 22, 38, 39, 40, 60, 61, 67, 106, 145, 154, 289
ERIN, or EIRINN, 120, 260, 365, 372, 383
ESKÛ-KA, SÂKÛNKÂ, 388
ETHIOPIA, 147, 149, 150, 152, 153, 154, 316
EUROPE, NORTH-WEST—
Arrival of Kimbri in, 360
Arrival of Yöta in, 361, 368
Migration of Sûghûdhû or Yü-chi into, 261
Not the primitive home of fair races, 180
Theory regarding the Nordic or Teutonic race, 255
EUROPE, WESTERN—
Ethnic Origins of, 133
Knowledge of Khelods regarding, 281
Unsettled communities in, 123, 281
What Phœno-Canaanites really achieved in, 131
EXODUS—
General, from Asia into Europe, 367, 430
Of Israel from Mazr, XXVi., 152, 153
Of Sâghs from Asia into Europe, 261, 422
EY-GOTHLAND, 184
EY-YÖTA-LAND, 368, 437, 456, 459, 461
EZEKIEL, 23, 30, 34, 155, 156, 159, 171, 297, 298
EZION-GEBER, 23

F

FATE, TRICKS OF, 140, 182, 243 note, 354
FERGHANA, 261, 402, 404, 418, 421
FIRBOLGS, 50
FORMORIANS, 50
FRANKS, 134, 442, 444, 445, 454
FRÂVARTISH I., 270, 276, 290, 316, 317, 429
FRENCH, THE, 134, 226, 445
FRISIANS, PROBUS'S, 455, 468
FRISII, 261, 438, 440, 441
FUTHORKS—
European races who possessed, 12, 13
Kharoṣṭri and, 421, 422
Secrets of, 332, 454
Slâvs possessed no, 201
Source, 306

G

GAD, 15, 38, 66, 99, 105
GADEIRA, or GADES, 29, 120
GADELIAN SONS OF MILEDH, 97
GADELIUS, 97
GADELOS, 97, 365
GADELS, 100, 365
GADIL, 97
GAEL—
Confused views regarding, 119, 227, 262, 351
Derivation of word, 101, 351, 352, 371
Ignorance of Romans regarding, 376
In Argyle, 378, 381
In Erin, or Scotia, 375
In Galloway, 378, 382
Name discussed, 134 *et seq.*
Not Kelts or Galatai, 134, 137, 263
Origin of, 101, 371
Senônes not, 352
Two dialects of, 374
GÂGÎ or GOG, 257, 288, 298
GAIDHEIL, 101, 351, 352, 371, 374, 375, 378, 381, 382
GALATAI, 118, 119, 126, 141, 233, 351, 352
GALLOWAY—
Alleged invasion of, 380
Ancient inhabitants of, 364
Angles in, 379

GALLOWAY (*continued*)—
Colonization of, from Uladh, 381
Gael of, 378
Native families of, 382 note
Origin of name, 381
Pictish, 379, 380
GALÛTHA(S)—
Amalgamation of, with disintegrated Phœno-Canaanitish colonials, 126
Amalgamation of, with people of "Hallstadt," 126, 129
Arrival of, in Europe, 125, 133
Babylonian term for Captivities, 267
Connection of, with Kelts and Akhæans, 73
Culture of, 269
Ethnic composition of, 124
Etymon of Galatoi, 125
In Arardhû, Mannû, etc., 52
Khelods why called, 281
Phœno-Canaanitish elements in, 125
Route of, into Europe, 282
GAULS, 119, 133–141, 227, 233, 262, 351, 356
GELÔTH(S), 267, 268, 269, 312
Genesis X., XXV., 189
GERMANS—
Aggressions against Kherûski, 441
Confused views regarding, 119, 141, 228, 232, 233, 243, 262, 369
Conquest of, by Âsen, 181, 455
Date up to which, still in Asia, 231
Delusions of, XXXV., 232, 354, 435, 456
Enmity between, and Slâvs, 201
Esoteric origin of, 244
Ethnic substratum of, 229, 430 note
First arrival of, in Europe, 232
Franks how far, 445
Ideals of, regarding Liberty, 219, 435
Inability of, to pronounce *Th*, 244
Lost story of, 454
Nominal Saxons amongst, 456
Not ethnically related to the British, 244, 256
Not ethnically Suevi, 182
Not Teutons, 212, 229, 261, 358, 369
Origin of name, 230, 231
Partial Slâvic descent of, 201
Persians and Dahæ settle in Europe as, 261, 430, 430 note
Physical characteristics of, 243
Physically based on the Kâssî, 244
Popular ideas regarding, 227
Psychological nature of, 219
Short and thick-set race, 225
Who must be excluded from, 228, 229, 234, 235
Who really composed the, 244
GETAI—
Abandonment of S. Rumania by, 359
Developments in name, 176
Distinct from Daci, 183, 237, 359
Expedition of Lysimachus against, 179, 359
Expedition of Zopyrion against, 179
In Bulgaria, 176
In Illyria, 177
In Thrace, 167, 174, 176
In Wallachia, 177
Language of the, 183
Milman's view regarding Goths and, 182
Near the Baltic, 179, 368
Not *Illyrians*, 178
Not Skûths, 175
Possible memories of Hyrcanian Forest, 177
Raid by Alexander on, 179
Re-appearance of, as the Goths, 179
Reason for quitting Wallachia, 180
Settlement near mouth of Vistula, 180
Spread of, into Germany, 180, 359
Territories abandoned occupied by Kimbri, 180
Variants of name, 180
GIMIRRÂ—
Defeat of, by Esarhaddon, 286
Derivation of, 19, 286, 287, 340
Descent of, 256, 259
Identity of, with Kimmerians, 286, 288, 340
In Dniester country, 340
Irruptions of, into Lydia, 127, 259, 288, 340, 341
Personal appearance of, 288, 343
GOAT, 61, 145, 325
GOLDEN CALVES, 40–43
GÖTAR. *See* YÖTA, YÖTAR.
GOTHS—
Âsir distinct from, 182
Conflicts with Prussians, 214
Confused views regarding, 214, 227, 228, 262, 369, 460
Distinct from Götar, 179, 184, 368, 436, 460
Expulsion of, from Baltic by Âsen, 184, 261, 454
Gibbon's view regarding Dacians and, 182
Identity with Getai, 179
Identity of with Misrayim, 184
Language of, 183
Lost story of, 454
Milman's view regarding Getai and 182
Never in Scandinavia, 179
Not Suevi, 181, 182

GOTHS (*continued*)—
Pressure on, of Sarmatians, 184
Settled near mouth of Vistula, 179, 368
Theories regarding Scandinavian origin of, 180
Two branches of, 185
Variants of name, 180
GOZAN, 106, 108, 111, 112, 113, 114, 258, 270
GREEK LANGUAGE, XXii., XXiii.
GREEKS—
Hazy ethnological ideas of, 233
GWYDDYL, 371, 374, 375, 381, 382
GYGÊS OR GÛGÛ, 127, 257, 259, 288, 298, 340

H

HABOR, 106, 108, 111, 112, 114
HAGARITES, 209, 210
HALAH, 106, 108, 111, 112, 114, 115
"HALLSTADT" CULTURE, 73, 126, 129
HAMITES, XXVIII.
HANIVÛ, XXV., 2, 152
HARA, 106, 111–114
HAZAEL, 53
HEBREW LANGUAGE, OLD OR EARLY—
A branch of Language of Canaan, 5
Development of, 6
Fûthorks and, 306, 331
Old Phœnician and, 59
Spoken by early Sâghs, 306, 398
HEBREW NATION, 33, 38
HEBREWS—
Adscripti glebæ, 32
Conquest of Palestine, 1
Jews not really, 1 note, 19
Origin, 1 note, 71
Phœno-Canaanitish colonies and, 75, 129
Possibly a composite race, 16 note
Rôle during Hebro-Phœnician Golden Age, 21, 22, 23, 24
The real Hebrew race, 34
HEBRO-PHŒNICIAN GOLDEN AGE—
Colonial activity during, 24, 120
Culmination of, 20
Honours of, to whom due, 110, 121
Zenith of, 192
Maritime activity during, 23, 24
Rôle of the Beth-Sâk during, 75
Waning of, 33
Why it came to an end, 34, 35, 75
HE-GOATS, 40–43, 61, 325
HELLAS, 35, 74, 75, 76, 84, 129
HERAKLÊS, 58, 59
HERAKLIDAI, 77–79
HERMÊS, 212, 233
HERODOTUS—
Araxes, his views regarding, 165, 166
Defeat of Kyaxares by Sâk-Geloths, 343, 344
Getai, his praise of, 174
Massagetai, ethnic identity of, 166
Route of Skûths, 341
Xerxes's army, 320–323, 325
HESIOD—
Date of, 127, 129, 310, 312, 340, 341, 346, 350
Heliacal rising of Sirius in time of, 128, 157, 341
Reference to Skûthai, or Skólotoi and Ligures by, 128, 310, 346, 350
HESSIANS, 221–223, 225
HIRAM, 20, 23, 27, 78
HITTITES, XXVI., XXIX., 2, 3, 152, 198, 221–223, 266
HIUNG-NÛ, OR HUNS, 400, 403, 404, 407, 411, 415, 418, 428
HIU-SÜN, 300, 404, 408
HOHENZOLLERN AMBITION, 219
HOMER—
Date, 126, 127, 128, 129, 340, 341
Dorians and, 80
Odyssey, 340
HOSHEA, 106, 108
HYKSOS, SHEPHERDS, SHÂSÛS, 149, 150

I

IBERIA IN CAUCASIA, 28, 260, 281
IBERIA IN SPAIN, 25, 28, 120, 122, 130
IBERIANS (DOMINANT) IN SPAIN, 118, 130, 131, 132
IBERIANS ("Silurian") IN SPAIN, 118, 123, 131, 133
IBERII, 358
ILIAD, Dorians not mentioned in, 80
ILIUM, 57
ILLHERRIANS, XXVII., XXXIV., 133, 134, 178, 264, 355
ILLHERRIK, or BURIAL MOUNDS, PEOPLE OF, XXVII., XXXIV., 118, 123
ILLYRIA, 177, 178
IMMORTALITY, 174
IÔ, 63, 64, 81
IÔ, PEOPLE OF, 62, 63
IÔNIA, Kimmerian Occupation of, 81, 127, 260, 335, 341, 357
IÔNIANS—
Arrival of, in Argos, 79, 80
Colonization of Asia Minor by, 83, 85
First knowledge of, regarding Kimmerians, 127, 128, 340
First knowledge of, regarding Skûthai, or Skólotoi, 128, 346

IÔNIANS (*continued*)—
In Apia, 81, 153
Kimmerian Occupation of Iônia, 81, 127, 260, 335, 341, 357
Migration of, to Asia Minor, 81, 153
Origin of, 63, 81
Phut of the, 155, 156
The name "Egypt" and the, 81
INCARNATION, DOCTRINE OF, viii.
INDIA, xxxi., 261, 307, 420, 425, 428, 432
IRELAND, 24, 50, 102, 384
ISAAC, HOUSE OF, 18, 19, 37, 38, 109, 245, 269
ISAIAH, 65, 153
ISCAH, 38 note
ISHMAEL, 205–208, 216
ISIS, 64, 81
ISLES OF THE WEST, 24, 47
ISRAEL, 53, 60, 109, 153
ISRAELITES, 1 note, 19
ISSACHAR, 38, 68, 71, 105
ISSEDONES, 337, 412
ITALIANS, 185

J

JABIN, OPPRESSION OF, 15
JAH, 40–43
JAPHETH, JAPHETITES, xxvii., xxviii., xxx., 189–191
JAPHO, 67
JAVAN, or YAVAN, 92
JAYASWÂL, Mr. K. P., xxx., 316, 415
JEHOVAH, YAHWEH, 40–43
JEHU, 53
JEHÛDI'S ROLL, 342
JEREMIAH, 155, 465
JEROBOAM, 39–43, 121
JERUSALEM, 334, 335, 465, 466, 467
JEWS—
A defamed race, 251, 252
Amalgamation of, with Amorites, 289
Deportation of, to Babylon, 334, 335, 465
Facial type of, 249
Himyaritic, 248
Incorporation of Edomites by, 247
Main mass of, in Medo-Persia, 249
Migration of, into Europe, 249, 431
Minority of Hebrew nation, 19
Not really Hebrews, 1 note, 19
Of the Dispersion, 247
Of the Returns, 246, 465, 468
Post Babylonian history of, 245
Under Roman rule, 248
Wrong classification of, 464
JÎTS, JÂTS, GETS, YÜTS, 408, 428
JONATHAN, THE HIGH PRIEST, 87
JUDÆA, 33
JUDAH, HOUSE OF—
Amalgamation with Amorites, 289
Classes who returned from Babylon, 245, 465
Collapse of, 34, 334, 335
Comparative insignificance of, 110, 257, 270, 335
Main mass, 245, 431
Migration into Europe, 431
Non-Hebraïc origin of, 1 note, 19
Not affected by collapse of Beth-Sâk, 109
Post Babylon history of, 245
Tribes composing, 37, 38, 245, 257
JUDAH, KINGDOM OF, 33, 34, 269, 334, 335
JUTLAND, YÖTA-LAND, 260, 360, 461

K

KADPHISES, 426, 427
KALDÂ, CHALDÆANS, xxix.
KANISHKA, 427
KAN-SUH, 260, 400, 403, 413, 415
KÂRÂ-KÛM, 162
KARTHAGE, 29, 30, 33, 121, 129–131, 134
KASHGARIA—
Buried civilization in, 415
Derivation, 417
Old name, 415
Sâkâs in, 261, 402, 404, 421, 428
Tokhârî, Tushârâs, or Kûshâns in, 261, 428
Yü-chi or Sûghûdhû in, 428
KÂSHÎ, KÂSSÎ, KUSHITES OF ELÂM—
Branch of Kâsh of Ethiopia, xxix., 199, 316
Cossacks and, 199
Dahæ and, 198, 359, 395
Diffusion of, 199
Ethnic basis of Persians, 198, 243 note, 316–318, 424
Karmania and, 231
Kashgar and, 417
Kurds and, 199
KÂSHMÎR, KÎ-PIN, 261, 421, 426
KATIARI, 447
KELTIBERIANS, 133
"KELTIC FRINGE," 9
KELTS—
Acquisition by, of Kymric names on Continent, 133
Application to, of name Belgæ, 353, 354
Arrival of, in Europe, 263, 281
Attempt of, to rush Iberia, 132

KELTS (*continued*)—
Confused views regarding, 118, 119, 141, 227, 233, 262
Connection of, with Akhæans, 73, 90
Connection of, with Hallstadt culture, 129
Connection of, with Khelods or Galûthas, 73, 129
Early, identical with Phœno-Canaanites, 281
Early mention of, 117, 291
How far French are, 134
Incorrect division of, 137
Kymri and Kimbri not related to, 284
Loose application of name, 351
Origin of, 120, 123, 126, 291
Round-Barrow Broadheads not, 263
When Greeks first heard of, 129
KHÂLDIS, 265, 266, 267, 281, 283
KHAROṢTRI ALPHABET, 421
KHELODS—
Amalgamation of, with people of "Hallstadt," 126
Amalgamation of, with Phœno-Canaanitish Colonists, 126, 281
Arrival of, in Europe, 125, 133, 281
Connection of, with Kelts and Akhæans, 73
Defeat of, by Sâk-Gelôths, 290
Disappearance of, from Arârdhû, 278
Ethnic composition of, 124, 267
Etymon of Kelt, 125
Expulsion of, from Arârdhû, 124, 291
Name, how acquired, 281
Phœno-Canaanitish elements in, 125
Route of, into Europe, 282
Sons of Khelod, 266
Their Knowledge of W. and S.-W. Europe, 281
Treachery of, 124
Who they were, 265
Why called Galûthas, 281
KHERÛSKI, CHERUSCI, 438, 440–445
KHIO-TAN, 300, 312, 415
KHIU-SEOU, 300, 404, 408
KHÛBÛSNA, 127, 259, 285, 287 note, 340
KHORASMIANS, 321, 409, 413
KHÔTÂN, 300, 312, 415
KIEFF, 237, 301, 452
KILIKIA, 127, 260, 278, 335
KIMBRI—
A branch of the Kimmerians, 127, 136, 260, 357
Absorption of Iberia by, 260, 344, 358
KIMBRI (*continued*)—
Acquisition by, of names Phichts and Sguits, 260
Alleged northern origin of, 180, 361
Alliance of, with Teutoni, 260, 358
Arrival of, in Albyn, 260, 356, 361 *et seq.*, 362
Arrival of, in Chersonesus Cimbrica, 260, 360
Arrival of, in S. Rumania, 357, 358
Confused views regarding, 262, 362
Defeat of, by Marius, 360
Distinction between Kymri and, 141, 344, 362, 363
Distinction between, and Sâk-Gelôths, 348
Expulsion of, from Lydia, 260
Expulsion of, from S. Rumania, 359
Identity of, with Picts, 366
Italy, Spain, and Gaul terrorized by, 260, 359, 360
Keltica devastated by, 360
Language of Early, in Chersonesus, 183, 368
Not Kelts, 284
Origin of name, 260, 358
Repelled by Belgæ, 352, 360
Rôle of, in peopling of Wales, 376
Spread of, into Erin and West Albion, 260, 371, 373
Territories abandoned by Getai occupied by, 180
Territories abandoned by, occupied by Dâkî, 359
Victories over Rome, 359, 360
Waning of name, 367
KIMMERIAN LAND, 127, 173, 259, 260, 340, 342–344
KIMMERIANS—
Confused views regarding, 119, 227, 362
Derivation of name, 288
Division of, into two branches, 127, 260, 343, 344, 349
Driven from Dniester by Sâk-Gelôths, 127
Eastern and Western, 349
Emerge from Khûbûsna, 259
Identity of, with Gimirrâ, 286
In Dniester country, 127, 340
Internecine struggle, 343
Irruptions of, into Lydia, 127, 259, 288, 292, 340, 341, 357
Reference to, by Homer, 127, 340
Thirty years' occupation of Lydia, etc., by, 127, 260, 335, 341, 357
KINAHHI, or KINAHNI, 3, 21
KÎR (Albania), 266, 293, 294

KIU-SA-TAN-NA, 300, 312, 415
KNOSSOS, XXVI., 4, 151, 152
KOSMICAL EVOLUTION, 176
KOSMICAL RECONSTRUCTION, viii., 157
KRETE—
  Alphabets, 10, 10 note
  Art of, 151
  Atlantis and, XX.
  Chronology of, 151
  Collapse of, 152
  Constitution of Dôrians and Spartans in, 89
  Dôrians in, 86
  Ethnic constitution of, 151
  Mazr and, XXVI.
  Minoan civilization, 72
  Minoan periods, 151
KÛDÛR-LAGAMAR, 148, 149
KUEI-SHUÂNG, 231, 423, 426, 427
KÛSA RACE, 231, 409, 417
KÛSHÂNS—
  Conventional views regarding, 400–412
  Dynasty of, in Afghânistân, 427
  Identity of, with Tokhârî, Tûshârâs, and Dâhî, 261, 409, 428
  In India, 427, 428
  Kashgar and the, 417, 428
  Spread of, into Afghânistân and India, 261
KÛN-TÛ, 404, 405, 408
KYAXÂRÊS—
  Accession of, 290
  Bodyguard of, 334
  Capture of Nineveh by Nabopolassar and, 276, 296, 297, 334
  Defeat of, by Sâk-Gelôths, 291, 295, 342, 344, 429
  Deiôkes and period of, 271, 272
  First attack upon Nineveh by, 290
  Military reforms of, 290, 298
  Retention of throne, 298
  War with Lydia, 335, 336
KYMRÎ—
  A coined name, 136, 349
  Acquisition by, of name Skuits, 260
  A division of the Kimmerians, 136, 260
  Arrival of, in Albion, 260
  Composition of, 136, 260
  Confused views regarding, 262, 362
  Distinction between Kimbri and, 141, 344
  Not Keits, 284
  Settlers in Normandy, 470 note
  Spread of, into Albyn, 364
KYMRY, 344, 349
KYNESIANS, 263
KYRUS THE GREAT, 169, 171, 196, 261, 317, 318, 329, 388, 465, 466

L

LAKEDÆMONIANS. *See* SPARTANS.
LARRUGORRI, 118
LEH, 416
LEMURIA, XIX.
LETO, or LATONA, 64
LEVI, 37, 44, 465
LIBERTY, CAP OF, 388
LIBERTY, FREEDOM, 218, 397, 435
LIBYANS. *See* TAHENNÛ.
LIGURÊS, 128, 346, 350
LINUS, 82
LITERACY IN ANTIQUITY, 5
LLŒGRWYS, 133, 136, 260, 349–351, 353, 362
LONG-BARROWS, PEOPLE OF, XXXIV., 178, 263, 264
LYDIA, 127, 259, 260, 288, 292, 333, 335, 336, 340, 341

M

MACHPELAH, FIELD OF, 9, 10
MADAI ARÎBI, 190, 275
MADHYA DESHA, XXXI.
MAGI, 196–198, 389
MAGIC, 196, 389
MAIATAI, 133, 264, 354, 355, 363, 364, 370, 375
MÂN, 231, 359
MANASSEH, 38, 60, 61, 145, 289
MANASSEH, E., 15
MANASSEH, W., 22, 67, 68, 106
MANEROS, 64, 82
MANN, MÄNNER, 231, 238, 239, 241, 359
MANNERS AND CUSTOMS—
  Egyptian and Greek, 63, 64, 81
  Pârthian, 398
MANNÛ, or MINNI, 265, 267, 270
MARCOMANNI, 238, 239
MAS—
  Disappearance of, as prenomen, 176
  Meaning of, 146, 176
  People of, 166, 172, 173, 408
  Root of Mazr, Misrayim and variants, 146
  Wanderers of, 166, 172, 311, 341, 368, 408
MAS-GALÛTHAS, 166, 169, 172, 173
MASHUÂSH, or MAXYÊS, XXVI., 152
MASSAGETAI—
  A coined name, 167
  Division of the word, 160, 311
  Enmity between, and Kyrus, 169, 171, 172
  Erroneous view of, 406
  First appearance of, 161, 168, 293, 341
  Herodotus and the, 166

MASSAGETAI (*continued*)—
Identity of, with Miṣrayim, 168, 172, 175
Identity of, with Goths, 368
Meaning of the word, 166, 311
Not Sâkâs, 407
Not Skŭths, 188, 407
Route of, into Europe, 174
Sun worshippers, 175, 233
Supposed aggressions of, upon Skŭths, 173, 341
When they vanished from view, 167
MÂT-GÂGÎ, 257, 271, 294, 298
MÂT-SÂKH, 257, 294, 298, 423
MAXIMIN, 441
MAXIMUS, 376
MAZR—
Downfall and deportation of inhabitants, 65, 153, 155, 156, 296
Dynasties of, 147, facing 149 (Table)
Ethnic beginnings of, XXIII., 147
Expedition of Sârgon II. against, 153
Flight of Ephraïm and Manasseh to, 61
Invasion of, by Asshur-bani-pâl, 154, 155
Invasion of, by Esarhaddon, 154
Invasion of, by Nebuchadrezzar, 155, 296, 336
Invasion of, by Tahennû, Tamehû, Mashuâsh, and Hittites, 70, 152
Krete and, XXVI.
Meaning of, 146
Political beginnings of, 147
Principal Assyrian objective, 56, 105, 157
Sun-worship in, 175
MEDES—
Abandonment of Asia by, 261
Alleged revolt of, 124, 192, 271–276
Cities of, 105, 270, 298
Culture of, 406, 407
Defeat of, by Sâk-Gelôths, 124, 291, 295, 342
Early civilization of, 192, 193, 273, 327
Enmity between, and Persians, 201
Extension of name, 193
First appearance of, 191
First mention of, 54
Lake of the, 194
Loose reference to, by Romans, 193, 201, 426
Manners and customs of, 193
Origin of, 189, 273, 317
Source of civilization of, 327
MEDES, NORTHERN, XXXI., 189, 198, 261, 389, 430, 430 note
MEDES OF THE RISING SUN, 190, 275
MEDI, 193, 201, 262, 422, 424, 426, 431, 433, 435
MEDIA, 196, 197, 261, 271 note, 291, 295, 332, 333, 335, 336, 429
MEDITERRANEAN WORLD, XXIV., XXVII., XXXIII., 69, 70, 151, 190, 262, 273, 289, 317
MELANOCHROI, XXV., XXVII., XXXIII., 70, 151, 262
MENAHEM, 54, 107
MERCURIUS, 212, 233
MILEDH, 97
MILESIUS, 96
MILESIAN SONS OF GADELOS, 97, 365
MILETUS, 96
MIṢRAYIM—
Acknowledge ascendancy of Sâk-Gelôths, 296
Appearance of, in Airyân and Tûrân, 65, 168, 293, 341
Art of, 151
Change in physical characteristics of, 186
Defeat of, by Nebuchadrezzar, 334
Deportation of, by Nebuchadrezzar, 65, 156, 296
Disappearance of, from Mazr, 159
Distinct from Egyptians, 62
Escape of, from Babylon, 172
Ethnic beginnings of, XXIII., 147
Herodotus and their fate, 64
House of Judah and, in Babylon, 172, 173
Identity of, with Massagetai, 159, 168, 172, 175
Meaning of word, 146, 176, 185
Physical characteristics of, 185
Reappearance of, as the Goths, 184
Their own name, 145
Variants of name, 145
MITHRADÂTÊS II., 261, 401, 421, 422, 423
MINOS, 151
MIZRIC CYCLE, 157, 158
MIZRIC DYNASTIES, 147, facing 149, 158
MOLDAVIA, 178 note, 259, 301, 345, 346
MONARCHY, HEBREW, 17
MONGOLO-DRAVIDIANS, XXIV., XXXI.
MOSAÏC LITERARY FORM, 49, 71
MOSES, 153
MUṢRI OF N. ARABIA, 145, 146, 202 note
MYKENÆ, XXVI., 72
MYTHICAL AGE, 83

N

NABATHÆANS—
Abandonment of Arabia Petræa by, 213
Acquisition by, of name Teutones, 212

NABATHÆANS (*continued*)—
Descendants of Nebaioth, 211
Probable identity of, with Sirakenoi, 215
Settlement of, in Brusa, 211, 357, 358
Worshippers of Teut, 212, 358
NABÛ-NAHÎD—
Accession of, 169, 196
Capture of, by Ugbârû, 170
Death of, 170, 171
Reign of, 196, 197
Sixth regnal year of, 196, 197
NAÏRI, 267, 270, 278, 285
NAPHTALI, 38, 55, 105
NARAM-SIN, 148
NARRUGORRI, 118
NEBUCHADREZZAR—
Accession, 334
Death, 196
Defeats Neko II., 334
Deportation of Jews by, 334, 464
Deportation of Miṣrayim by, 156, 296, 336
Invasion of Mazr by, 155, 296, 336
Siege of Tyre by, 34
Thirty-seventh regnal year, 336
NEOLITHIC AGE, 255, 264
NERTHA, 438, 439, 460
NEURI, 187, 188, 198
NINEVEH—
Kyaxârês's first investment of, 290
Sack of, by Sâkhî, 116, 124, 192, 277, 295, 429
Second fall of, 192, 276, 296, 297, 334
NIOBÊ, 64
NOACHIC FAMILIES, XXV.
NORDIC RACE, XXXiii., 180, 255, 369
NORMANS, 465, 470
NORTHMEN, NORSEMEN, 262, 380, 460, 462
NORWAY, 460, 464, 469
NÛK-PÛ-NÛK, 174
NUMMA, XXX., 316

O

ODIN, 181, 452, 453, 456, 459, 460
'OMRI, HOUSE OF, 19, 53
ONIAS, THE HIGH PRIEST, 87
OPHIR, 23
ORIENTAL STRANGERS, 74, 76, 78
OXUS, 390, 393

P

PAERISADES, 422, 424, 431
PAHLAVÎ, 195, 396, 397, 398
PALESTINE, 1, 3
PANIC, PERIOD OF—
Assyrian aggression, 52
Beth-Sâk, 55, 66, 75, 78, 97, 104, 145, 153
Gadites, 66
Phœno-Canaanites, 66, 75
PANJÂB, XXiV., 392, 417, 418, 420, 428
PARALATAI, 446
PARGANYA, 260, 367, 437
PARNÎ, APÂRNÎ, 394, 395, 396, 400, 409, 413, 414, 423, 432
PÂRSÎS, 318
PARSWÂ, BARSWÂ, 317, 318, 394
PÂRTHÎ, 426
PÂRTHIA—
Attacked by Tokhârî, 261, 401, 421
Decline of, 426, 432
Ethnic vortex in, 431
First contact with Rome, 425
Guardian of the East, 35
Invasion of, by Sâghs, 421
Independence of, 396, 414
Under Seleucus, 394
Zenith of, 367, 430
PÂRTHIANS—
Alleged origin of, 395
Character and manners of, 398
Defeat of, by Sâghs, 421
Defeat Romans, 425
Described by Herodotus, 321
Distinction between Pârthavâ and, 394
Fight between Sâghs and, 421
In Afghânistân, 420, 422, 426
Language of, 397
Migration of, to Europe, 261, 432
Of Sâkesani in Armenia, 422, 423, 424, 433, 439
Original name of, 394
Scattering of DOMINANT, 426
Seize Pârthia, 414
Sojourn with Dahæ, 260, 395, 400, 413
Take refuge with Aspasiacæ, 396, 414
PEKAH, 105, 106
PELASGIANS, XXVi., 70, 72
PERSÆ, 426, 431
PERSIA, PERSIS, 316, 318 note, 319, 334
PERSIANS—
Abandonment of Asia by, 261, 422, 424, 430
A People of Âshâ, 389
Backward condition of EARLY, 327
Culture of, 406
Enmity between, and Medes, 201
Erroneous traditions of, 306, 314, 315, 320

PERSIANS (*continued*)—
Ethnically based on Kâssî, 198, 243 note, 316–318
Ethnic composition of, 394
Heroic age of, 314
Modern Persians not racially, 315
Modern representatives of Ancient, 315
Not Airyânians, 390
Sâghs of Airyân and the, 387
Settlement of, in Europe, 261, 430
Source of civilization of, 193, 327
PHARAOHS—
Aahmês, or Amasis I., 150, 156
Aahmês, or Amasis II., 156, 159
Amen-hotep II., XXV.
Amenophis III., 10, 175
Amenophis IV., 10
Hophra, Apries, or Uâ-âb-râ, 156, 172
Hor-em-heb, XXV.
Khû-n-âten, 175
Meneptah, XXVI., 72, 152, 153
Mentuhotep, 158
Mœris, 172
Neb-kher-râ, 158
Nectanebus II., 158
Nefertari, 150
Neko I., 154, 155
Neko II., 156, 334
Nes-hor, 156
Osarkon II., 158
Papi I., 158
Papi II., 158
Psammetichos III., 156
Ptolemies, 159
Ra-en-user, 158
Ramêsês II., 3, 148, 153
Ramêsês III., XXVI., 152
Rût-Ammon, 154, 155
Seti I., 148, 153
Shâbâkâ, 153
Shâbâtâka, 153
Taharka, 154
Thothmês I., 150
Thothmês II., 150
Thothmês III., XXV., XXVI., 3, 70, 150, 186
PHICHTS, or PICTS—
Acquisition of name, by Kimbri, 260
Alleged extermination of, 382, 383
Arrival of, in Albyn, 356, 361, 365, 366
At end of Roman period, 375
Galloway and the, 376, 379, 381
Identity of, with Kimbri, 366
Language of, 183, 383
Origin of name, 367
Rôle of, in peopling of Wales, 376
Spread of, into Erin and W. Albion, 371, 373
Union of, with Scots, 381
PHICHTS, or PICTS (*continued*)—
Variants of name, 365, 367
Victory of, over Scots, 380
PHILISTINES, PÛLOSÂTA, XXVI., 4, 5, 16 note
PHŒNICIA, SPEECH OF, 5, 6, 59, 123
"PHŒNICIAN," 20
PHŒNICIANS, 3, 21, 22, 35, 75
PHŒNO-CANAANITES—
Decline and disintegration of Colonies, 122, 123, 281
Effect of non-extermination of, in Canaan, 22
Hebrew colonies confused with colonies of, 129
Identity of, with early Kelts, 281
In Erin, 365
Keltic Europe and the, 8, 133, 281
Real achievement of, in W. Europe, 131
Rôle of, during Hebro-Phœnician Era, 21
Union of Khelods with Colonial, 281
Vanishment of colonies of, 129
Who they were, 21
PICTAVIA, PICTLAND, 370, 384
PICTI, 356, 364, 365, 366, 375, 382, 383
PLURAL IN *K*, 118
PROPHECY, 116, 154
PRUSSIANS—
Conduct of, in present war, 217
Conflicts with Goths, 214
Culture of, 192, 219
Distinct from Germans, 212, 229, 261, 369
Force, the God of, 219
Ideals of, regarding Liberty, 218
Identity of, with Ishmaelites, 218
National unpopularity of, 217
Neither Skûths nor Germans, 218
Old name of, 214
Partial Slavic descent of, 201
Psychological nature of, 219
Re-incarnation and the, 218, 244
The only Teutons, 218, 244, 369
Twelve Principalities of, 218
PÛN, 145–147
PÛNIC LANGUAGE, 9, 123, 131

Q

QUADI, 239, 240

R

RÂ, 146, 176
RAM, 325
REID-GOTHLAND—
Etymological illegitimacy of, 184
REID-YÖTA-LAND, 437, 456, 461

REKH-MÂ-RÂ, XXV., XXVII., 150
REPRESENTATIVE GOVERNMENT, 90
RESURRECTION OF A SUPER-RACE, 309
RETURN, JEWS OF—
  Career of, 246
  Incorporation of Edomites by, 247
REUBEN, 15, 37, 38
REVOLT IN ARÂRDHÛ, 108, 270
ROMAN EMPIRE, 184, 455
ROMANS—
  Abandon Britain, 379
  Defeat by Pârthians, 425
  "Germani" and, 232
  Ignorance regarding Scots or Gael, 376
  Hazy ethnological ideas, 233
  Loose use of "Medi," "Persæ," "Parthi," 193, 201, 426
ROME, 35, 260, 351, 359, 360, 425, 426, 441
RÔMI, 145
ROOT-RACES, AND SUB-RACES, XIX., XXI., XXIII., XXIV.
ROUND-BARROW RACE, XXXIV., 189, 190, 201, 263, 317
RTA, 319
RUNOR, 453, 454
RUSSIAN LANGUAGE, 200, 201

S

SAALE, 417, 444
SABMANDS, 196, 197, 270 note, 271 note
SACAN, 300, 302
SACARAULI, 406, 409, 410
SADYATTTÊS, 299
SAGETAI—
  A variant of Skŭthia, 167, 337, 368, 369, 371, 408
  Meaning of word, 167, 168, 172
  Origin and evolution of name, 310–313
SÂGHADHÛ, SÛGHUDHÛ—
  A phylonymic, 308, 310
  Hypothesis regarding, 310, 311
SÂGHS OF AIRYÂN AND TÛRÂN—
  Arrival in Europe, 432, 434
  Avestan and, 307
  Behistûn Rock and the, 388, 389
  Bifurcation of migrant, 261
  Colonial emigrants from Sâkland, 259, 277
  In amity with Dahæ, 397
  Influence of, on Avestan and Pahlavî, 195
  Language of, 306, 398
  Lost story of, 454
  Macedonian Conquest and, 399, 413
SÂGHS OF AIRYÂN AND TÛRÂN (*continued*)—
  Medo-Persian culture and, 327
  Mention of, in Central Asian annals ceases, 425, 432
  Migration of, into Europe, 261, 422, 431, 432, 433
  Origin of, 256
  Pârthians defeated by, 421
  Persian traditions and, 306, 314
  Political ideal of, 420
  Quarrel between, and Pârthians, 421
  Reasons for leaving Sâkland, 429
  Reception of Ash-ân by European Skŭths, 261
  Scattering of, by Alexander, 400, 419, 420
  Settlement of Angli, Saxones, Yŏta etc., in Europe, 261
  Sub-names of, 259, 387
  Take refuge with Dahæ, 260
  Temporary abandonment of country by, 260, 400
SÂK(s), *Sakai*, *Sacæ*—
  Derivation, 301
  Described by Herodotus, 320
  Equivalents for, 300
  Etymological developments, 300 307–313
  Evolutionary variants, 311, 313 (Table)
  Tradition of descent from, 301
  See SÂGHS OF AIRYÂN AND TÛRÂN
SÂKÂ (SÂGHÂ)-PAHLAVÎ POWER, 425
SÂKÂS, SÖK, SÛ, SSŭ, SAÏ—
  Alleged divisions of, 406
  Amyrgian, 260, 421
  Buried civilization of, 415, 428
  Diffusion of, 260, 261, 402, 408, 411 412, 413, 418, 421, 428
  How pronounced in India, 410, 42
  Kharoṣṭri alphabet and, 421
  Of Isse-Kûl, 400, 413
  Race of the, 404
  Sûghûdhû fall in with, 260
  Supposed barbarism of, 406
  Wrong views regarding, 419
  Wu-sün and the, 410, 413
  Yü-chi fall in with, 402, 410, 411
SÂKÂRÂ, 409, 414
SÂKÂRÎ, 409, 412, 420
SÂKASÎNA *IN* ARMENIA, 423, 424, 43 440
SÂKÊS- ANI, 259, 294, 421, 423, 439, 4
SÂK-GELÔTHS—
  Abandon Sâkland, 259, 337
  Acquisition by, of name Skŭths, 29 292
  Arrival of, in Arsareth, 345
  Assyrian raid against, 124

SÂK-GELÔTHS (*continued*)—
Called Sakai by Persians, 259
Called Skolotoi by Greeks, 174
Called Skûthai by Greeks, 259
Civilization of, 193
Colonization of Airyân by, 259, 277, 329
Consolidation of power of, 278
Crush power of Media, 259, 291, 295
Date before which name impossible, 350
Distinction between, and Gimirrâ, 288
Distinction between, and Kimbri, 368
Empire of, 296
Entry of, into Kimmerian Land, 173
Escape of, from Media, 124, 257, 271, 276
Expel Khelods from Arârdhû, 259
Expel Kimmerians, 259, 260
Ezekiel and the, 297, 298
Garrison Medic cities, 298, 333
Great rôle of, after 620 B.C., 276, 291
Identity of, with Skûths, 300
Knowledge of Europe, 337
Language of, 306
Massacre of, by Medes, 333, 338
Meaning of name, 269, 309
Medo-Persian culture and, 327
Military ascendancy of, 124, 192, 259, 280, 291
Paganism of, 339
Part taken by, in Arârdhan Revolt, 270
Personal freedom of, in Captivity, 267
Political foresight of, 296, 337
Route of, into Europe, 174, 339, 341
Sack of Nineveh by, 116, 124, 192, 277
Settlement in Arsareth, 173
Settlement on banks of Araxês, 257, 271
Spoiling of nations by, 296, 297
Victory of, over Khelods of Vân, 290
Worship of Armân, 337
SÂKHÎ—
Ancestors of Skolotoi or Skûthai, 259
Assyrian name of Beth-Sâk, 269, 271
Evolution of name, 300, 307–313
Former captives of Assyrians, 257, 270
Misrayim bow to ascendancy of, 193
See SÂK-GELÔTHS
SÂKLAND—
Airyân and parts of Tûrân colonized from, 259
Anciently known as Mât-Sâkh and Sâkês-ani, 259
Climate of, 294
SÂKLAND (*continued*)—
Extended limits of, 339
Seat of Sâk-Gelôths till B.C. 600; 291, 310
Various names of, 294, 295, 423
Where situate, 259, 292–294
Zârâthûstra and, 327, 328, 429
SAKÜTHAI, SAKÜTHIA—
Hypothesis regarding, 308, 309, 310, 311, 408, 413
SALAMIS IN KYPRUS, 71, 72
SÂLII, 444
SAMARIA, 106–109, 310, 323
SANSKRIT, XXII., XXIII., 307
SARACENS, 214, 358, 445
SAR-ANGAI, 322, 418, 438
SARAKENOI, SARACENI, 214
SÂRGON OF AKKAD, 148, 149
SARMAN, 231
SARMATIANS—
Analysis of name, 193
Arrival of, in Europe, 184
Augmentation of, by Medic races, 261, 430
Collision of Asen with, 452
Language of, 195
Pressure of, on Goths, 184
Tribes of, 188
SATAKARNI II., 425
SAUL, 17
SAXON CONFEDERACY, 262, 456
SAXONES, 261, 369, 437, 439, 440, 441, 445
SAXON NAME, 445, 455
SCANDINAVIA, 179–182, 436, 459–461
SCANIA, 459
SCOTIA, 372, 375, 383
SCOTLAND, 383, 384
SCOTS—
Amalgamation of, with Gadhel, 372
Dalriadic, 378
First mention of, 372
Ignorance of Romans regarding, 376
In Erin or Scotia, 375
Origin of name, 372, 383
Union of, with Picts, 381
Victory of Picts over, 380
SCYTH(S), SCYTHIAN, 262, 270, 270 note, 271 note, 293, 300, 320, 326, 401, 406, 407, 419, 422, 448, 449
SCYTHIC, 448
SCYTHICISM, 407
SEISTÂN, SEJISTÂN, SÂKESANI—
Diffusion of Sâkâs into, 261, 421
Diffusion of Sâkâs from, into India, 425, 428
Tradition and, 3
SELEUCUS I., 394
SELEUCUS II., 396
SEMITES, XXVIII.

SENŌNES—
Administer check to Kimbri, 360
Arrival of, in Albion, 352, 353, 362
Arrival of, in Germany, 349
A sept of the Kymry, 136, 349
Burning of Rome by, 351
Confused with Kelts, 351, 352
Invasion of Italy by, 136, 137
Kelts and continental territories of, 133
Main mass of, 352
Original Gauls, 356
Settlement of, in Galatia, 352
Settlement of, on Seine, 350
Spread of, into Albyn, 364
Spread of, into Uladh, 370
SERPENTS, 188, 198
SGUITS, 260, 371, 372, 383
SHARAKYOUN, 208, 214, 215, 216, 358, 369, 437 note
SHŪ-LÊ, 404, 415, 421, 444
SIBERIA, 31
SICAMBRI, SIGAMBRI, 392, 400, 414, 416, 417, 443
SILEI—
In Europe, 417
In the Panjâb, 392, 400, 414, 416, 443, 444
On the Sillis, 392, 413
SILLIS, 416, 417, 444
SIMEON—
Abandonment of tribal territories by, 285
A Beth-Sâkian tribe, 38, 259, 285, 287
Amalgamation with Amorites, 285, 289
Crimean tumuli, 342, 343
Descent of Gimirrâ from, 259
Never taken captive, 278
Trek of, from Shîra to Khubusna, 287
SIRAKENOI, SIRACENI, 215, 358
SIRIUS, 128, 157, 341, 350
SKOLOTOI—
Amalgamation of Âs-ân with, 261, 433
Arrival of, in Arsareth, 345
Attitude to foreign visitors, 446
Descendants of Sâkhî, 259
Greek rendering of Sâk-Gelôths, 174
Identity of, with Sâk-Gelôths, 300
National status of, 447 *et seq.*
Origin of, 256
Origin of name, 174, 309, 312, 313
Paganism of, 339
Reference to, by Hesiod, 128, 310, 346, 350
SKUITS, 260, 372, 383
SKŪTHAI—
Arrival of, in Arsareth, 345
Asia ravaged by ancestors of, 310
SKŪTHAI (*continued*)—
Confused views regarding, 227, 228, 262, 342
Defeat of Medes by, 342
Descendants of Sâkhî, 259
Enter Kimmerian Land, 173
Etymon of other names, 408
Evolutionary variants of name, 311, 313 (Table), 408
Herodotus and, 446
Hippocrates and, 447
Idea of wanderers imported into, 167
Identity of, with Sâk-Gelôths, 300
Massagetai not, 168
Meaning of name, 174, 259
Name not known prior to B.C. 731–710; 309
National status of, 447
Not Getai, 175
Origin and evolution of name, 300, 307–313
Origin of, 256
Paganism, 339
Reception of Âsân by, 261, 433
Reference to, by Hesiod, 128, 346, 350
Route of, into Europe, 174, 341
Settlement in Arsareth, 173
Supposed Massagetan aggressions against, 173, 341
Three divisions of, 446
Thucydides and, 451
When Greeks first acquainted with, 346
When name of, acquired by Sâk-Gelôths, 291, 292
SKŪTHIA, EUROPEAN—
Arrival of people of Âshâ in, 261, 433
Arrival of Sâkhî in, 345
Darius's attempted invasion of, 188
Herodotus and, 446
In Augustan age, 449
Introduction of names Âsen, Âsâ-land, Âsgard into, 261
Origin and Evolution of name, 300, 307–313
SLÂVS—
Alphabet of, 201
Augmentation of, by Medic races, 260, 430
Descent of, 189, 201
Enmity between, and Germans, 201
Meaning of name, 200, 319
No Futhorks amongst, 201
Type of Sarmatian, 273
SO-CH'E, 405, 408
SOGDIANA, SŪGHŪDHÂ—
Abandonment of, by Sûghûdhû, 260, 261, 391
Conquest of, by Alexander, 391, 392, 413

SOGDIANA, SÛGHÛDHÂ (*continued*)—
Neo-Seleukids in possession of, 261
Return of Sogdians to, 391
Seizure of, by Tokhârî, 261, 418
Tokhârî ejected from, 261, 419
SOLOMON, 20, 22, 23, 26, 27, 31, 78
SPARTANS, 57, 88, 89
STRATHCLYDE, 376, 379, 380
SUEVI—
Alamanni not ethnically, 242, 243
Founders of Confederacy, 242
Germans not ethnically, 182
Goths not part of, 181, 182
Hermûndûri not ethnically, 243
Marcomanni not ethnically, 238
Whom they consisted of, 181
SÛGHÛDHÛ, or SOGDIANS—
Acquisition by, of name of Yü-chi, 260, 391, 400, 415
Buried civilization of, 415, 417, 428
Conquest of Tokhâri in Bactria by, 261, 403, 421
Described, by Herodotus, 321
Expulsion of, from Kan-Suh, 260
Meeting of, with Sâkâs, 260
Migration of, to Kan-Suh, 260, 400, 422
Migration of, into N.-W. Europe, 261, 422
Other names derived from, 408
Return to Bactria and Sogdiana, 391, 418, 419
Temporary abandonment of Sogdiana by, 260, 261, 371, 400, 413
SUIONES, 182, 436
SUN, SÜN, 405
SUN-WORSHIP—
In Atlantis, 176
In Mazr, 175
Massagetai and, 175, 233
SÛSIANA, SÛSA, 318, 390 note
SWEDEN, 181, 460, 464
SWITHIOD, 181, 413, 437, 459
SWITHIOD-ÂN, 452

T

TABULAR STATEMENTS—
Beth-Sâkian Captivities, 111, 258
Language of Canaan, 14
Mizric dynasties, 149
Modern Hebrew Alphabet, 12
Old Greek Alphabet, 91
Old Hebrew and Phœnician Alphabets, 11
Old Irish Alphabet, 101
Origin of names Sküthai, Sagetai, etc., 313
TAHENNÛ, XXIV., XXVI., XXVII., 2, 70, 72, 152, 186, 190, 289
TÂ-HÎA, 400, 401, 403, 419, 426
TAMEHÛ, XXIV., XXVI., XXVII., 2, 70, 72, 151, 152
TARSHISH, 23, 26, 27, 120, 122, 130
TÂTARS, SCYTHO-, 448, 449
TELL EL AMARNA, 10
TEUT, TOTH, THOTH, 212, 233, 358
TEUTONIC RACE—
Erroneous theory regarding, XXXII. note, 180, 369
Origin, 437 note
Savants and the, XXXIII., 255
TEUTONS, TEUTONES—
Alleged northern origin of, 180
Allies of Kimbri, 212, 260
Confused views regarding, 119, 141, 214, 227, 228, 262
Defeat of, by Marius, 360
Fall in with Sharakyoun, 216, 369, 437
Germans not, 212, 229, 369
Identity of, with Borûssi, 216, 358, 437 note
In Codanian Isles, 212, 437
Misuse of name, 180
Nothing to do with Deutschen, 212, 229, 232, 244
Prussians the only, 218, 244, 369
Worshippers of Teut, 212, 358
TH, 244
THEBAÏD, 56, 57
THYSSA-GETAI, 167, 176, 177, 237, 368, 407, 408 note
TIBETANS, 337, 402, 412
TOKHÂRÎ—
Attack on Pârthia by, 261, 401, 421
Bâctria seized by, 261, 401, 419
Barbarism of, 407
Conquered in Bâctria by Yü-chi, 261, 401, 403, 404, 421
Conventional views regarding, 400–412
Defeated by Mithradâtês II., 401, 422
Distinction between, and Yü-chi, 404
Dynasty of, in Afghânistân, 426
Ejectment of, from Sogdiana, 261, 419
Erroneous views of, 406, 419
Identity of, with Dahæ, 261, 408
Identity of, with Kûshâns, 409
Identity of, with Dâhî, Tûshârâs, Kûshâns, 261
Not Skûths, 401
Sogdiana seized by, 261
Spread of, into Afghânistân and India, 261, 422
TOMYRIS, 169, 172, 174
TROGUS POMPEIUS, 448–450

TROY, FALL OF, 57, 71, 72, 79, 80
TUATHA DE DANÂN, 48, 50, 51, 100
TURÂNIANS—
  Amalgamations of, with Airyânians, XXX., 317
  Descent of Broadheads from, 190, 317
  Descent of Hittites from, XXIX.
  Descent of Medes from, 190, 273, 317
  In Western Asia, XXVIII.
  In what sense the original Airyânians, 190
  Languages of, 267
  Northern zone of, XXXIV.
  Of Babylonia and Kaldû, 267, 272
TÛSHÂRÂS—
  Conventional views regarding, 400–412
  Identity of, with Tokhârî, Dâhî, and Kûshâns, 261
  In India, 427, 428
  Spread of, into Afghânistân and India, 261
TWELVE, THE NUMBER, 94, 95
TYRA-GETAI, 167, 174, 176, 177, 237, 368, 407, 408 note
TYRE, 23, 28, 33, 34
TYRKLAND, 181, 437, 452

U

ULADH, 50, 51, 260, 365, 370, 371
U-SIUN, 402, 404, 411, 412, 418
UTIKA, or ITIKE, 29, 30, 1[illegible]

V

VÂN—
  A buffer State, 294
  Capital of Arârdhû, 265
  Crushed by Assyria, 268
  Defeat of, by Sâk-Gelôths, 290
  Ethnic origins of, 265–267, 279, 280, 291
  Friendly relations with Assyria, 124, 278, 290
  Growth of, how favoured, 268, 274
  Inscriptions of, 265
  Revival of, 278
  Revolt of, 124, 270
  Rise of, 124
  Sayce's two types of Vânites, 279
  Treachery of, 124, 290, 291
  Variants of name, 265
VANDALI, 452, 453
VE-ADAR, or INTERCALARY PERIOD, 108
VECTURIONES, 368
VI-KINGS, 460, 470
VIKRAMADITYA, 425
VOLKWANDERUNG. *See* EXODUS.

W

WANDERERS, 167
WANG, 411, 412
WELSH PEOPLE, 374
WEST, ISLES OF, 24, 25, 453
WÛ-SÜN, 402, 403, 404, 410, 411, 418

X

XANTHOCHROI, XXV., XXVII., XXXIII., 70, 151, 190, 262, 263, 273, 289

Y

YÖTA, YÖTAR—
  Arrival of, in Europe, 261, 361, 368, 436, 437, 438
  Confused views regarding Goths and, 460
  Distinct from Goths, 179, 181, 436
  Etymological distinction between, and Goths, 368
  In Jutland, augmentation of, by Asen, 261, 445, 456
  In Scandinavia, amalgamation of, with Âsir, 459, 460
  Period of tranquillity, 441
  Variant of Sagetai, etc., 371
  Worship, 324, 439
YÜ-CHI—
  Alleged dynasty or state of, 427
  Arrival of, in Sogdiana and Bâctria, 391, 418, 419
  At Ili, 418
  Conquest of Tokhârî in Bâctria by, 261, 403, 421
  Conventional views regarding, 400–412, 419
  Defeated by U-siun, 418
  Distinction between, and Tokhârî, 404
  Division of, into two bodies, 402

Yü-chi (*continued*)—
Expulsion of, from Kan-suh, 402, 415
Identified, 438
Meet with Sâkâs, 402, 410
Migration of, to N.-W. Europe, 261, 422, 424
Not defeated by Mithradâtês II., 401, 423
Official in Bâctria, 422
Sojourn of, in Kashgaria, 428
Sughûdhû acquire name of, 260, 391, 400, 415
Tibet and the, 402, 412
Variants of name, 402
Yü-than, 415
Yü-tien, 415

Z

Zalmoxis, 175, 176
Zârâthûstra, 323, 327, 429
Zebûlun, 16 note, 22, 38, 68, 71, 195
Zedekiah, 334
Zidon, Zidonians, 3, 21, 28
Zodiacal Circle, 157
Zoroastrianism, 115, 327, 328

THE END

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